



# Words Of Truth

(USPS 691-760)

"I am not mad, most no  
the Words of Truth and sol.

forth

3:25

VOLUME 17


FRIDAY, JANUARY 4, 1980

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*I am not mad, most noble King,  
but speak forth the Words of  
Truth and soberness.*

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## Hidden Teachers



BOB DUNCAN

The first part of Isaiah 30 contains a warning to the people of Judah against trusting in the powers of Egypt to deliver them from Nebuchadnezzar, king of Babylon, who would come against them and carry them away into captivity. No foreign power could save off the punishment which God's people had brought upon themselves. They would go into captivity for seventy years because of their sins. The latter part of this same chapter, however, contains an assurance that Judah would return from Babylonian captivity. The language used in describing this return seems also to rise above the material, and to constitute a prophecy of the church.

Verses 20 and 21 allude to a matter that was most certainly one of the key reasons the nation of Judah would experience the punishment of the Babylonian captivity: "And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers: And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." The problem was that their teachers were hidden in a corner, out of sight, and their voices were silent.

Is not this one of the major problems in every generation? Those who should be teaching the true way and pointing people in the right direction are scarce and hard to be found. Parents, unto whom God has given the great responsibility of rearing children (Ephesians 6:4), are hidden out of sight, as it were, so far as the training and discipline of their children are concerned. Their voices are not heard in instructing and guiding their children in the way that is right and good. They do all within their power to see that their children know how to make a good living, but they have forgotten that making a good living is not the same as making a good life.

Even preachers, in so many cases, are hidden in a corner, with stilled voices, so far as certain needed instruction is concerned. Not nearly enough preachers are loudly and clearly preaching the truth. Sermons on fundamental Bible themes, such as the identity of the church, Scriptural worship, the plan of salvation, etc. are heard less and less frequently. And even less frequent than these are sermons on the evils of the modern dance, immodest apparel, social drinking, etc. Many preachers have quit preaching against these things altogether, and some even make efforts to try to justify these evils.

But one of the main reasons the teachers of Isaiah's time were hidden in a corner is found in verses 9-11 of this chapter: "That this is a rebellious people, lying children, children that will not hear the law of the Lord: Which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits: Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us."

Is not this same disposition on the part of so many, even church members, partly responsible for the fact

that teachers of our time are hidden and their voices stilled? People now, as then, do not want the truth of God. It is unpleasant to them, and they rebel against it. Some would even stop the preacher from preaching on certain subjects. "Speak unto us smooth things," is their cry. Now, as then, Jehovah stands in the way, and they would prefer he move aside and not hinder them in their pursuit of wickedness.

Unfortunately, some preachers have capitulated, and are now preaching just exactly what their hearers want instead of what God wants. Others, rather than preach a watered-down gospel that would please their hearers, have left the pulpit altogether. Would to God the former would do as have done the latter!

What is the solution to the problem of the hidden teacher? Needless to say, there will never come a time as long as the world stands when this problem will not exist to a greater or lesser degree. But there are some things which, if kept in mind by us all, will go a long way toward lessening the problem. In the first place, those who preach and teach, whether in the home, in the class room, or from the pulpit, should remind themselves often that they are teaching for the *good* (not the *pleasure*) of those who are taught; that they are striving to please God, and not men (Galatians 1:10). In the second place, all who hear the teaching being done should remind themselves often that what we want is not always that which we need, and that the teacher who tells us things we do not enjoy hearing may be a much better friend to us than the one who tells us only what we like to hear.

Finally, regardless of what you may have heard, there are still many good people in this old world who love the truth and want it preached in its ancient purity. These are the people who will be saved by the preaching and teaching we do. If one does not love the truth and want it preached, it is sheer folly to try to preach something that he does love. No amount of such preaching will save him or anyone else.

### NOTE OF THANKS

My wife and I cannot find words to express the gratitude we feel for the many expressions of sympathy received upon the death of her parents. It would be impossible to contact each one personally and express our thanks; but we hope this little note in *Words of Truth* will let you know how much it means to us to know that so many people across the length and breadth of this country care, and that they have remembered us in their prayers. — Bobby Duncan.

## Friendship

EARLENE ROSE

*Greater love hath no man than this, that a man lay down his life for his friends. — John 15:13*

The friendship path may wander,  
But never does it end  
When trodden by endearing thoughts  
That reach from friend to friend. — 1608 24th Street  
Northport, AL 35476

**168 HOURS**  
*In each week*  
HOW MANY FOR GOD?

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"If you don't get ready, and go to church with us, you won't have anybody here to talk to but th' Devil."





# Words Of Truth

(USPS 691-760)

"I am not mad, most noble Festus; but speak forth the Words of"

— Acts 26:25

VOLUME 15

FRIDAY, JANUARY 11, 1980

NUMBER 2

## Foy E. Wallace, Jr., A Great Soldier Passes

GARY COLLEY

Brother Foy Esco Wallace, Jr., slipped away to his reward Tuesday, December 18, 1979, following a brief illness. His memorial services were conducted in Hereford, Texas, Friday, December 21, at the building of the Central Church of Christ. Tender and loving eulogies were spoken by brother J. T. Marlin, George DeHoff, Leroy Brownlow, and Gary Colley. Brother Noble Patterson led the beautiful congregational singing. This was a most difficult task, since all participants were intimate friends.

It was expressed during the memorial services that this marked the passing of a great man, but, also, the passing of an era of Gospel preachers. Though this mighty man last resided and passed from life in Hereford, Texas, he indeed belonged to the world! He was among the pioneers who understood and appreciated fully the Restoration Movement. He spent his life seeking to establish the Old Paths of New Testament Christianity. He loved the church for which Jesus died and was devoted to its spread. He would say, "He who made the world, made the book." His logic was simple and clear, blessing multiplied thousands. He was instrumental in showing multitudes the supremacy of the Lord's church over every religious order made by man.

Brother Wallace's sixty-seven years of preaching Christ and Him crucified began at the age of fifteen. He preached in every respect with the love of the Truth and the fervor of New Testament preaching. He was God's servant, none other! "The Dean of Gospel Preachers" needed no notes nor his Bible when entering the pulpit. His long years of study and love for the Truth were easily discerned; his rapport with the audience was always strong. The discipline

involved for deep study and devotion to the greatest cause on earth was personified in brother Wallace. No price was too great, nor road too long when the Gospel needed to be preached. His voice rang loud with the Jerusalem Gospel; his pen wrote with commanding discernment and power. As with the Lord and his apostles, his friends loved him dearly, his enemies fought him fiercely. He was a friend of Truth and preacher of Truth. His preaching, writing, debating, editorship of the *Gospel Advocate*, and so many other accomplishments have been unparalleled in scholarship. His great abilities were his weights of responsibility; his humility and sweet spirit were chains of charm. The enemies of Truth who "ruffled his hair" were soundly dealt with; while a child would rumple it betimes. He truly was a great preacher, gentleman, and dear friend, he will be missed but not forgotten. His works do follow after him (Rom. 14:13). When most would have turned back or ceased their efforts, he pressed on as a good soldier of the cross past his eighty-third year. His last meeting was con-

ducted with the Berclair congregation in Memphis, Tennessee. His battle-scarred armor has now been laid to rest. But while he rests from his labors on earth his passing brings him to his hallowed hopes and desires.

Left to mourn his passing are his faithful and loving wife of sixty-five years, Virgie Brightwell Wallace; three sons, Wilson Wallace, A. T. Wallace, and William Wallace; two daughters, Lee Ella Wallace and Mrs. Richard Black; four brothers, R. E. Wallace, D. L. Wallace, Paul Wallace, and Tom E. Wallace; four sisters, Mrs. Willie Speck, Mrs. Ella Frank Sikes, Mrs. Mattie Lee Benskins, and Mrs. Helen Jackson. There are fifteen grandchildren and two great grandchildren. In addition to these family members, there are literally thousands of brethren, beloved friends and especially Gospel preachers.

Surely, reunion must be a joyous occasion on "the yonder shore." Oh, blessed hope!

"Know ye not that there is a prince and a great man fallen this day in Israel?" (II Sam. 3:38).—664 Novarese St., Memphis, TN 38122

## Some Suggestions Regarding Prayer


JERRI MANASCO

Prayer is one of the supreme privileges of the Christian. It is through the avenue of prayer that the faithful child of God can enter the presence of the Great King. The Christian has the assurance that God's ears are open to his prayers (I Pet. 3:12). He confidently approaches God in prayer knowing that he will receive a sympathetic and understanding ear (I Pet. 5:6,7). He approaches God's throne with the promise that God will respond (I Jn. 3:22; 5:14, 15). Jesus encourages his disciples "always to pray, and

not to faint (Lk. 18:1). Private prayer should be a daily and frequent part of the Christian's life. Public prayer is a practice that should ever be maintained. I wish to offer a few suggestions concerning our prayers in the public assemblies:

1. Those who are being led in prayer should be conscious of their important role. Needless commotion, restless movement, turning songbook

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## Words Of Truth

(USPS 691-760)

*I am not made most noble Fee-  
ture but speak forth the Words of  
Truth and soberness* — Acts 26:25

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## Beaming Faces

A group of prospectors had begun the long and arduous search for gold. They traveled far and wide, but could find no gold. Just before they gave up, one of the prospectors decided to try one last time in the small stream nearby. Quickly he found a small nugget which appeared to be gold. At first one, and then another began to pan for gold, it was soon evident that they had made a great "strike." Plans were made to stake a claim, and two men were sent into town to get supplies, with instructions to tell no one what they had found. Soon, however, men from the town were swarming the creek to set up claims. When asked if the two men sent into town had told the news, they said, "No, but their beaming faces gave them away."

It has often been said that, "If we have the truth, it's the world's best kept secret." Each of us needs to ask himself why we're not more like those miners whose beaming faces gave away their discovery. Why don't our beaming faces let others know what we have in undenominational New Testament Christianity? After the Ethiopian nobleman became a Christian, Luke tells us that "he went on his way rejoicing" (Acts 8:39). Don't you suppose that those he encountered following his conversion knew that something special had happened to him? After the Philippian jailer was baptized, Luke tells us, "and when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his household" (Acts 16:34). The jailer and his whole household rejoiced because they had been snatched from the snare of sin, and drawn to the bosom of Christ. Don't you suppose their

Continued on page 2



BOB PRICHARD

## 'Of Whom The World Was Not Worthy'

One of the most beautiful passages in all of literature, both secular and sacred, is the eleventh chapter of Hebrews. In verse thirty-eight the writer observes concerning those Old Testament heroes of the faith: "Of whom the world was not worthy." This is a remarkable statement, i.e., that there are some who have lived in this world of whom the world itself was not worthy. Concerning most of those who enjoy the blessing of life on this globe it would have to be said that they are not worthy of this world. And certainly there is a sense in which none of us are worthy of the blessings freely given to us of God. But there is a sense in which it was said of certain ones that the world was not worthy of them. We would do well to examine Hebrews 11 to see what it was about these that enabled the inspired writer to say they were the kind of people of whom the world was not worthy.

*The world is not worthy of those who are men and women of faith.* Faith is the quality that is being emphasized in this chapter. It is defined in verse 1 as being "the substance of things hoped for, the evidence of things not seen." From Romans 10:17 we learn that faith comes from hearing the word of God. The point in every case listed in Hebrews 11 is that faith apprehends as a reality that which has been revealed only by God's word, acts upon that apprehension, and is upheld by it in the face of all that seems to contradict it. Verse 27 contains the key: "for he [Moses] endured, as seeing him who is invisible." The world today is not worthy of those who take God's testimony and rest in it, and act upon it as if what God has promised had already come to pass.

*The world is not worthy of those who are obedient to God's commands.* There is not a person in the list in Hebrews 11 whose faith accomplished anything separate and apart from obedience. They obeyed the arbitrary commands of God, as well as those of a moral nature. When God commanded the offering of Isaac, Abraham didn't ask why; he simply obeyed. Joshua demanded no explanation from God as to why the Israelite army would have to encompass the city of Jericho for seven days. He just obeyed. Those who submit to the commands of God are those in every age of whom the world is not worthy.

*The world is not worthy of those who are not of this world.* Verse 10 says that Abraham "looked for a city which hath foundations, whose builder and maker is God." Verse 9 uses the word "sojourn," and verse 13 says they "confessed that they were strangers and pilgrims on the earth." Verse 9 says they were "dwelling in tabernacles." All of this points up the fact that these were not tied to this earth or to earthly things, as most people are



BOB DUNCAN

today. Those who are overly concerned with the things of this world do not fit into the category of those of whom it is said that the world was not worthy.

*The world is not worthy of those who attend to the matter of worship.* It has been said of Abraham that he could be trailed by the smoke of his altars. Abel is distinguished in history because of his acceptable worship. The first thing Noah did upon leaving the ark was to offer a sacrifice in worship of God. The worship of all these was a costly matter. They believed in giving liberal gifts unto God in their worship. Unless we attend to the matter of worship in an acceptable way, and unless our worship involves the presentation of costly gifts, it cannot be said of us that we are those "of whom the world is not worthy."

Being men and women of faith, obedient to God's commands, not being inordinately attached to this world, and attending to the matter of acceptable worship are things which are within the grasp of every accountable person. Those in every age who so choose may be men and women "of whom the world is not worthy."

## Every Age Is Beautiful

EARLENE ROSE

*So God created man in His own image, in the image of God created He him; male and female created He them. — Gen. 1:27*

Every age is beautiful — God made our lives that way.

Each yesterday was just a step to bring us to today, And each tomorrow waits for us with unknown joy or pain,

But beauty always fills our lives, if God is at the reign.

In early years when cares were few, and hearts were light and gay;

In youth's wild dreams we somehow thought it would always be that way.

But sorrows came, and joys came, too, and mellowed every heart,

And soon another age was here, much sweeter than the start.

With pressures of a family and scarcely time to breathe,

We hustled through those middle years, and never could believe

That time could pass us by so fast and leave so much undone.

But the brightest day the world has known, has had a setting sun.

So Father Time, the artist, painted wrinkles on the brow,

And whitened hair, and dimmed the eyes, and made the shoulders bow;

Then dipped his brush in brightest hue, and painted old hearts gay.

Yes, every age is beautiful — God made our lives that way. — 1608 24th Street Northport, AL 35476

# This I Know About Abortion

As president of the Tennessee Volunteers for Life and a member of the executive board of the National Right to Life Committee, I have learned a great deal about abortion and its victims. As a minister of Christ I know of the challenge of counseling women with problem pregnancies and of women who are haunted by their decision to abort.



JOHN WADDEY

I know that in 1978 1½ million unborn babies died in abortion. Each day of the week approximately 4,000 victims are dispatched. Since the Supreme Court's ruling on January 22, 1973, 7 million preborn infants have been legally destroyed.

I know that it is now legal to abort a living human baby through the ninth month of pregnancy. All that is necessary is for an abortionist doctor to certify the abortion is for the mother's mental or physical health (U.S. News and World Report, March 4, 1974, p. 44). New York state alone had 4,000 third trimester abortions back in 1971. Many of these babes are delivered alive and are abandoned to die without attention. Erlanger Hospital in Chattanooga, Tennessee handles such cases in our state.

I know that parents have lost their right to have a voice in the abortion decision of their minor daughter, and husbands have lost their right to protect the life of their unborn child (Supreme Court, *Dansforth vs. Planned Parenthood* decision).

I know that only ½ of 1% of all abortions are done for all the hardship reasons such as rape, deformity and danger to the mother's life. All the rest are for convenience sake.

I know that abortion means a cruel barbaric death for the baby. Early abortions are by suction-curettage and tear the tiny baby to pieces. Mid-term abortions are effected by saline amniocentesis. The saline acts as an acid that burns the baby to death over a 4-8 hour period. Third trimester abortions are usually done by hysterotomy (Caesarean section) and the live baby must be disposed of. Successful abortions are always fatal to the baby who, by the way, is not anesthetized.

I know that abortion is dangerous to the mother; both physically and psychologically. According to the *Chicago Sun Times*, twelve women have died in Chicago after legal abortions in recent months. Women undergoing "safe legal" abortions run a 9% risk of sterility, a 14% risk for habitual spontaneous miscarriage in future pregnancies and 400% increase in tubal pregnancies. A statistical study from the Westminster group of hospitals in England showed that women who had had abortions were nine times more likely to commit suicide than those who did not.

I know that legal abortion has not solved the social problems it was expected to solve. We have had 300% increase in battered babies since 1973. Illegal abortion has not been reduced in eight of ten nations who legalized the procedure according to Dr. Thomas Hilgers of Mayo Clinic.

I know that God hates hands that shed innocent blood (Prov. 6:16-17). Babies killed by abortion are the most innocent of all. God did not say, "Thou shalt not abort," but he did

say, "thou shalt not kill" (Ex. 20:13). He further stated that "Whoso sheddeth man's blood, by man shall his blood be shed" (Gen. 9:6). Abortionist doctors and promoters will face God's law in judgment.

A minister recently asked the question, "Would you condemn, condone or support your neighbor if she talked to you about an abortion...?" As a minister who is committed to upholding the message of God I would inform her of the humanity of the unborn child, of the danger to her of abortion and the importance of

doing the morally right thing by the child she carries. I would tell her of God's forgiveness for past sins and his promise to provide help and strength for future burdens. If she is willing thus to honor God, I would see that she receives the needed help to carry through on her righteous decision. Both of us could live with that decision without guilt. (Documentation for the above is from *A Handbook on Abortion*, by Dr. J. C. Willke, M. D. Hayes Pub. Co.)—Rt. 2 Beaver Ridge Road, Knoxville, TN 37921

## Some Suggestions Regarding Prayer

Continued from page 1

pages, etc. are distracting and out of place when we are petitioning him who made heaven and earth. "The Lord is in his holy temple: let all the earth keep silence before him" (Hab. 2:20). Especially during the dismissal prayer are the most frequent breaches of propriety evident. The rude dropping of songbooks into the book racks drowns out the opening words of prayer, detracts from the body of the prayer, and leaves the worshiper less encouraged and edified than he could have been.

2. Speak loudly when leading the assembly in prayer. By loudly I do not mean to suggest shouting, but speak with sufficient force in the voice that it may be heard clearly by everyone in the audience. If it is to be a public prayer, why make it a private prayer!!? In one's "closet" at home when he has "shut the door" the prayer might simply be words framed in the mind that only God can hear (Matt. 6:5,6). The assembly, on the other hand, consists of people other than the one wording the prayer; they, too, are interested in what is said. Keep this in mind.

3. Speak slowly enough so that each person can comprehend what is said. In public prayer one is not only talking to God but is also guiding the thoughts of others. Rapid fire machine gun speech is not appreciated in a public speaker. How much more is this true when public prayer is uttered. Another point: Rapid fire praying seems to indicate an attitude of haste. Why must we be in such a hurry to get through the few services of worship we have each week? Sunday dinner won't be *that* late and the kickoff on the televised Sunday football game is not

going to get us to heaven! Take time to be holy (Psa. 46:10).

4. Speak words distinctly. Don't mumble or run words together. Make it possible for those who are following the prayer to know what they are saying. Amen to! (See I Cor. 14:16).

5. Keep it simple. There is a difference in praying an eloquent prayer and in trying to be impressive. One can so frame the words of a public prayer that he can truly lift the hearts of those who follow him to the heights of heaven. On the other hand a prayer can be so heavy with extravagant words that the audience is left with little or no benefit from what has been said. Show-off prayers are abomination to God (Matt. 6:5).

6. Say only what needs to be said. "Use not vain repetitions" (Matt. 6:7). God knows who is present and who is not. He knows when the one leading the prayer obeyed the gospel, and where. He does not have to be filled in with lengthy details. He knows what we need before we ask. If it is a prayer of petition, make the request. If it is an intercession, simply pray for the one concerned. If it is a thanksgiving, offer the thanks. Perhaps the model prayer (Matt. 6:9-13) should be studied more closely, not for the purpose of repeating it as a form, but to consider the essential elements that constitute an acceptable prayer.

These are but a few suggestions which I hope will not seem too cold or legalistic. However, since we are granted the privilege of prayer by divine grace, it is right to learn how to use prayer in the most reverent and expedient manner. — Rt. 2 Haleyville, Al. 35565

## Voice Of Freedom Breakfast At F-HC Lectureship Set For February 6, 1980

ROBERT R. TAYLOR, Jr.

For about a dozen years now we have had the annual VOICE OF FREEDOM Breakfast at the Freed-Hardeman Lectures. The one for this year is set for Wednesday morning, February 6, 1980, at 6:30 in the Blue Room of Gano Dining Hall. We can accommodate up to about forty-five or fifty for this breakfast. Those attending should go through the Cafeteria line to obtain the meal and come immediately to the Blue Room. The entire program will last for one hour.

J. Noel Merideth, editor of CHRISTIAN LIGHT, outstanding preacher, able Bible scholar and prolific penman will speak on the topic, "The Battle For The Minds Of Men." He will adapt the speech to both Catholicism and Communism and what we and the VOICE OF FREEDOM can do in combatting these

twin forces of dictatorial powers.

Consider this as your special invitation to attend this breakfast. This is a concrete way we can help one of our religious publications in its valiant struggles against the encroachments of these fierce foes to truth. VOICE OF FREEDOM is doing a work that no other publication is doing either in or out of the Lord's church. This paper, now more than a quarter of century in age and know-how, needs your helping hand as never before.

If you cannot attend the breakfast, why not get up a club of five or more subscribers at \$4.00 the year or ask the elders where you attend to order a bundle each month? By bundle of ten or more, each copy is 25 cents. For a number of years I have subscribed for a bundle each month where I preach.



# Beaming Faces

Continued from page 2

neighbors knew that some change had come over them?

In the parable of the talents, the two servants who had used their talents properly were told, "enter thou into the joy of thy Lord," (Matthew 25:21, 23). All agree that Christianity is the greatest thing that can happen to a person. Over and over again we read in the scriptures of the evident joy of those who became Christians. We also read of the explosive growth of the church. Three thousand were added to the church on Pentecost, and with that running start, the church continued to grow and grow and grow.

Why do you think the church was growing? Why is it not growing as it should today? I believe much of the difference lies in the way Christians then and now look on Christianity and evangelism. I suspect that those first century Christians were somewhat like those prospectors, whose "beaming faces gave them

away." I suspect those early brethren were excited about Christianity, and couldn't keep that excitement in. It wasn't just the smiles on their faces (although this is an excellent beginning point), but it was their whole outlook on life, their appreciation for being freed from the shackles of sin. They shared the gospel by letting the love of God in their lives overflow to those around them.

What about the church today? There is a new awareness of the urgency of evangelism. People need the gospel just as much in the twentieth century as they did in the first century. But what motivates us? Unfortunately, it seems that the only thing that will motivate many people for evangelism is guilt. While we should be letting the love of God shine through us to those around us, we are content to sit on our padded pews. Thousands of sermons have been preached to wake up Christians to their responsibilities to share Christ with others. Although evange-

lism conducted because of guilt feelings is probably better than no evangelism at all, it is inevitably inferior to evangelism motivated by love for God and fellow man. "But God commendeth his love toward us, in that while we were yet sinners, Christ died for us" (Rom. 5:8). Love motivated God to send Christ to a sinful world. Love should be our motive for sharing the gospel with a dying world. If we will allow the love of God to power our lives, we can't avoid those "beaming faces" that will attract the world to what we have.

The German philosopher, Nietzsche, said scornfully about Christians of his day, "I would believe in their salvation if they looked a little more like people who have been saved." How many people are looking at us today, wondering if salvation is real? We must show them that we are God's redeemed people by letting our "beaming faces" shine through.

## Power To Live A Godly Life

Recently a member gave me a tract and asked me to read it. It is written by a brother in Christ, and deals with the indwelling of the Holy Spirit. It is one of the popular "flip top" tracts.

The tracts states that the last age which began on Pentecost is the age of the Holy Spirit. It states, "This is the age in which we live." The tract quotes Acts 2:16-20 and then proclaims, "The Spirit began to be poured upon all flesh. This prophecy is still being fulfilled today. We are still living in the last days. This is the age of the Holy Spirit. He dwells in Christians and the church." Two paragraphs later, the tract informs us: "Look at the text again. Joel says that all of these things would take place in the last days. Some of these things will take place at the beginning of the last days. Some of these things will take place around the end of the last days. Some of these things will take place throughout all the last days."

Although the brother does not believe in miracles today, one is left confused by what he has already stated! We wonder what part of Joel's prophecy is being fulfilled today? It could not be verses 16-20 of Acts 2. The only part of Joel's prophecy that could possibly be fulfilled today is Joel 2:32! But notice that verse 32 comes after verses 28-31! This is also true when Peter quotes it. Peter is showing that in the last days of the Judaistic economy the Holy Spirit would be poured out, men would speak and confirm God's word, and in the fall of a nation the gifts would cease. As a result of these happenings, men would be capable of calling upon God and being saved. The sun, moon, and stars are not future events as the tract indicates, but refers to the fall of Jerusalem and the destruction of the temple (Matthew 24:29, 34).

The tract continues by stating in Acts 2:38: "The gift of the Holy Ghost" is either a "subjective genitive or an objective genitive." If



RAY HAWK

it is the former, the Holy Spirit is giving a gift. If the latter, it means God gives the Holy Spirit as the gift. The tract rightly says, "the subjective genitive can be distinguished from the objective use only by the context." To this we heartily agree. We must go to all passages where the Greek and English phrase, "gift of" is used and see what the context demands. Then we will see what Acts 2:38 is saying!

In Acts 8:20, "the gift of" God is the gift from God. This gift was miraculous in nature. In Acts 10:45 "the gift of" the Holy Ghost is the gift from the Holy Spirit which was tongues in the case of Cornelius and household. The context of the New Testament shows that "the gift of" the Holy Ghost in Acts 2:38 must be a gift from the Holy Ghost which is miraculous in nature. Since miracles have ceased, this gift was limited to the first century.

In another "flip-top" tract by the same writer, we are informed concerning the present work of the Holy Spirit. The tract is filled with passages that refer to miraculous workings of the Spirit and made to apply to some kind of non-miraculous activity! This is an abuse of scripture. The tract points out several ways the Holy Spirit helps the Christian today!

The second offering on this subject states, "The *indwelling* Holy Spirit helps one to live a moral godly life" (All emphasis mine, RH). If one were to qualify this statement and say the Spirit's instruction helps one to live a moral godly life, there would be no objection from this writer. This is not what the tract boldly proclaims!

"It takes more than a written word and the strong will of man to live a life of holiness...Man cannot be righteous by sheer law and will. He must have the help of God. . .The Jews had the *written word*, but did not keep it. For the Christian to be righteous he had to have *more than the Jews had*. If the Holy Spirit works only through the written word today, then Christians are just like the Jews. They know the law, but are unable to keep it by their own efforts. One must have the help of God. . .The Christian can overcome the flesh because the Holy Spirit DWELLS in him; because he MINDS the things of the Spirit; because he WALKS after the Spirit; because he RECEIVES life by the Spirit; because he PUTS TO DEATH the deeds of the

body by the Spirit; because he is LED BY the Spirit; and on and on. . .The advantage that the Christian has over the Jews is the indwelling of the Holy Spirit" (All emphasis mine except the words capitalized which are the words emphasized by the tract writer himself, RH).

The way God helps us to live a godly life, according to this tract, is not through the written word. That isn't sufficient. We must have the indwelling of the Holy Spirit. This indwelling helps him mind, walk, receive, put to death, and be led separate and apart from the scriptures! Think about it. If one does not overcome and live a godly life, it is God's fault and the fault of the indwelling Spirit, not the person who has the indwelling! That is Calvinism, short and simple.

Brethren continue to look for some mystical working in their lives that will make Christianity a bed of roses without effort upon the part of the person. We fail to recognize that teaching changes people, not some better felt than told experience. When will we rid ourselves of this denominational, subjective type religion and get down to a "thus saith the Lord" and be guided only by scripture from the Holy Spirit?—1461 East Chester Street, Jackson, Tennessee 38301.

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## To The

## Words Of Truth



# Words Of Truth

(USPS 691-760)

"I am not mad, my words speak forth  
the Words of Truth and Life."

VOLUME 15

FRIDAY, JANUARY 18, 1980

NUMBER 3

## "I Wills" Of The Psalmist

Where there is a resolution you have an act or exercise of the will. It is interesting therefore to note in Psalms 119 how many times the writer says, "I will" or "I shall." Looking at these will help us at any time of the year.

But just what was involved in his "I will"? What did he resolve to do or not do? What sort of "I wills" do we find?



WINFRED CLARK

**THE "I WILL" OF OBEDIENCE.** *I will keep thy statutes! O forsake me not utterly* (Psa. 119:8). One could not read those words without seeing the purpose to be obedient to God's will. You may notice also that he would be obedient to God's statutes which means all of God's statutes. He had no plan to be selective in his obedience. He would not just obey what pleased him but that which please God. Again you might ask, under what circumstances did he plan to be obedient? The answer would be, under every circumstance. He did not propose the embracing of situation ethics.

Also it should be noted that he places no limits on the location of obedience. If you asked where he planned to keep God's statutes, his answer would be "in every place." If you ask when? His answer would be "at all times." This would be a good "I will" for all of us in this age.

**THE "I WILL" OF RIGHT THINKING.** "I will meditate in thy precepts, and have respect unto thy ways" (Psa. 119:15). This passage says that the Psalmist would meditate. That means he would, among other things, think. He would do his own thinking and not wait for somebody to do it for him. He would exercise his mind. Not only would he think but

he would think about the right thing. He would not clutter the machinery of his mind with worthless material. God's precepts would be the food for his mind. Filling the mind with God's word leaves no room for the unworthy thoughts that could discolor one's life.

What a difference this "I will" could make. It would promote purity of thought and life. It would promote peace and harmony. It would fill places of worship. It would promote every good work.

This is another "I will" that is so vital.

**THE "I WILL" OF EFFORT.** "I will run the way of thy commandments, when thou shalt enlarge my heart" (Psa. 119:32). Note carefully the word "run." Any jogger knows that takes effort. One might walk without much thought but not so with running. One exerts himself when he runs. One shows a degree of earnestness when he runs. One has an objective in mind when he runs. One means to get the

job done when he runs.

The Psalmist would restrict his running to the way of God's commandments. He is not just running to and fro. He is not running aimlessly. He is not expending effort just for the sake of doing so. He realized he might run in vain.

**THE "I WILL" OF A MISSIONARY ATTITUDE.** "I will speak of thy testimonies also before kings, and I will not be ashamed" (Psa. 119:46). Here is one who believed that men in high places needed to know God's law. He is not ashamed of God's law in the highest places of the land. He is determined to look for an opportunity to talk about God's word.

The Psalmist would speak and not be silent. He would not hold his tongue when there was a need to declare God's word.

Surely this is an "I will" that would promote God's plan on earth in our day.—P.O. Box 1025, Athens, AL 35611

## Retreat From Foreign Missions

ROGER E. DICKSON

I just talked to another missionary. Nine years of experience on the field. A national wife. A man who can fluently speak the language of the people. A deep-seated desire to stay on the field. Problem? No, he didn't go liberal. He wasn't lazy. It was the same old sad story, and one I have heard a dozen times; his supporting church wanted to pull out. He cried, and I wanted to do the same.

How many missionaries have fallen by the wayside because some U.S. church or churches decided to support a "mission" in the States or just give up foreign evangelism altogether, and pave the parking lot.

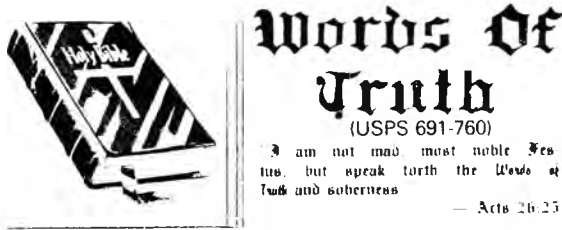
It is my sincere opinion that we, the church, are in a crisis, *a crisis in world evangelism!* In 1974, church of Christ had about 724 missionary

units overseas. By the middle of last year I was told that we had about 550. The World Mission Information Bank at Webb Chapel in Dallas, Texas stated recently that we are down to 427. I believe that it is time that we awaken ourselves out of our pews and realize what is happening to the foreign mission emphasis of the church.

Let's stop patting ourselves on our puffed straightened backs and hiding our heads in the sand. Sure, we've done a lot in foreign missions in the past. Sure, there are church today who are doing a tremendous work in foreign missions now. But the figures state that the brotherhood as a whole is in retreat. The majority of

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## Be Ready

One of the watchwords of Christians is preparation or readiness. And there is more than one sense in which it is essential that we be ready. Certainly we must always be living in such a way as to be ready to die, or to be ready for the return of the Lord. Luke 12:40, says, "Be ye therefore ready also: for the Son of man cometh at an hour when ye think not." Matthew 24:42-44 records these words:



BOB DUNCAN

"Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh."

But readiness in this respect involves more than willingness. It involves preparation. Many there are who are willing to die, but who have made not the needed preparation for death. The parable of the ten virgins (Matthew 25:1-13) points up the need for making sufficient preparation. There is such a thing as making some preparation without being actually being prepared or ready.

Being ready for the coming of the Lord or for death depends to a great degree upon our readiness in certain other areas. Christians must be ready to preach the gospel to the lost. Paul stated that he was ready to preach the gospel to those at Rome also (Romans 1:15). Peter said, "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (I Peter 3:15). Again, let it be remembered that the word "ready" in these passages involves more than mere willingness. It involves the matter of preparation. One cannot teach others the gospel of Christ without first having learned it himself. The only way one can become an effective teacher of the word is to become first a diligent student of the word. Zeal without knowledge is a dangerous thing (Romans 10:1-4). Someone has said that one can no more teach what he has not learned than he can come back from where he has not gone. The good Christian soldier described by the apostle in Ephesians 6:15 is one who has his "feet shod with the preparation of the gospel of peace."

Titus 3:1 contains an exhortation to readiness in a much broader area than just teaching: "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work." This is an often ignored exhortation, even by those who wear the name of Christ. Sometimes it is even ignored by preachers. It is certainly a fact that none of us can take an active part in every single good work being done around the world. But we should certainly do good as often as we have opportunity (Galatians 6:10). Every mission work, every Christian school, every benevolent opportunity, every effort at saving the lost should be near the heart of every Christian. We are commanded to "love the brotherhood" (I Peter 2:17). And yet sometimes members of the church are so involved in other matters that they find

not the timenor do they have the inclination to drive fifteen miles away to hear the gospel preached by an outstanding gospel preacher in a gospel meeting.

In order for us to be ready for the coming of the Lord (or death), we must be ready to tell others about the Lord, and we must be ready to every good work. Are you ready?

## Pure In Their Own Eyes

MIKE BARRETT

"There is a generation that are pure in their own eyes, and yet is not washed from their filthiness" (Proverbs 30:12).

The wise man in the long ago plainly stated that there are those who are pure and those who just think they are! While deceiving themselves into believing they have been purified, they are still covered with filth. They are pure — but only in their own eyes!

Peter wrote in I Peter 1:22, "Ye have purified your souls in obedience to the truth." Today, just as in the first century, God's plan concerning removing one's sins is specific and clear: "Repent, and be baptized every one of you in the name of Jesus Christ." "And was baptized, he and all his immediately." "Now why tarriest thou? arise, and be baptized and wash away thy sins, calling on the name of the Lord" (Acts 2:38; 16:33; 22:16). The results were uniform: people heard, believed, repented, and were baptized. In obedience to God's commands men and women purified their souls in obedience to the truth.

There is God's design for removal of sin and eternal salvation, and there is man's design. But only God's way will make a person pure. Man's way will make man pure only in his own eyes. Throughout eternity men have sought eternal security through their own devices. Sadly enough, the same is true in our generation.

Those involved in lodges and fraternal orders are pure only in their own eyes. They seek praise and security in activities promoted by the organizations. Jesus Christ shed his blood on the cross for his church (Acts 20:28). He gave his life for that divine institution. Such sacrifice should convince mankind that the church should be precious and dear enough to be honored with all our love, devotion, time and efforts. God is to receive glory in the church. Paul taught that any good work done outside Christ would not be remembered (I Thessalonians 1:3). There is no reason for a Christian to forsake the Lord's church for activities in a secret or fraternal order.

Various orders seek to place men in positions of authority that rob God of glory. Paul wrote to the young man Timothy, "That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ:

## Retreat From Foreign Mission

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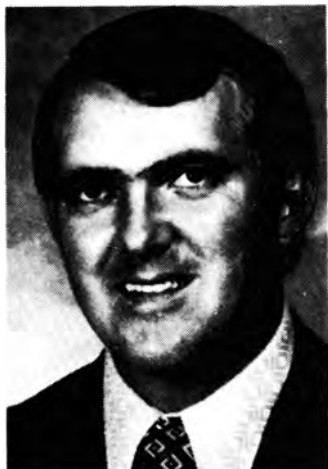
churches are turning away from foreign mission work. It is as if the words of Jeremiah were spoken directly to this generation of the church. "But they hearkened not, nor inclined their ear, but walked in the counsels and in the imagination of their evil heart, and went backward, and not forward" (Jer. 7:24).

If we don't stop the decline of our missionaries overseas in a few years, we will have no missionaries, or our force will be so puny that we'll be even more ashamed of it than we are now. It is time to turn it around! It is time to stop this cowardly retreat! It is time that we stop sloughing off our responsibility to evangelize the world.—3201 N. 7th Street, West Monroe, LA 71291.

## Salvation

(No. 1)

"How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?" (Hebrews 2:3). "Salvation" is a majestic word. The Hebrew author exalts the concept and queries about so "great salvation." If salvation were a river and one were to trace it to its source, not only would one be at the throne of the Majesty on high but would also be beyond time before the world began.



RON BRYANT

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# Pure In Their Own Eyes

Continued from page 2

which in his times he shall show, who is the only Potentate, the King of kings, and Lord of lords ..." (I Timothy 6:14, 15). In view of the teaching of God's word can any man defend the practice of calling another man "High Potentate" or "Worshipful Master"? To belong to a group that would call a mere man Potentate is to challenge what the scriptures have said. Scores of members in these counterfeit religions believe that their "good works" have purified them. The truth is that they are only pure in their own eyes!

The proud and self-righteous are pure in their own eyes. In the parable of the Pharisee and the publican the Lord taught this great truth (Luke 18:10-14). The Pharisee, full of pride and

self-righteousness, thanked God that he was not like other men. But the publican standing afar off and not lifting his eyes to heaven prayed, "God be merciful to me a sinner" (Luke 18:13). Jesus said that those who exalted themselves would be abased and those that humbled themselves would be exalted (Matthew 23:12). The sin of pride has separated many a man from his God. It deceives him into believing that he is acceptable when he is not.

Those involved in ungodliness and immorality claim purity. Thousands march through the streets of the larger cities for so-called rights for homosexuals. False teachers and ministers of Satan sanction adulterous relationships as marriages. Men and women participate in activi-

ties that would cause even the Sodomites to blush. And in each of these instances they claim these things to be proper, acceptable, and free of any wrong doing. In most cases they claim that the Bible sanctions such. When people do things that are wrong it is easy for them to be convinced by Satan that it is all right. One may participate in wickedness and claim to be pure; but, he is pure only in his own eyes — not God's.

Purity must be based on God's standards. Anything less is not acceptable. Let us seek nothing less than to be able to stand pure and justified in the sight of God and not just our own!—101 Lynn Avenue, Watertown, Tennessee 37184.

## Salvation

Continued from page 2

The majestic and eternal purpose of God is embodied in a word too often belittled and too quickly pushed aside: Salvation.

God's saving purpose was not arbitrary but full of grace. Consider:

"Blessed be the God and father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly places in Christ: even as he chose us in him before the foundation of the world, that we should be holy and without blemish before him in love: having foreordained us unto adoption as sons through Jesus Christ unto himself, according to the good pleasure of his will, to the praise of the glory of his grace which is freely bestowed on us in the beloved. In whom we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace, which he made to abound toward us in all wisdom and prudence" (Ephesians 1:3-8).

In this Paul repeatedly declares the fact of

salvation. God's "good pleasure," "grace," "choosing," "foreordaining" are its source. "In Christ" is its location. Christ, the accessible Savior, is then the means. For God has chosen the Son to be the means of man's salvation. It is salvation in, through, by, of Christ. He is the personification of God's grace. He is the well spring of hope. He is the proclamation, and he first proclaimed the "great Salvation."

In II Timothy 1:8-10 Paul urged Timothy, "Be not ashamed therefore of the testimony of our Lord, nor of me his prisoner: but suffer hardship with the gospel according to the power of God; who saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before times eternal, but hath now been manifested by the appearing of our Savior Christ Jesus, who abolished death, and brought life and immortality to light through the gospel." In this Paul declares "God saved us ... not according to our works, but according to his own purpose and grace." He

affirms God's purpose was settled before the world began. He affirms that it as "manifested" (made known) by Christ. He affirms "life and immortality" (salvation from past sins and acceptance by God, and life eternal) have been brought to light by the gospel. In all of this, salvation is the subject. God is the source. Christ is the means. The reclamation and transformation of man is its character. And, all of this is brought to light through the gospel.

*The Gospel: The greatest message.  
The greatest need.  
The light of life.  
The word of heaven.  
The delight of saints.  
Proclaim it.  
Love it.  
Defend it.  
Live it.*

*It is God's message for all men.—Route 4, Box 3, Dexter, MO 63841.*

## Inventory Time

This is the time of the year when many businesses take inventory of their stock. Webster's New Collegiate Dictionary defines the word "inventory" as, "A catalogue or schedule of the property of a person or an estate; hence, an itemized list of goods with their estimated worth; spec., an annual account of stock taken in any business" (P. 443). The businessman, therefore, itemizes his stock, determines his assets and liabilities, and decides what to do about his goods. He may want to continue or increase certain items. On the other hand, he may decide to rid himself of other things. He must decide how to handle his liabilities and assets. With these few things in mind, let us consider taking inventory of our lives.

First, let each of us, whether saint or sinner, realize that we have assets. Every person enjoys the love of God (Rom. 5:8; 8:39). Each person has the love of Christ (II Cor. 5:14; Gal. 2:20). The Holy Spirit's



JAMES PILGRIM

message is for every creature (II Pet. 1:20, 21; Mark 16:15). Every person has angels pulling for him, waiting to rejoice over his being found (Luke 15:10). Concerned Christians are assets all enjoy (Acts 2; Gal. 6:1, 2). Present time is an asset enjoyed by all (II Cor. 6:2). Physical blessings are stocks of value enjoyed by every person (Matt. 5:45). You may want to list other things that Christians and lost persons enjoy alike.

Second, let every saint and sinner know that children of God (Gal. 3:26, 27) enjoy blessings which sinners do not. Christians enjoy "all spiritual blessings in heavenly places in Christ" (Eph. 1:3). Only Christians enjoy the privilege of prayer (John 9:31—The same person who uttered one part of the verse stated the rest of it!). Christians have good works which God has accepted to their credit (Acts 9:36). Strength through past victories is enjoyed by the obedient (Rom. 5:1-5; Jas. 1:2-4; I John 5:4).

Third, may we not close our eyes to our liabilities. First, let us look at the liabilities of alien sinners. They do not enjoy the things previously mentioned as peculiar to Christians. They are also burdened with deceits (II Tim. 3:13), deprivations (Matt. 13:19), misleading sinful pleasures (I Tim. 5:6), and many more. Second, let every Christian be aware of liabilities. One may leave his first love (Rev. 2:4), wrongfully covet some things (Acts 8:18-24), allow

secondary things to become foremost (Matt. 6:33), omit doing good (Matt. 25:41-46; Jas. 4:17), do evil things (Matt. 26:69-75), and so on. Time consuming jobs, too much TV and the wrong kind of moderate use of it, excessive social activities, wrong activities, money, and other things may be liabilities to Christians.

Fourth, we ask: What do you plan to do about your status quo? You can either build upon your assets and be saved, or you can keep your liabilities and be lost (Rom. 6:23). Sinner friend, do not reject God's love, grace and mercy. Do not turn your back upon the Christ who loved you, and died for you. Use your every asset to go to heaven. Believe (Heb. 11:6), repent (Acts 17:30, 31), confess (Rom. 10:9, 10), and be baptized (I Pet. 3:21) now (II Cor. 6:2; Heb. 3:7, 13, 15). Christian, recognize your assets and liabilities. Dismiss the evil from your life, and build upon the good (II Pet. 1:5-7). Perfect that which is lacking in your faith (I Thess. 3:10). Grow through the word of God (I Pet. 2:2; II Pet. 3:18). Ask the Lord to increase your faith (Luke 17:5). Increase in brotherly love (I Thess. 4:9, 10; 3:12). Examine yourself daily to see if you are doing God's will (II Cor. 13:5). Ask yourself at the end of each day: How have I lived? Has my life reflected the Christ to the lost? Do I need to repent of

Continued on page 4

# How Goes The Bible School?

As we go into the year 1980, it would be good for every congregation to evaluate carefully the Bible school. One bulletin which came across my desk recently said that 1980 will be the year of the Bible school. Regardless of that, we do need to check and see how goes the Bible school. That the Bible school program in many congregations is in a "mess" cannot be denied by the objective observer. Brother James Meadows has written the following concerning the Bible school:



MICHAEL D. STONE

Does it pay to build the Bible classes? In 1956 the Madison Church of Christ spent much effort building her Bible school. As a result one Sunday morning they had 3,002 present for Bible study. Since that time they have had over 6,000 on one occasion. From 1951 to 1954, 95 percent of all individuals baptized at the Broadway church in Lubbock, Texas, were first enrolled in the Lord's Day morning Bible classes. If you had a business and from one avenue 80 to 95 percent of your profits, would you ignore it? Would you let it run itself? Since it is estimated that 80 percent of all converts to Christ are first enrolled in the Bible School, can we afford to ignore it? Some are afraid we'll overemphasize the Bible classes. Beloved, how can we overemphasize something we haven't really begun to emphasize as yet? (Bulletin of the Brown Trail Church of Christ, Benford, Texas, dated September 30, 1979).

The Bible School does not go well when its importance is not realized by the congregation. For too long, we have placed a greater importance upon the pulpit to the neglect of the Bible school. Both must have careful attention by the church leaders. In the informal setting of the Bible school much teaching can be done and done more effectively than from the pulpit. It is sad that the only spiritual food some get is what is "served" from the pulpit. This is not enough since some preachers are not balanced in their preaching and fail to present expository type lessons. Also, every Christian needs to study the Bible at home everyday. We understand that all the Bible cannot be taught in a single lesson; however, over a period of time, the preacher needs to cover the entire Bible in his sermons with primary emphasis upon the New Testament. The beloved Guy N. Woods, writing in the December 6, 1979, issue of the *Gospel Advocate* made the following observation regarding this problem:

...there has been a noticeable shifting of emphasis from the careful and detailed exposition of the scriptures to matters of the moment. In an earlier day, brethren "opened the scriptures", and "expounded" them. They had no time for (and they would have spurned it if they had) the modern topical type of preaching consisting solely of meaningless platitudes and inanities pleasing to the ear but powerless to save...

The Bible school does not go well when the church leaders don't even know what is being taught in the classes. In far too many instances, the teachers do their "own thing" in their class. Their "own thing" involves several areas from selecting what is taught to determining whether they themselves are obligated to attend on Sunday and Wednesday evenings. Our public school systems do not allow the teachers to select their own material and neither should the

church.

The Bible school does not go well when there is no definite objective or program of study for the school. All of the Bible needs to be studied in the Bible school. In far too many cases, we have "worn out" certain sections of the Bible and have completely overlooked the other sections. Perhaps some are too lazy in exercising self-discipline to master the not-often taught scriptures. In some of our Bible school programs, a child can "graduate" without ever learning much Bible. A program is needed that will cover all of the Bible as the student progresses

through the classes.

The Bible school does not go well when the teachers are not dedicated. Some who teach do not attend on Sunday and Wednesday evenings. Some who teach hold views contrary to Bible doctrine. The church should screen the teachers as it does the preachers.

We are thankful for the many good teachers in the church. Yet, the fact remains that some are not good. We are thankful for the churches that have good Bible school programs. Yet, the fact remains that some do not. How goes the Bible school where you worship? — Pine Castle Church of Christ Orlando, Florida 32809

## Them Lyin' Newspapers

How often have we heard someone, especially politicians, refer to the printed media as "them lyin' newspapers"? The problem is they are seldom if ever specific as to just what they are supposed to be lying about. Now that makes it pretty difficult for the average person to make any reasonable judgment as to the validity of the charge, so most of the time we are left to draw our own conclusions. I'm neither defending newspapers nor condemning politicians. I do believe that some newspapers have at times done irreparable harm to the character and reputation of some person before the facts were established. Sensational eye catching headlines, unsubstantiated stories, quotes from "secret sources," circumstantial evidence, innuendo, but no hard facts. Once in print however it matters little, the damage is done. Never mind that the person involved is later exonerated and cleared of any guilt. Those who printed the stories feel no obligation to give equal treatment to his or her exoneration; that doesn't make headlines.



ROY FULLER

All of this brings us to the point at hand, namely the sin of lying. This is so serious that it can condemn our souls to eternal destruction. The Bible classifies liars right along with the most despicable of sinners and plainly states that all such will have their part in the lake which burneth with fire and brimstone (Rev. 21:8). Unfortunately, the sin of lying is not confined solely to those without the body. All too often it becomes a practice of some members of the church. Some brethren hear a juicy story about someone else and they just cannot contain themselves until they have repeated it to everyone who will listen. Never mind that it may be totally false. Never mind that it may do great harm, they will TELL IT OR BURST.

It never seems to occur to some people that a lie repeated is a lie told. Dear friend, a lie repeated is just as sinful as a lie originated, and the one who repeats it is no less guilty than the one who told it in the first place. Why is it that some people who would not originate a lie, feel absolutely no pain of guilt whatever in spreading what someone else has told without ever checking the truth or considering the consequences? the Bible says: (1) "Trust ye not in lying words" (Jer. 7:4). (2) "A lying tongue is an abomination to God" (Pro. 6:16-17). (3) "He that hideth hatred with lying lips, and

he that uttereth a slander is a fool" (Pro. 10:18). (4) "Wherefore, putting away falsehood, speak ye truth each one with his neighbor: for we are members one of another" (Eph. 4:25).

It should be obvious to anyone even slightly acquainted with the scriptures that this is one of the most despicable of all sins in the sight of almighty God. Yet, it is perhaps one of the most prevalent sins among us today. Sin, once committed, unrepented of, and unconfessed, will still condemn our souls to eternal destruction regardless of our subsequent behavior, because it remains unforgiven. We know that the Bible still says "be sure your sins will find you out" (Num. 32:23). We may think that with the passage of time these sins will pass away, but without repentance and confession, they will still be there on judgment day.—Rt. 4, Box 479, Elba, AL 36323.

## Inventory Time

Continued from page 3

sins, confess them, and ask brethren to pray for me? (Jas. 5:16; I John 1:8-10; Acts 8:22-24).

Fifth, run the following test (Answer "yes" or "no" in the blanks): — I attend all of the services of the church; — I give liberally and generously; — I pray daily; — I visit the needy (sick, imprisoned, hungry, etc.); — I use no profanity (4-letter or otherwise); — I do not wear immodest clothes (skin-tight, abbreviated, or otherwise); — I read and study my Bible daily; — I talk to and teach the lost; — I refrain from questionable things; — I actively support the work of the church at home and abroad with my time, money and talents. Other things might well be mentioned, but if you fail in these things, you probably need to correct the others too. Based upon this short examination, do you need to repent? — P. O. Box 3022, Hueytown, AL 35020

## Bible Land Heritage Tour

BOBBY DUNCAN

On May 28 my family and I plan to embark on another tour of the lands of the Bible, including Egypt, Israel, Petra and Rome. This is a thirteen day journey, originating in and returning to Birmingham, Alabama at a cost of \$1649. If you would like to make this trip of a lifetime with us, make your reservation as quickly as possible. We have personally tailored this trip to make it most pleasurable and educational. Write today for a free brochure. (Two day extension to Athens is optional at \$199.00.)





# Words Of T

(USPS 691-760)

"I am not mad, most noble Festus; but speak  
the Words of Truth and soberness."

— Acts 26:25

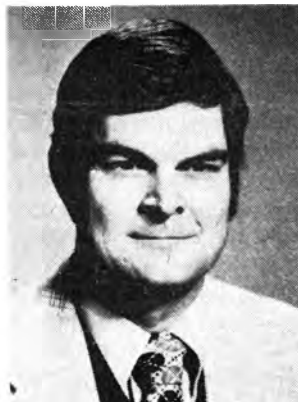
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NUMBER 4

## Hilter's Sausage Theory

Hitler stated that if you followed a man with a sausage under his arm and cut off the end of it, the man would not fight you over the end of a sausage (bologne). If you cut off another slice, he would not fight you over that slice or the next one or the next one. Finally, all he would have left would be the other end and he certainly wouldn't fight you over that. You would



RAY HAWK

finally have the entire sausage and he would have nothing because he wasn't willing to fight you over each small piece. With this philosophy he began to overrun Europe piece by piece. It was not until Poland was invaded that England and France were willing to take a stand and then it was almost too late!

There are many things that may be changed in the practices of the churches of Christ today because they are expedients used by American churches. However, doctrine cannot be changed (II John 9). We sometimes are guilty of confusing the two which creates anti-ism on one side and liberalism on the other. What is sometimes called liberalism is not true liberalism. Sometimes, in our reaction to one error, we flee into another! God has given us his book to guarantee that we walk in the light (I John 1:3-5).

If a congregation elects to have the Lord's supper first, that is expedient for them. Another church may decide to have it last, and that is their right by judgment. Neither may discard the Lord's supper, however, or move it to Thursday or any other day of the week. What we are finding today, however, are brethren who appear in print and/or in public proclamations, teaching error. If someone tries to convert them (Galatians 6:1; James 5:19, 20), that person is ridiculed and the teacher of error con-

tinues to advocate his false position, riding the crest of popularity as the hero of the day! We have swallowed the line that *a little error never hurt anyone!* We want to be compassionate toward all, but let us not become more compassionate than was Jesus. We want to give every man the benefit of the doubt, but let us not forget that charity must be consistent with truth (Ephesians 4:15; James 5:19, 20). When men teach that unscripturally divorced people may remarry without sin, or that the guilty party may remarry without sin, they are teaching error and do not continue in the doctrine of Christ (Matthew 19:9; II John 9). The idea that Matthew 19:9 is a "covenant passage" smacks of the Ketcherside theory that the gospel is for the alien and doctrine is for the saint. To remain silent because we do not want

to disturb the "peace" that exists in the church is to mimic British Prime Minister Chamberlain who returned from Germany to England and told England, "Peace in our time."

Hitler almost took the world for his own because too many people wanted to look the other way. What Hitler did was no one's business since it did not hurt me. The attitude manifested by people then is now found today in the church. We use men on lectureships and/or workshops who feel more comfortable with the Christian church than they do with churches of Christ. These men are taking the church down the road to error bit by bit, just as Hitler took Europe bit by bit. When will we go to war against the false doctrines that are creeping into the church?—1461 East Chester Street, Jackson, Tennessee 38301.

## Satan's Grand Lie

Satan gained a notable victory that day in Eden when he convinced our first parents (Adam and Eve) to break God's law (Gen. 3:1-6). The results were immediate and devastating: guilt, condemnation and alienation settled upon their souls (Gen. 3:2-10). Driven from God's presence they suffered spiritual death (Gen. 3:23-24). The curse of disease, decay and physical death followed in the wake (Gen. 3:17-19).

Adam and Eve fell because they believed a sixfold lie that Satan foisted upon them.

*He Denied the Reality of the Curse of Death.* God had said, "In the day that thou eatest thereof, thou shalt surely die" (Gen. 2:17). Satan boldly countered



JOHN WADDEY


saying, "Ye shall not surely die" (Gen. 3:4). There are three kinds of death, all of which the Tempter denies.

Physical death stalks every man. Satan constantly holds before gullible, doubting men, visions of a fountain of youth, spiritism, reincarnation, the hope that science will defeat death. Believing the lie and running from the reality of death many moderns make no provision for life's end (Is. 38:1).

Spiritual death affects all accountable humans outside of Christ (Eph. 2:1; Rom. 3:23). Atheistic humanists deny the guilt of sin, the existence of God, and repudiate the law which condemns them (Rom. 4:15). The gurus of some of the Eastern mystic cults deny the reality of sin.

The Bible warns of a second death in a lake of fire for the wicked (Rev. 20:14-15). This is widely denied by such doctrines as purgatory which offers escape from the fiery punishment. The annihilation of the wicked as taught by the Jehovah's Witnesses denies the eternal consciousness of the second death (Rev. 14:10-11a). The "once saved always saved" doctrine of the Baptists denies future punishment for wicked

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## Words Of Truth

(USPS 691-760)

*"I am not made most noble Festus, but speak forth the Words of Truth and soberness."*

— Acts 26:25

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## Salvation

(No. 2)

The salvation of man rests solidly upon the historical work accomplished by Jesus Christ in his sojourn on earth. It is what he did that has made salvation possible. It is the record, i.e. the historical record, the gospel, of his work that we must turn to in order to know, come to, and possess the salvation he purchased.



RON BRYANT

It is true that God "gave us his grace in Christ Jesus "before time began" and that Jesus was "slain from the foundation of the world," but he "Manifested" his grace in time, and "Now...through the appearing of our Savior Christ Jesus" (II Timothy 1:10). Through the appearing of Christ and his redemptive work we now have access to God (Cf. John 14:6; Ephesians 1:3-7). God's eternal purpose was secret though foretold in veiled language, but its manifestation was historical and public (cf. Acts 2:23-36; I Corinthians 15:1-4).

The only begotten of the Father, full of grace and truth, appeared and proceeded to make known the Father's eternal purpose of grace. Paul concisely declares his work as accomplished with the statement, "Our Savior Christ Jesus...abolished death and brought life and immortality to light through the gospel" (II Timothy 1:10). What Jesus did is recorded, yet that record brings to light "Life and immortality."

It is striking to hear Paul move from the fact of the "appearing of our Savior" to the significance of the gospel. But, the gospel is precisely this, good news "of our Savior Jesus Christ," good news of salvation. He (Jesus Christ) is the Savior. The gospel's message is salvation. Paul writing to the Ephesians called the word of truth "the gospel of your salvation" (Ephesians 1:13). To the Saints in Rome he said

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## Paul's Formula For A Strong Church

Numerous volumes have been written on how to build strong churches. No doubt much of what has been written is good, and should be applied. Perhaps some of it is not so good. To the Romans Paul wrote: "And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another" (Romans 15:14). Those who write books and conduct workshops on church growth would do constantly this passage



BOB DUNCAN

well to keep before them from the pen of the apostle, for it contains an inspired formula for a strong church.

*A strong church is one that is "full of goodness."* To be full of goodness is to be characterized by the excellence of the inner person which manifests itself in a quality of life that is attractive to others. Moral excellence should characterize every member of the church in order for the church to be strong. Churches composed of members who are of questionable moral character are weak churches. Preachers who shy away from strong teaching on moral issues for fear such would diminish their numbers in attendance are making their contribution to the weakness of the church. The strength of a congregation is not to be equated to the number in attendance at its services. A

congregation with thirty-five members who are full of goodness is more honorable in God's sight than one with a thousand members who are not.

*A strong church is one that is "filled with all knowledge."* This means that strong churches are not made up of people who are ignorant of the Bible. This is true because "faith cometh by hearing, and hearing by the word of God" (Romans 10:17). One simply cannot have a strong faith based upon a weak understanding of the word of God. Our age is the age of short cuts and convenience. But there is no short cut, no convenient way, to genuine Bible knowledge. Nothing will take the place of honest, time consuming study. But Paul knew that he could not expect to build a strong church at Rome out of people who were too lazy to study and think. Let us not make the mistake of thinking that we can allow emotional excitement, or anything else, to substitute for the light of the truth of the gospel.

*A strong church is one made up of members who are "able to admonish one another."* In order that this might be true, two things are necessary: (1) sufficient knowledge of God's word to be able to communicate it to another, and (2) the disposition to do so. One cannot teach what he does not know, and one cannot know the Bible if he has not studied it. But all of the knowledge in the world will not make a strong church unless those possessing that knowledge are of the disposition to communicate it to others. How sad it is that many members of the church have not enough zeal to admonish their brethren or to invite sinners to attend to the salvation of their souls. Zeal without knowledge is a terrible thing (Romans 10:1-3). But knowledge without zeal is even worse (Luke 12:47, 48).

## Are You A Midget?

Perhaps you are a midget and don't know it. Ridiculous? Read on. Someone has observed, "Superior people talk about ideas, mediocre people talk about things, and little people talk about other people." Based upon this observation, if you spend your time talking about other people, you are indeed a small person—a midget.

The Bible warns of "tattlers also and busy bodies" who foolishly speak "things which they ought not" (I Timothy 5:13). It is interesting to note that two of the Ten Commandments deal directly with the tongue. Moreover, three of the seven abominations mentioned in Proverbs 6:16-19 have to do with the tongue. James refers to the tongue as "an unruly evil, full of deadly poison" (James 3:8). Perhaps, as a midget, you have been guilty of poisoning someone.

"Have you heard, O Socrates..."

"Just a moment, friend," said the sage. "Have you made sure that all you are going to

tell me is true?"

"Well, no. I just heard others say it."

"I see. Then we can scarcely bother with it unless it is something good. Will it stand the test of goodness?"

"Oh, no, indeed. On the contrary."

"Hmm. Perhaps, somehow, it is necessary that I know this in order to prevent harm to others."

"Well, no..."

"Very well, then," said Socrates. "Let us forget about it. There are so many worthwhile things in life; we can't afford to bother with what is so worthless as to be neither true nor good nor needful."

Socrates gave his friend some good advice. This same advice is repeated over and over again in the Bible, both in precept and in principle. Will you wisely heed this good advice and be superior? Or will you refuse it and remain a midget?—Box 126, Aurora, MO 65605

**WORD of GOD**

Jesus said:

Blessed are they that mourn: for they shall be comforted.



# Paul Before Felix

"And as he reasoned of righteousness, and self-control, and the judgment to come, Felix was terrified. . ." (Acts 24:25). The preacher on this occasion was the great apostle Paul. We all have to admire his determination and courage in preaching the gospel of Christ, regardless of the circumstances. This man of God felt indebted to all men since he possessed the inspired message of salvation (Romans 1:14-16; I Corinthians 9:16). To speak boldly the truth to an assembly of dignitaries that would assuredly disagree with the message, requires more courage and fortitude. Because of such faithfulness, Paul could truthfully say, "But the Lord stood by me, and strengthened me" (II Timothy 4:17). Preachers of this caliber are in great demand today in the church of the Lord.



RAYMOND ELLIOTT

The audience was made up of people as Felix and Drusilla, among others. Felix and his brother Pallus had been slaves in the household of Agrippina, mother of the emperor Claudius. Thus, he had come from a lowly slave to become a ruler over a province. Felix was a corrupt individual. He was guilty of selling justice for bribes, among other vices. Drusilla was a daughter of Herod Agrippa, who murdered the apostle James and who miserably perished soon afterwards (Acts 12:1, 2, 20-23). Her first husband was Aziz, king of Emesa. It is believed that Felix, with the aid of one Simon a sorcerer, lured her away from her husband. Felix and Drusilla lived in open adultery.

Let us now observe the sermon that Paul preached to this august but corrupt audience. The apostle spoke of "the faith in Christ Jesus" (Acts 24:24). On other occasions, Paul appealed to the Old Testament scriptures to prove the sonship of Christ, his death, and resurrection (Acts 26:22-23). Paul also preached a relevant message, that is, those needed lessons for the present audience. Thus we read in Acts 24:25 that Paul "reasoned of righteousness, and self-control, and the judgment to come." Felix, like all un-regenerated men, was filled with iniquity. "There is none righteous, no not one." "For all have sinned, and fall short of the glory of God" (Romans 3:10, 23). The sinner can become cleansed from his sins only through the blood of Jesus Christ. "Being justified freely by his grace through the redemption that is in Christ Jesus: whom God set forth to be a propitiation, through faith, in his blood, to show his righteousness because of the passing over of the sins done aforetime, in the forbearance of God; for the showing, I say, of his righteousness at this present season: that he might himself be just, and the justifier of him that hath faith in Jesus" (Romans 3:24-26). In short, man was on his way to eternal ruin when God manifested his love toward us in the death of Christ. Man deserved to die and be lost. The only way that the sinner could be made righteous was through faith in Christ Jesus, in humble obedience to the gospel. He was, therefore, pardoned of his wrongs. God's justice was tempered with mercy. "Him who knew no sin he made to be sin on our behalf; that we might become the righteousness of God in him" (II Corinthians 5:21). The man to whom God does not reckon sin is the individual whose sins have been washed away by the blood of Jesus Christ (Romans 4:7, 8;

Ephesians 1:7).

Felix was living in open adultery with Drusilla; therefore, this lesson on self-control was very appropriate for the occasion. Felix was one who practiced immorality and satisfied his unbridled lust. What can be said about Felix can also be said about the majority of people in today's world. Beyond a shadow of doubt, the Bible teaches that one should have control of the appetites and passions of the body. One has defined self-control as, "One who holds himself in." Another has written that self-control is "reason's girdle as well as passion's bridle." It is indeed difficult to be guided by what we know rather than by what we want. Among the other aspects of the fruit of the Spirit, self-control is mentioned (Galatians 5:23). Paul commands, by the Holy Spirit, the Christian to "Put to death therefore your members which are upon the earth: fornication, uncleanness, passion, evil desire and covetousness which is idolatry" (Colossians 3:5). Peter exhorts brethren to grow spiritually by adding to their lives such attributes as "self-control" (I Peter 1:5-11). If a man can control himself, he is indeed greater than one who can take a city by force (Proverbs 16:32).

The apostle Paul spake of "the judgment to come." One must realize and understand that a day is coming in which all of life's conduct must be perfectly appraised by the Lord; and, that divine justice will be meted out upon those who have followed their own willful ways of sin. One of the cardinal doctrines of the Holy Scriptures is that of the second advent of Jesus Christ, who, at that time will be the supreme judge (Matthew 25:31-46). "The times of ignorance therefore God overlooked; but now he commandeth men that they should all everywhere repent: inasmuch as he hath appointed a day in which he will judge the world in righteousness by the man whom he hath ordained" (Acts 17:30, 31). At the judgment, each person will have to give account of himself (Romans 14:12; I Corinthians 5:10). Surely the solemn contemplation of a coming judgment should motivate each one to prepare himself for such an event. If such were done, there would be a great effort to obey the Lord in doctrinal and moral matters. Oh, how the world needs sermons like the one Paul preached to Felix relative to righteousness, self-control and the judgment to come!

To every sermon, there is a response, whether it be positive or negative. The Bible states that Felix was terrified. The King James Version said that he "trembled." Felix was not ignorant of the truth. In fact, he had a "more exact knowledge concerning the way" (Acts 24:22). Nothing could be more terrifying than to speak of righteousness to such a man of such iniquity; of temperance in all things to a man of such unbridled lust; or to drive home what was said on these topics by depicting the judgment to come. The terror which seized Felix was the beginning necessary to change a life; but lust and ambition smothered the kindling fires of conscience. It is therefore probable that preaching will often change the feelings of a person without truly changing the heart.

Felix was guilty of the grave mistake of procrastination. He told Paul to "Go thy way for this time; and when I have a convenient season, I will call thee unto me" (Acts 24:25). Procrastination is called the "thief of time." A man has nothing but the passing moment. Felix is typical of the millions whose spiritual life is ruined by putting off matters until a later date. Here are three reasons against delaying obedience to the gospel. First, it is a guilty thing. "I will when . . ." means "I will not now." It is rebellion of spirit put in the least

flagrant form, but, it is still a state of sin.

Secondly, procrastination is a delusive thing. We think we will be willing to do the right thing later on. But, outward hindrances tend to become stronger than weaker; life becomes more complicated; and, inward and spiritual obstacles become more difficult to surmount. We should be aware of the "deceitfulness of sin" (Hebrews 3:13). Thirdly, it is a fatal thing. If vice has slain its thousands, and pride its thousands, surely procrastination has slain its tens of thousands.

Archias, a supreme magistrate of the city of Thebes, was seated at a feast, surrounded by his friends, when a courier arrived in great haste, with letters containing an account of a conspiracy formed against him. "My Lord," said the messenger, "the person who wrote these letters conjures you to read them immediately, being serious things." "Serious things tomorrow," replied Archias, laughing, and he put the letters under his pillow. This delay was fatal. The conspirators that evening rushed into the banquet-room, and put the careless Archias, with all his guests, to the sword. As far as the divine record is concerned, Felix never found that convenient season. He had to appear before Caesar later to answer charges of corruption in his government. Drusilla and her son by Felix later perished in the eruption of Vesuvius, which also engulfed the cities of Pompeii and Herculaneum. These souls, along with others, will face the Lord in judgment and give account of the deeds done in this life. How sad for people, who know the way, to postpone their obedience to the gospel of Jesus Christ. While the mercy of God lingers, one should, as a penitent believer be immersed into Jesus Christ for the remission of sins (Acts 2:36-38).—809 Perry Store Rd., Opp, AL 36467

## Thankfulness

JERRY A. JOHNSON

The grace of gratitude and thanksgiving is one of the most essential and beautiful of all Christian graces. "Think" and "Thank" come from the same root word. So, to think properly is to be thankful.

God teaches us to think of his goodness. David, a man after God's own heart, who exemplified the attitude of thanksgiving as much as any man in the Scriptures, wrote: "Bless the Lord, O my soul, and forget not all his benefits" (Psa. 103:2).

To be thankful is to be grateful of heart. One cannot be grateful unless he is conscious of favor received. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" (Jas. 1:17).

Jesus was thankful. "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes" (Matt. 11:25). "And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would" (Jn. 6:11). "Then they took away the stone from the place where the dead was laid. And Jesus

**WORD of GOD**

Thou shalt not bear false witness against thy neigh-

bor.

Exodus 20:16

# Satan's Grand Lie

Continued from page 1

men who have been saved in the past. All of these are modern day versions of Satan's denial of the curse of death.

*The Devil Denied the Truthfulness of God* (Gen. 3:1-4). To deny God's warning was to question the truthfulness of his word. Today, the world around, men question the authority and truthfulness of his word, the Bible. Unbelieving Bible scholars boldly challenge the integrity of the Scriptures. Every religious teaching differing from God's book challenges God's personal testimony.

*To Eve, Satan Denied the Loving Kindness of God* (Gen. 3:4-5). He implied that God was selfish and unkind in forbidding them access to the fruit and its gift of knowledge. With David we "give thanks unto Jehovah: for he is good; for his loving kindness endureth forever" (Ps. 136:1). Today it is the hedonist who argues that God is too strict in denying us the indulgence of every fleshly desire. The feminists say that God is unfair to women in denying them roles of spiritual authority over man (I Tim. 2:12). The universalist argues that no good God would deny heaven to a man who failed to keep his law. Again we are hearing Satan's lie.

*The Evil One Promised Eve Special Wisdom* (Gen. 3:5-6). The ancient gnostic heresy of special, hidden

wisdom is yet with us. The apostle John wrote that he had no "new commandment, but that which we had from the beginning..." (II John 5). He then warns that whosoever goeth onward and abideth not in the teaching of Christ hath not God: he that abideth in the teaching, the same hath both the Father and Son" (II John 9). This is the fundamental sin of the Occult, the Eastern mystical cults and even Pentecostalism and subjective Protestantism which claims direct enlightenment by the Holy Spirit. Mankind finds it difficult to be content with the faith once delivered (Jude 3). Like Eve, many long to know the secret of God (Deut. 24:24). *Divinity was promised if they would eat the fruit* (Gen. 3:5, see the footnote). Surely this has been and continues to be sinful man's greatest ambition; to be his own god. The king of Babylon said in his heart, "I will ascend into heaven, I will exalt my throne above the stars of God... I will make myself like the Most High" (Is. 14:13-14). Most ancient kings such as Alexander the Great and Caesars claimed divinity.

Modern Humanism reflects this same vain desire. Jean Paul Sarte wrote: "To be a man means to reach toward being God." Karl Leibknect said: "We're storming the gates of heaven." "Man makes himself," wrote Gordon Childe. August Comte

actually proposed a Religion of Humanity complete with his own suggestion for sacraments, saints and rituals, organized with "churches throughout Europe with himself as the supreme leader" (Os Guinness, *The Dust of Death*, p. 11).

*Satan Promises Man Autonomous Power*. If they could be gods, then they would be completely self governing with no obligation to any higher power. This was the sin of the men of Babel (Gen. 11:1-7). God demands that every knee bow and every tongue confess Christ as Lord (Phil. 2:10-11). This destroys all vain hopes of godhood in human hearts. Rather than be selfgoverning, men must do the will of the Father if they would live in eternity (Matt. 7:21). Servanthood is the most difficult concept to accept in life and practice. Freedom now is the cry of the street rebels, the anarchists, the gays and women libbers.

Satan is yet the father of lies (John 8:44). The lie is still of the same essence. His lie still alienates man from God and brings him down to the dust of death. Jesus is the only antidote to Satan's lie. He alone is the way, the truth and the life (John 14:6). Reject the lie, accept the Savior *now*. — Route 22, Beaver Ridge road Knoxville, TN 37921

## You Will Hear Much Of The Movie "Jesus"

In coming weeks you will hear much of the movie "Jesus" which claims to be "totally authentic" — a little much for anything we try to duplicate from the ancient world. However, the movie does seriously try to remain exactly with the text of Luke's Gospel.

Jesus is portrayed by the young English actor, Brian Deacon, as smiling, chuckling and having a sense of humor as the Bible does indeed picture him. I rejoice in

this; I know of no earlier film which has done this. I was asked to be a local promoter for the film and turned down the opportunity although I hope some minister locally will do this.

For some strange reason the director chose to have those being baptized as immersing themselves, which would be true of Jewish proselyte baptism (likely a later development). But one is made to wonder how John could be called "the Baptist" if he only allowed persons to baptize themselves. It is clearly something John did and not merely allowed others to do to themselves. The Great Commission authorizing men to baptize disciples (Matthew 19) makes little sense if this is the case.

Picturing the devil in the temptation of Jesus as a snake is a little gross. He can transform himself as an angel of light (II Cor. 11:13-15) and it would seem far more reasonable that he presented himself to Jesus in a most favorable form to make the temptation a valid thing.

But I plan to see the movie in spite of my prejudice against long, stringy hair. Jesus' hair might have been stringy, and woven into orthodox Jewish ringlets, but hardly long as medieval paintings have depicted him (Cf. I Cor. 11:14). But I suppose it would have gone too much against our ingrained prejudices to have his hair more close cropped as Roman statues of the first century show the style to have been. In fact, I think I noted that almost everyone else's hair

was shorter than the Christ's.

Much was done to make the movie authentic, even to the actors speaking with a "Jewish" (?) accent. Let us rejoice that "Jesus" did not speak Elizabethan English or much of the populace would be unable to comprehend what is being said. Overall, I think the

movie could be a faith-building experience.

But let us never forget that God chose to reveal himself to us in the person of a man in a physical body and that our only reliable knowledge of that man will be ours by a careful study of the Bible. — 816 Holly Kennett, Mo. 63857



MARTEL PACE

## Salvation

Continued from page 2

of himself, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Romans 1:16). The good news of the fact of the appearing of the Savior and the accomplished work of the Savior is that message of salvation.

The term 'salvation' desperately needs to be rescued from the low and impotent concepts most tend to hold concerning it. It is a majestic word. It is a high and holy word. It stands for the purpose of God in all his work with and for mankind. It is a comprehensive word denoting far more than just pardon. It has to do with the past, the present and the future. It denotes, first, salvation from past sins; the pardoning of past offenses and the accepting of one as righteous as in Ephesians 1:7. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." It denotes the continued saving or cleansing and the progressive transforming of the saints into the likeness of the Son. I John 1:6-10 is a pronouncement of salvation present. II Corinthians 3:17-18 and Romans 12:1-2 set forth that work of progressive transformation that is the thrust and direct result of the saved relationship. The salvation that "is nearer than when we first believed" (Romans 13:11) is no doubt that "immortality" or salvation future, longed for and expected by those in Christ (cf. Romans 6:23). Salvation is indeed a majestic word. It has three aspects: forgiveness, holiness and immortality. We must be careful properly to

appraise and honor the greatness of "So great Salvation" (Hebrews 2:3).—Route 4, Box 3, Dexter, MO 63841

## Discovering

EARLENE ROSE

*O, Lord, how manifold are Thy works! In wisdom hast Thou made them all: the earth is full of Thy riches.—Psalms 104:24*

How many times during the day  
Have you heard your young child say,  
"Come quick, Mom, see what I found;"  
Then watched some ants building a mound.

Or saw a tender tiny sprout  
That Mother Nature just pushed out;  
Or smelled a rose, or watched a bug;  
Then been rewarded with a hug.

Such simple things to us routine,  
Are so new when first they're seen.  
This world you brought your child into  
Is being shown, with love, to you.

1608 24th Street, Northport, AL 35476



# Words Of Truth

(USPS 691-760)

"I am not mad, most noble Fellow,  
the Words of Truth and soberness."

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## Building A Mission Spirit

ROGER E. DICKSON

Why is it that we have relegated the mission of the church to an optional program? Why have we placed mission work as an either/or program of work in the church?

No few churches today have lost the spirit of evangelism, the spirit of reaching out to conquer the kingdom of darkness. We keep on singing "Send the Light" when really all we are doing is sittin' tight. Churches are dying on the vine because they have isolated, introverted and enclosed themselves within brick and mortar. And they do not want to come out, out of their citadel of security.

On the other hand, there are those churches which have caught the spirit of sending saints to the sin soiled fields of the world. They have learned what Christianity is all about. They are leading to conquer, not to be conquered by spiritual lethargy. What have they done to capture such a thrust? Is it fantastic programs? Some big organized project? No, It's just doing Christianity. And doing Christianity is discipling the nations as we go about. These churches have become intently aware of four basic principles.

(1) AWARENESS OF DIVINE COMMANDS. "Go into all the world and preach the gospel to every creature" should mean more to us than just exciting reading. It has to do with living, Christian living. It expresses a way of life. And that way of life should characterize any who would dare call themselves "Christian."

When we accepted the Christ, we accepted His commands. You can't have one without the other. Surely, there are those refrigerated pew warmers today who desire the title Christian but detest the activity that comes along with the calling. But what good to God is an individual who calls himself after Christ but not after what Christ calls us to do?

Yes, Jesus is the saviour of the world (John 4:42). Yes, only in his name is there salvation (Acts 4:12). Yes, those who do not obey him will be condemned to an agonizing Devil's hell (II Thess. 1:7-9). And yes, it is by his gospel, his word, that men can save themselves (Rom. 1:16; John 12:48). "Whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:13). Now—and listen to this—you tell Paul

how one is going to do that calling without a preacher? (Rom. 10:14, 15).

It is time that Christians realize that they are God's only hope of reaching the hell-doomed world. It is time that those "go commands" of God's word be engrafted into our monastery type Christianity that we might be transformed by the renewing of our heart. We must become aware of these commands, aware of the fact that they apply to us individually, not to some paid clergy that we expect to obey them for us.

(2) AWARENESS OF THE HOLY SPIRIT'S EXAMPLES. I do believe that there are those today in the church who would think that Jesus' commands to evangelize the world were unrealistic and impossible if it were not for an inspired record of those who actually did fulfill those commands in the first century. The fact that they did do exactly what Jesus commanded forever crushes any excuses we may have for not doing much.

Those first Christians somehow caught the spirit of world evangelism. It was "every day in the temple and at home" that "they ceased not to teach and to preach Jesus as the Christ" (Acts 5:42). And when they were scattered by persecution, they "went about preaching the word" (Acts 8:4). Yes, they did what we say can't be done. They evangelized the world in their generation (Col. 1:23).

But what those first Christians did with camels and sandals we can't do with cars and super airliners. The thing is, no one told them they couldn't do it. The problem today is, the church is overloaded with knit-pickers, knockers and no-no birds who protest that we can't evangelize the world. And if we don't, they say, those ignorant savages in darkest Africa will somehow be saved anyhow. I pray God gives us a double portion of grace at the judgment for such thinking.

(3) AWARENESS OF THE NEEDS. Congregations throughout the world must be made aware of the tremendous need of world evangelism. The world's population is presently above 4.2 billion people. It is growing at a rate of over seventy million every year. By the year 2019 the *Reader's Digest Almanac* says

that the world will be populated with *eight billion* souls. Who will evangelize these people? The "stateside mission mania" of many brotherhood churches would indicate that we could care less about evangelizing these people. Why?

Much of the problem is centered around the fact that we have let the "retreating attitude" of the American society reach its cold fingers into the heart of the evangelistic church. "Don't get involved in any more wars!" "Shut down our foreign military bases!" "Bring our boys home!" So cries the American public. But also, so cries the people of the church which was a decade ago the fastest growing religious body in America. The following statement was made in a recent *Reader's Digest* article entitled "It's Time to Stop America's Retreat." Has the church been infected with the "retreatism" expressed by this article?

Can our values ever really flourish in a world where the United States is in retreat? So far, our Western freedoms have represented a mere blip in history. There is no guarantee they will survive, but the chances will worsen if we predicate that our children will live in a world where the Soviet Union is the most powerful military force on earth, and if we and our Western friends are perceived internationally as either "in retreat" or impotent (November 1979, p. 88).

Is the church impotent? Is the church of our Lord in America *in retreat*? It is estimated that *two billion* people in the world have never heard the name of Jesus. Is "retreat" going to take that name to them? Are we impotent as far as taking the name to them?

(4) AWARENESS OF THE RESULTS. Churches need to be made aware of two results, the result of non-evangelism and the result of dedicated giving of oneself to the need.

If we fail to evangelize this generation, hell's gates will be broken wide open by the billions who will plunge headlong into damnation. Salvation is only in the gospel (Acts 4:12; Rom. 1:16). And if the gospel is

Continued on page 2





## Words Of Truth

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"I am not mad, must noble fees  
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Truth and soberness"

— Acts 26:25

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## Building A Mission Spirit

Continued from page 1

not heard and obeyed, condemnation results. But how can they hear without a preacher? Paul asked that question 1900 years ago. He asks today, too. How shall they hear? Will we let this generation pass through life unto death without ever having the opportunity of hearing the sweet name of Jesus? Will we?

But what if we could turn the lethargy of the church around? What if we could encourage Christians to accept their responsibility to send out preachers by the thousands? And we can! If we could challenge just 1,000,000 members of the Lord's church to give 30 cents a day to world evangelism the results would be incredible. Remember, this 30 cents would be about the price of a cup of coffee, a candy bar, or an access trip in the car to the corner store.

This 30 cents a day would be \$2.10 a week or \$108,000,000 a year given by these one million members. There would be enough funds here to support 10,000 new missionary families on this field at \$1500 a month. There would be enough money left to give each family \$6000 for travel funds. There would also be funds to support 10,000 single workers at \$600 a month.

With the funds left over, we could support 20 key print shops with \$500,000 a year. Five million dollars could be given for radio broadcasts, \$500,000 could be given for Bible correspondence programs, \$5,000,000 for TV \$3,000,000 for boats, planes, landrovers and other special equipment, and \$3,000,000 for survey trips. Another \$1,000,000 would be left over to pay for postage stamps in communicating with our missionaries.

Can we evangelize the world in this generation? *Yes we can!* And the church needs to be made aware of the possibility. The spirit of world evangelism must be caught by every member of Christ's church in the twentieth century. — 3201 N. 7th St. West Monroe, La. 71291.



## Fellowship Restored, Merger Set In Sylacauga

*(Pervie Nichols, evangelist of the Midway church in Jasper, joins the editor in writing this report.)*

Brethren who are familiar with the situation will rejoice to know that fellowship has been restored between the Broadway and Central churches in Sylacauga, Alabama, and that these two congregations will merge into one on or before the first Sunday in August of this year. This agreement was reached in a meeting of the men of the Central church with the elders of the Broadway church on Thursday night, January 18. Also present in this meeting were Charles Box, evangelist of Oxford, Alabama, and the writers of this article. The three of us, at the invitation of brethren in Sylacauga, had been trying to bring about this reconciliation for about a year and a half. One of us (brother Nichols) had worked to this end for about two years.

In order to facilitate a smooth merger of the two congregations into one, it is planned for the two congregations to work very closely together in meetings, singings, etc., from now until the merger takes place. It was proposed that a preacher suitable to both groups be selected to preach in a gospel meeting which would be conducted the first half in the meetinghouse of one congregation and the latter half in the meetinghouse of the other. Fellowship meals for all the members of both congregations will be planned. These will enable the members of the respective congregations to become better acquainted with one another.

The merger itself will take place in the present meetinghouse of the Broadway church. At present the Central church has no elders. If they should appoint elders between now and the time for the merger to take place, all elders of both congregations



BOB DUNCAN

would constitute the eldership of the one following the merger. If not, the present eldership of the Broadway church would serve as elders of the new congregation formed by the merger.

Attitudes on the part of all are commendable, and we would especially commend brethren Sam Pitts and George Vinson, evangelists of the Broadway and Central churches respectively, for the work which they have done in helping to develop an atmosphere in which a merger can be effected. Other preachers we know of who have counselled with brethren in one congregation or the other to help bring about this reconciliation, besides the ones already named in this report, are Bill Huggins and Franklin Camp.

Though there had been some serious problems in the church at Sylacauga for some time, the actual division took place in 1974 when a group, for what they considered justifiable reasons, pulled away and began what is now the Central congregation. As in nearly all such cases, brethren on both sides made some mistakes. We are thankful that confessions have been made, and forgiveness has been asked wherein sin has been committed.

It is not unusual for churches to have problems and to divide, though it is sad indeed. It is not especially unusual for churches that have divided over problems eventually to have fellowship between the two groups restored. But there is one aspect of this reconciliation in Sylacauga that is unusual, i.e., that even though each congregation has its own meetinghouse, the two groups will now merge back into one. Though both meetinghouses are relatively new, and quite comfortable, both are also quite small. With the present attitudes continuing to prevail, it likely will not be long before the new congregation will be forced to build a new and larger facility to accommodate the crowds in attendance.

We hereby salute our brethren in Sylacauga, Alabama for their exemplary action in bringing about real unity. Not only did they say, "We be brethren," but they acted like it. "Behold, how good and how pleasant it is for brethren to dwell together in unity!" (Psalm 133:1).

## An Examination Of I Corinthians 1:17

JOHN M. GRUBB

"For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect."

There is a popular doctrine in the religious world that is built upon this passage of scripture. The position is held that Paul is affirming that his purpose is not to baptize people, but simply to preach to them. From this passage some contend that baptism is non-essential to salvation. We want to examine this contention remembering that God's word does not contradict itself. I believe we will see that for this contention to be true, God's word will have to contradict itself.

First, we need to examine Paul's purpose in this first chapter of First Corinthians. Paul was trying to

correct a problem of division in the Corinthian church. There were some saying, "I am of Paul," or "I am of Apollos," or "I am of Cephas," or "I am of Christ" (verse 12). Paul did not want division in the church, but unity. He urged them to be of the same mind and judgment (verse 10). Paul argues that to be of Paul, one had to be baptized into Paul's name, and he said he would have to be crucified in order to have followers (verse 13). Paul had baptized Crispus and Gaius and also the household of Stephanas according to his memory (verse 16). Why then did Paul say, "Christ sent me not to baptize, but to preach the gospel?" He said it to discourage the Corinthians from claiming him as their religious leader (I Cor.

Continued on page 3

# An Examination Of I Corinthians 1:17

Continued from page 2

3:4).

There is another point to consider from the context of our reading. Paul did baptize some. By whose authority did he do it? We have just two sources of authority: God on the one hand and the Devil on the other. Now, by whose authority did Paul baptize those whom he mentioned? If by the authority of God, then those who use this passage to prove that Paul did not have the right to baptize have lost their argument. And if by the Devil's authority, this would disqualify Paul as a teacher of righteousness in every other sense! Which horn of the dilemma do they want to take?

Second, we must examine the record of the conversion of the Corinthians in Acts 18:8: "And Crispus, the chief ruler of the synagogue, believed on

the Lord with all his house; and many of the Corinthians hearing, believed, and were baptized." This reveals to us how the Corinthians reacted to the preaching of Paul. They heard Paul preach, they believed and were baptized.

## CASES OF CONVERSION

PERSONS	POWER	PASSAGE
Three Thousand	"Received word . . . . . baptized"	Acts 2:41
Samaritans	"Believed . . . . . were baptized"	Acts 8:12
Simon the Sorcerer	"Himself believed . . . . . baptized"	Acts 8:13
Eunuch	"He baptized him"	Acts 8:38
Saul of Tarsus	"Arise and be baptized"	Acts 22:16
Cornelius	"Commanded them to be baptized"	Acts 10:48
Lydia	"And when she was baptized"	Acts 16:15
Jailor	"Same hour . . . . . was baptized"	Acts 16:33
Twelve	"Heard this, baptized"	Acts 19:5

Every one of the cases mentioned in the book of Acts speaks of baptism's taking place. This is a pattern

that we can follow and be right. Remember, the Bible does not contradict itself.

Third, we need to consider other passages of scripture in the New Testament. Jesus said, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:16). This is probably the clearest passage concerning baptism. We might ask the question, Who shall be saved? The passage says: "He that believeth and is baptized shall be saved." We see an order here that is found in four other passages as well: Baptism then Salvation (Acts 2:38; I Pet. 3:21; Acts 22:16; Rom. 6:3, 4).

We hope this study will help the reader better to understand God's word. Let it always be our purpose to study with an open mind, searching for the will of God (Acts 17:11; I Pet. 3:15). — 609 Center Dr., Frankfort, Indiana 46041.

## Peace, Perfect Peace

JERRY A. JOHNSON

Peace is a state of mind. It is not a way of life. One may have poverty, sickness, trials, and sorrow on every hand, yet have peace. Peter was in prison, bound with two chains, and guarded between two soldiers (Acts 12). Yet he was sleeping so soundly as to require the angel of the Lord to smite him on the side in order to awaken him. Also, Paul and Silas could pray and sing praises unto God while in jail at Philippi (Acts 16).

From whence does peace come? Peace comes from God and from the Lord Jesus Christ. In Isaiah 9:6 there is a prophecy concerning Jesus: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." Yes, Jesus Christ, the Son of God, who came to this low ground of sin and sorrow, born of a virgin, conceived of the Holy Spirit, lived among men and set the perfect example, died the shameful death on the cross for the benefit of mankind, was buried and rose again

the third day, and later ascended to the right hand of the throne of God to reign as King of kings and Lord of lords; this Jesus who is called Christ is indeed the Prince of peace. "Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ" (I Cor. 1:3).

To whom is peace given? First, peace is given to those who know God and his Son Jesus Christ. "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord" (II Peter 1:2).

In the second place, peace is given to the believer. The apostle Paul wrote these words to the church (believers) in Rome. "Now the God of hope fill you with all joy and peace in believing..." (Rom. 15:13). "Therefore being justified by faith (believing), we have peace with God through our Lord Jesus Christ" (Rom. 5:1).

Thirdly, peace comes to those who are in Christ. "These things I [Christ] have spoken unto you, that in me ye might have peace"

(Jn. 16:33). Baptism is the means by which one gets into Christ (Rom. 6:3, 4; Gal. 3:26, 27).

We find further that peace is given to the spiritually minded. "For to be carnally minded is death; but to be spiritually minded is life and peace" (Rom. 8:6). Isaiah, speaking of God, wrote: "Thou wilt keep him in perfect peace, whose mind is stayed on thee..." (Isa. 26:3). The spiritually minded person is one who loves the Bible. "Great peace have they which love thy law and nothing shall offend them" (Psa. 119:165). "And as many as walk according to this rule, peace be on them..." (Gal. 6:16). "Mark the perfect [spiritually complete, whole, mature] man, and behold the upright: for the end of that is peace" (Psa. 37:37).

On the other hand the wicked will have no peace. "There is no peace, saith the Lord, unto the wicked" (Isa. 48:22). "But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked" (Isa. 57:20, 21). — P. O. Box 425, Double Springs, AL. 35553.

## Should Preachers Make Apologies For Jesus?

One's first reaction to the question, "Should preachers make apologies for Jesus?" is, most likely: How ridiculous! How absurd even to ask such a question! But a more careful consideration causes us to realize that many take offense at Jesus and often react to the gospel as though the preacher owed him an apology.

During his personal ministry, Jesus offended people often. Yet, there is never a hint that he regretted having done so; nowhere is it recorded that he retracted an offensive statement or softened its effect. Jesus was well aware that some took offense at him. In Matthew 11:6, our Lord said, "And blessed is he, whosoever shall not be offended in me."

With the attitude of many today, it is only a matter of time until someone will bring a law suit against Christianity because Jesus, the founder and head, offended them and gave them a guilt complex, inhibiting them in some way, by something that is



S. G. GRAY

taught in the Bible. Of course, some preacher and some church will be specified in the suit, because everyone knows that it is very unlikely that Jesus can be subpoenaed to appear in court in person nor is he likely to be forced to pay in cash if found guilty. As surely as this happens, some liberal preacher will sympathize with the "victim's" position, and will testify against Jesus; some atheistic judge will rule in the "victim's" favor. In anticipation of this, many preachers are already buying malpractice insurance.

In his commentary on the book of Matthew, a prominent protestant preacher, in effect, made apologies for Jesus' position on marriage, divorce and remarriage in his comments on Matthew 19:9, by stating: "Surely Jesus did not mean to say 'there is only one ground for divorce.'" Do you think that Jesus needs, solicits or appreciates this kind of help? But this is only one example; many others could be given. Consider the following samples: There are those who apologize for Jesus' teaching on the one way to heaven, by teaching there are many ways (See Matt. 7:13-14; John 14:6). Some apologize for Jesus' strong condemnation of false teachers, by implying that every doctrine is acceptable (See Matt. 15:9-14; Matt. 7:15). Concerning what Jesus said about knowing the truth and the essentiality of truth, some make apology by teaching that truth is evasive, and cannot actually be known (See John 8:32). Regarding

what Jesus taught about the nature of his kingdom, as a spiritual kingdom not of this world, some apologize by teaching that Jesus is coming back to earth one day to set up an earthly kingdom (See John 18:36). Jesus' teaching on the essentiality of baptism (Mark 16:16), the danger of materialism (Matt. 6:19-24), and many other examples that could be listed, are excused by modern-day preachers.

Since Jesus never made apology for anything he taught, nor hesitated to teach something because it was offensive, neither should gospel preachers apologize today nor hesitate to teach the whole gospel, regardless of the effects or consequence. — 704 Cleveland Ave. Gadsden, AL. 35901.

### WORD of GOD

Jesus said:

Blessed are the meek: for they shall inherit the earth.

Matthew 5:5

Jesus said:

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Matthew 5:6



# Salvation

(No. 3)

Death is the one word that sufficiently summarizes the human predicament as a result of sin. It is that dreaded spectre from the day of Adam's sin till now. Its very thought causes the strongest to pale.

Death and sin have always journeyed together. Death is the grisly "wage" sin pays (Romans 6:23). And this is true of each form which death takes. The Scriptures speak of three deaths. The first is physical death, the separation of the spirit from the body (cf James 2:26). Then there is spiritual death, the separation of the soul from God (cf. Isaiah 59:1, 2; Ephesians 2:1, 2). The final death is eternal death, the separation of both soul and body from God forever (cf Matthew 10:28; II Thessalonians 1:7-10; Revelation 20:11-14). Each of these is because of sin. They are sin's wage and terrible but just reward.

But Paul boldly affirms that Jesus, "abolished death and brought life and immortality to light through the gospel" (II Timothy 1:10). Jesus Christ "abolished" death. Does this mean that Jesus has "eliminated" death? If He has, why do people still die physical death? Does this refer only to spiritual death? Does this mean that people no longer are "dead through trespasses and sin"? Does this mean that Christ has "eliminated" the "second death"?

Paul's triumphant assertion is that Christ has decisively "defeated" or "conquered" or "overthrown" death. The word Paul used that is here translated "abolished" has as its first and fundamental meaning the concept of "making ineffective or nullifying" (Arndt and Gingrich.) So Paul declares death's power has been conquered. We can liken death to a deadly scorpion whose sting has been taken away. Paul argued the fact of the resurrection and the final victory over death and the grave and demanded "O death, Where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (I Corinthians 15:55-57).

What are the particulars in the "nullifying" or "abolishing" of death? First Christ has liberated men from the chains of the fear of physical death. It is no poetic license that sets forth the concept of death as a "sleep" for the child of God in such passage as I Thessalonians 4:13-18. Nor is Paul exaggerating when he affirms "for to me to live is Christ, and to die is gain" (Philippians 1:21).

All of these are true because of the work of Jesus that the Hebrew author sets forth. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is the devil; and deliver them who through fear of death were all their lifetime subject to bondage" (Hebrews 2:14-15). It is so absolutely certain that the power of physical death has been broken that it can now be affirmed of those in Christ that death will never be able to separate them from the love of God (Romans 8:38, 39).

The bondage of spiritual death is nullified by the blood of Christ. To those men "dead in trespasses and sin" (Ephesians 2:1-2) Jesus gave



RON BRYANT

life. Salvation from sin is victory over spiritual death. To be in Christ is to be alive (cf. John 5:24; I John 3:14). Paul instructs the saints of God at Rome: "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.... Yield yourselves unto God as those that are alive from the dead, and your members as instruments of righteousness unto God" (Romans 6:11, 13). This was no mere pretending to be alive. These were in Christ (cf. Romans 6:1-6), and were alive. Being in Christ they were recipients of the gift of God, "eternal life through Jesus Christ our Lord" (Romans 6:23).

Spiritual death has, for those in Christ, given way to eternal life, which is communion with God through Christ begun on earth and perfected in heaven. Thus John pens these words: "Blessed are the dead which die in the Lord from henceforth," and "On such the second

death hath no power" (Revelation 14:13; 20:6).

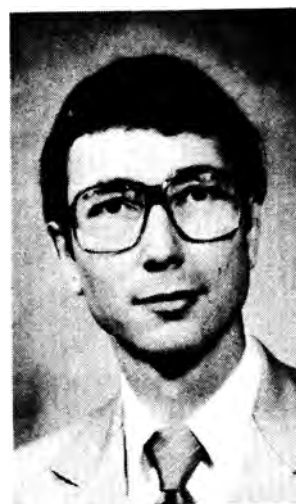
The prospect of physical death is placed into proper perspective when the matter of spiritual death is resolved. The future is lively for those who have been "begotten...unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed at the last time" (I Peter 1:3-5).

The proper epitaph for the man in Christ is not a pessimistic and dark petition "R.I.P." (*requiescat in pace*, 'May he rest in peace'), but an optimistic and joyful affirmation "C.A.D. (Christ abolished death) and "brought life and immortality to light through the gospel."—Route 4, Box 3, Dexter, MO 63841

## What Constitutes Eternal Life?

Most people, when asked, "what is eternal life?" reply that eternal life is living forever. Let the reader know that eternal life constitutes much more than just living forever. Moreover, some say eternal life is the new life one has after he becomes a Christian. The Bible does not teach that we have eternal life here on this earth while we live.

The Bible clearly teaches that we presently have the hope of eternal life. Titus 1:2 states, "in hope of eternal life, which God, who cannot lie, promised before times eternal." We not only have the hope of eternal life but also the promise of it. "And this is the promise which he promised us, even the life eternal" (I John 2:25). Our Lord spoke in Mark 10:29-30 of blessings enjoyed by the Christian in this world and in the world to come. Some blessings are now: "There is no man that hath left house, or brethren, or sisters, or mother, or



MICHAEL D. STONE

father, or children, or lands, for my sake, and for the gospel's sake, but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions." Then Jesus speaks of blessings in the future: "and in the world to come eternal life."

In Matthew 25, we have a picture of the judgment scene. Verse 46 teaches that the wicked will "go away into eternal punishment," and that the righteous will go away "into eternal life." Therefore, eternal life is a state into which only the righteous will go and eternal punishment is a state into which only the wicked will go.

Luke chapter 16 clearly teaches that both the righteous and the wicked will have eternal consciousness in the world to come. Therefore, eternal life with God constitutes much more than just eternal consciousness. Eternal life is eternal consciousness with God in a state of peace, joy and satisfaction. There is no such place here on this earth, the claims of many to the contrary notwithstanding.

Eternal life is a hope and a promise only to those who obey God. "...he became unto all them that obey him the author of eternal salvation" (Hebrews 5:9). "He that believeth and is baptized shall be saved..." (Mark 16:16). — 321 Lynwell Drive Orlando, Florida 32809

## The Strait Gate

word of God (Gen. 6:22)

The Master's labor was not completed on this earth without many tears and much tiresome toil (John 9:4). His work on earth was both demanding and demeaning (Phillipians 2:7, 8). He brought life to a dead world; the world brought death to the life-bringing Savior. His life on earth was not easy, but it was profitable.

"No man stood with me, but all men forsook me," wrote the battle scarred apostle Paul as he sadly described his first appearance before Nero (II Timothy 4:16). Paul's life of spiritual service was characterized by hardship after hardship, many of which are enumerated in II Corinthians 11:24, 25. Yet he ended his life in blessed assurance of a "crown of righteousness" (II Timothy 4:8).

Which courses are you following? "Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matthew 7:14). — Box 126, Aurora, Mo. 65605.



DALTON KEY

In most cases, the easiest course to follow is not the best course. The way which requires the least effort will usually provide the least reward. It is more difficult to tread the path of righteousness than blindly to skip down Satan's highway. It requires more effort to live by God's sure and stringent standard than to waste and wreck a life behaving like Beelzebub.

Noah worked — the world played. Yet Noah did not go unrewarded, nor the world unpunished. It would have been much easier had the "preacher of righteousness" joined the ranks of his critics, yet he stemmed the tide of popular opinion and obeyed the



# Words Of Truth

(USPS 691-760)

"I am not mad, most noble Festus; but speak forth the Words of Truth and soberness."

— Acts 26:25

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## He Will Have To Stand On His Own Two Feet

The expression, "He will have to stand on his own two feet" is one that has been around for a long, long time. While the exact words are not found in the Holy Scriptures, Paul set forth the true meaning when he wrote in Galatians 6:5: "For each man shall bear his own burden." In short, there are some things that others cannot do for us. How often have we watched a small child making every effort to take the first few steps in the process of learning how to walk. Then, there is the young man who has taken to himself a new bride with all the responsibilities. Also, a young inexperienced person is placed in a position for the first time that demands making decisions constantly. No matter how much one might want to do for others, it still remains that "He will have to stand on his own two feet."



RAYMOND ELLIOTT

In Christianity, the principle is certainly true as Paul stated in the book of Galatians. We are aware of the great teaching that as brethren in the Lord, we are to aid and assist one another. When a brother's load becomes too heavy for him to carry, we are to lend a helping hand. In Galatians 6:2, we read: "Bear ye one another's burdens, and so fulfill the law of Christ." Young Christians need special attention as they "grow in the grace and knowledge" of Christ (I Peter 2:2; II Peter 3:18). Also, "we that are strong ought to bear the infirmities of the weak..." (Romans 15:1). However, there comes a time when each Christian will have to stand on his own two feet. Faith in God and Christ must become strong enough in one's heart that he will be able to do this very thing. If a person

does not grow spiritually, he will never be of worth to the cause of the Lord. There is a time to assist a brother and there is a time for one to learn to stand without assistance from another.

This writer remembers an elder of a congregation in another city's suggesting that certain weak members should be visited each Saturday in order to encourage them to be present for worship on Sunday. It is right and scriptural "to provoke unto love and good works," but, to stunt another's spiritual growth by preventing him to act on his own faith is not what the Bible teaches in this matter. Another case in point relates to a brother with whom we had worked and encouraged so diligently for over five years. But this brother was no stronger after that period of time

than he was at the beginning. Finally, we mentioned that we were not coming around anymore, not because we loved him less, but that our visits were not doing any good. The brother remains unfaithful to this day.

Brethren, we are only fooling ourselves when we feel that we must pet and pamper members in order to get them to the periods of Bible study and worship. If a weak brother's presence for these assemblies is decided by the preacher's visit, there is not a true foundation of faith existing in his heart. Such a brother will remain as an infant, unable to walk and develop his strength and will never be able to stand on his own two feet. — 809 Perry Store Road Opp. Alabama 36467

## Who Is Preaching Only For Money?

S. G. GRAY

In the day of Micah, the prophet of Jehovah, the religious leaders were described as follows: "The heads thereof judge for reward [bribes], and the priests thereof teach for hire [had sold out], and the prophets thereof divine for money" (Micah 3:11a). The prophets were telling the people what they wanted to hear, and said, "Is not Lord among us? None evil can come upon us" (Micah 3:11b). A similar false doctrine today is heard: "A child of God cannot so sin as to be eternally lost" or, "Once in grace, always in grace."

The apostle Paul referred to those who preach "for filthy lucre's sake" as being unsound in the faith, teaching fables, "and commandments of men, that turn from the truth" (Titus 1:10-14). Those who oppose the truth are willing to pay anyone who will scratch their ears (cf. II Tim. 4:3-4).

In the religious world today, there are religious

racketeers who are getting rich. Preachers who make false claims of healing, receive contributions from the poor, sick and crippled that is often used to buy the "healer" expensive suits, automobiles, diamond rings, trips to the Holy Land and other luxuries. This is only one example of profiting from telling the people what they want to hear.

On the other hand, no true gospel preacher realizes a financial bonanza from preaching the truth. Gospel preachers do not prey on ignorance nor take unfair advantage by offering physical or material blessing for monies received. Most gospel preachers, if not a few, are financially poorer than they would have been had they pursued any other line of work or profession. Never accuse a gospel preacher of "preaching on for money," including yours. — 704 Cleveland Av Gadsden, Ala., 35901



## Words Of Truth

(USPS 691-760)

"I am not mad, most noble Festus, but speak forth the Words of Truth and soberness."

— Acts 26:25

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## Changed Address

EARLENE ROSE

*Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance; for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. — II Cor. 7:9*

ENVY lived on the street of I DON'T CARE,  
And right next door JEALOUSY lived there,  
And everyday they had great fun  
Telling of all the wonders they had done.

Each one tried the other to outdo;  
What one owned, the other had to have, too.  
This race went on around the clock  
Till neighbors moved in just down the block.

Their names was I'LL TRY; it was a big family—  
Their children's names were CAN, WILL, and little  
MERRILY;  
Then there were LET'S, LOVE, and TENDERNESS,  
PEACE, JOY, and BLESSEDNESS.

They went right to work — never sat down,  
And soon they were known throughout the town.  
ENVY began to lose his health,  
JEALOUSY lost most all his wealth.

I'LL TRY said "We'll help, keep up your chin,"  
Then the I'LL TRY family all pitched in.  
CAN and WILL worked for JEALOUSY;  
Built back his business, and little MERRILY

Sang as she followed around her brothers  
Because it was fun helping others.  
With TENDERNESS, LET'S met the task;  
Did things for ENVY before he could ask.

LOVE and JOY worked with TENDERNESS  
Till PEACE arrived with BLESSEDNESS.  
When health ENVY again could claim,  
He wanted them to change his name.

I'll be SERVANT, ENVY began to speak,  
And JEALOUSY said, "Please call me MEEK."  
The name of the street; (as you can guess)  
Was changed that day to HAPPINESS. — 1608 —  
24th Street Northport, AL 35476



FROM  
THE EDITOR

## What The Mormons Do Not Tell

The Mormons are working in our city. We commend their zeal. We commend their firm stand against the so-called Equal Rights Amendment. We commend whatever moral excellence may characterize them or their teaching. But these matters, in and of themselves, do not guarantee the authenticity of their religious system. In all fairness the people of our city should be told the whole truth about Mormonism — truth which the young men knocking on our doors either do not know or else choose not to tell.

The Mormons do not tell you that the writings of Joseph Smith, the founder of the Mormon church, contradict the Bible.



BOD DUNCAN

### THE BIBLE SAYS:

1. Jesus was born in Bethlehem (Matthew 2:1). This was according to the prophecy of Micah 5:2.

2. Melchisedec did not receive the priesthood from his ancestors, nor did he pass it on to his descendants (Hebrews 7:1-3).

3. That the name *Jesus* was given by the angel at the time he first appeared to Mary to foretell the Lord's birth (Luke 1:31; 2:21).

4. The church had not yet been established when Jesus lived on the earth (Matthew 16:18).

5. The name *Christian* was first given at Antioch around A.D. 40 (Acts 11:26).

6. Priests had to be descendants of Aaron (Numbers 3:10; 18:1), and even those of doubtful descent were forbidden to serve as priests (Ezra 2:62, 63; Nehemiah 7:64, 65). Even Jesus himself could not be a priest if he were on earth (Hebrews 8:4).

### JOSEPH SMITH SAYS:

1. Jesus was to be born at Jerusalem (Alma 7:10).

2. Melchisedec received the priesthood through the lineage of his fathers and passed it on to Abraham (Doctrine and Covenants 84:14).

3. That a woman called the Lord *Jesus* about B.C. 90 (Alma 19:29).

4. People were members of the church as early as B.C. 73 (Alma 46:14).

5. The name *Christian* was already being worn as early as B.C. 73 (Alma 46:16).

6. Sons of Lehi, a descendant of Joseph consecrated as priests (I Nephi 5:14; 18:7; II Nephi 5:26).

There are just a few of the contradictions between the writings of Joseph Smith and the inspired writers of the Bible. In addition to these plain contradictions, there are also certain statements in the *Book of Mormon* which show that its writer held the Bible in contempt. For example, the latter part of I Nephi 13:26 says, "for behold, they have taken away from the gospel of the Lamb many parts which are plain and most precious; and also many covenants of the Lord have they taken away." In other words, your Bible is not complete. Many parts of it have been taken away, according to this passage from the *Book*

*of Mormon*. But of course, they would say that. Otherwise there would be no semblance of justification for preaching a doctrine not in the Bible. Since what they preach is not in the Bible, they have to say that much of the Bible has been taken away.

Look at another passage in the *Book of Mormon* in which the idea that we have a complete Bible is held up to ridicule: "And because my words shall hiss forth—many of the Gentiles shall say: A Bible! A Bible! We have got a Bible, and there cannot be any more Bible....Thou fool, that shall say: A Bible, we have got a Bible, and we need no more Bible...Wherefore, because that ye have a Bible ye need not suppose that it contains all my words: neither need ye suppose that I have not caused more to be written" (II Nephi 29:3, 6, 10). This puts God in the position of assuring us that the Bible is complete, and will thoroughly furnish us unto all good works (II Tim. 3:16, 17), and that we should reject all other doctrines (II John 9-11; Galatians 1:8, 10), and then condemning us for doing this very thing.

Do not be deceived by those who hold a Bible in one hand and the *Book of Mormon* in the other. They claim to believe the Bible. But in reality they take the position that our Bible has been robbed of many precious truths, that it is not complete, and that those who insist upon following it and it alone are fools. This we have shown by Joseph Smith's own words.

Another thing we are not told by our zealous Mormon friends is the whole truth concerning the eleven witnesses upon whose testimony we are asked to accept as genuine the writings of Joseph Smith. In the preface to the *Book of Mormon* we are given the testimony of eleven witnesses. Upon their testimony we are to stake our souls' salvation, and accept the writings of Joseph Smith, even though they contradict the Bible. Is their testimony reliable? The Mormons would say it is. What is the whole truth about the Mormon witnesses?

There is first the testimony of three witnesses, and then the testimony of eight witnesses. The reason we have them in two groups is because a man by the name of Martin Harris seemed somewhat skeptical in the matter, and insisted on seeing the plates from which the *Book of Mormon* was translated. In a "revelation" given to Smith at Harmony, Pennsylvania in March of 1829 the Lord severely rebuked Harris and strictly commanded him not to say anything else to the people about the fact that no one had witnessed the plates. The Lord also on this occasion stated that he would grant Harris and two others the privilege of seeing the plates. There were to be three witnesses to whom these plates would be shown. "And to none else will I grant this power" (DOCTRINE AND COVENANTS, 5:14). In other words, there were to be three witnesses, and *three witnesses only*. But it seems that these three did not have the wherewith to finance the publishing of the *Book of Mormon*, and so they approached Joseph's parents to get help in this matter. Lucy Smith, Joseph's mother wrote concerning the incident: "Soon after they came, all the male part of the company, with my husband, Samuel, and Hyrum, retired to a place where the family were in the habit of offering up their secret devotions to God. They went to this place, because it had been revealed to Joseph that the plates would be carried thither by one of the ancient Nephites. Here it was, that those eight witnesses, whose names are recorded in the *Book of Mormon*, looked upon them and handled them"

Continued on page 3



# What The Mormons Do Not Tell

Continued from page 2

(BIOGRAPHICAL SKETCHES OF JOSEPH SMITH THE PROPHET, 148-149).

It is strange that God would tell Joseph that there would be only three witnesses to the plates besides Joseph himself, and then go back on his word and show the plates to eight others. Just how do we account for that? Did God lie about the matter, or did he just change his mind when he learned that those with the money didn't have much confidence in the first three witnesses? Another strange thing is the circumstance under which these eleven witnesses saw the plates. They had to go off into a private place and be shown these plates by an angel. And yet there were days when Joseph Smith, Jr. would sit with the plates behind a curtain or sheet which was hung so as to hide him and the plates from view, and translate to his scribes. Would it not have been better simply to pull back the sheet and say, "Here, Cowdery, witness the plates?"

But just what kind of men were these witnesses? Were they upright, reliable, truthful men? Surely God would not have selected men who are otherwise to bear witness to the world of such magnanimous truths (!)? We certainly would not want to form an opinion of these men by hearing only the testimony of their enemies, and so let us ask Joseph Smith, Jr., the man whose integrity is to be determined by the truthfulness of these men, just what kind of men these were. "Joseph, what kind of man was Martin Harris, who was one of the three witnesses?"

His reply is: "As so far beneath contempt that a notice of him would be too great a sacrifice for a gentleman to make. The church exerted some restraint on him, but now he has given loose to all kinds of abominations. Lying, cheating, swindling, with all kinds of debauchery" (ELDERS JOURNAL, August 1836, p. 49).

Well what about the other two, Oliver Cowdery and David Whitmer? Once again Smith replies: "About this time there were several persons living in the far west who were cut off from the church. These characters were spuriously engaged in circulating false and slanderous reports against the saints to stir up our enemies to drive us from our homes and enjoy the spoils together. They were as follows: Oliver Cowdery, David Whitmer..." (TIMES AND SEASONS, Vol. 1, p. 80).

Thus it is that Joseph Smith, Jr. impeaches his own witnesses, saying they were liars, cheats, swindlers, slanderers, circulators of false reports, etc. Yet we are asked to believe their testimony and to stake our eternal destiny upon their truthfulness concerning these gold plates.

Concerning the eight witnesses, be it remembered that they were not supposed to see the plates in the first place. For God had told Smith: "And to none else will I grant this power." But it seems that Smith must have conspired with the angel to show it to these eight in spite of what God had said. It is a fact of history recorded that *five of these eight* at one time or another were apostates from the Mormon church.

Not only so, but careful examination of the testimony of the three witnesses and of the eight witnesses will reveal that their testimony would not stand up in any court of our land, for their testimony involves things which they did not and could not know. The three witnesses, for example, testified that they had seen "the plates which contain this record, which is a record of the people of Nephi..." Assuming for the moment that these were honest men that had seen some plates, how could they have known that the plates contained a record of certain people, in view of the fact that they could not read the language inscribed on the plates?

The eight witnesses testified that they had handled "as many of the leaves as the said Smith has translated." But since they could not read the language on the plates, how could they know that they had handled as many of the leaves as he had

translated? They further testified "that the said Smith has got the plates of which we have spoken." If this were true then why all the trouble trying to get the angel to show the plates to the first three witnesses? Why didn't Smith do it himself?

Look at the contrast between the Mormon account of these golden plates and the New Testament account of the resurrection of Jesus. The latter was "not done in a corner" (Acts 26:26). The witnesses to his resurrection were reliable men, and there were many of them (I Cor. 15:4-8). Their testimony would stand up in the courts.

Another thing our Mormon friends would as soon we not know is the fact that official Mormon doctrine often contradicts official Mormon doctrine. An example of this centers around the recent "revelation" concerning admitting blacks to the priesthood in the Mormon church. In the Autumn 1967 issue of *Dialogue: A Journal of Mormon Thought*, Paul C. Richards said: "The church is either true or it isn't. If it changes its stand...it will be proven untrue. If that happens, the more serious members would do well to join the Cub Scouts."

The above statement makes it clear that the Mormon church is untrue by her own standards, for she changed her stand concerning blacks in the priesthood. Bruce R. McConkie, an Apostle in the Mormon church, wrote: "Negroes in this life are denied the priesthood; *under no circumstances* can they hold this delegation of authority from the Almighty" (*Mormon Doctrine*, 1966), p. 527. Brigham Young, in one of his addresses, dated

February 5, 1852, spoke of the black race and said "that he should not receive the blessings of the priesthood nor his seed, until the last of the posterity of Able had received the priesthood, until the redemption of the earth." He said also in the same address that if the black people should "come in with us and be partakers with us of all the blessings God has given," that on that very day and hour the priesthood would be taken from the church and God would leave "us to our fate." But in June of 1978 the very thing that Brigham Young said would cause the priesthood to be taken away from the church and the church left by God to suffer its own fate — HAPPENED!

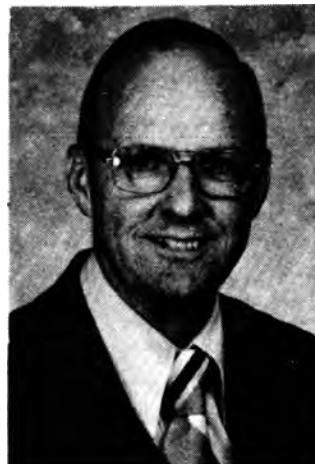
Please observe that we have documented the accusations we have made against Mormon leaders. Contrast this with the undocumented claims made in articles written by Mormon elders. One lengthy article contained not one single documented statement, but rather a number of statements such as, "discoveries and writings of archaeologists [sic]," "old records recently found," "records show," "according to findings of scholars," etc. We want to ask, Whose discoveries? What writings? Which archaeologists? What old records? Who found them? Where were they found? Who were these scholars? The truth is, that all these vague statements about old records, discoveries, archaeologists, writings, scholars, etc., refer to the false claims of one Joseph Smith. The Mormons do not tell you this.

## The Golden Voice Of Silence

Solomon said: "There is a time to keep silence, and there is a time to speak" (Eccl. 3:7). Peter said: "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (I Pet. 3:15).

The decision as to when to speak and under what circumstances the Christian should engage in religious discussion is not always so simple and easy. Some have mistakenly concluded from the statement of Peter in I Pet 3:15 that we are duty bound to jump into every religious controversy that comes up between others whether we have been asked or not. Several brothers and sisters have asked me about the religious arguments which take place frequently on their jobs and just how or whether the Christian should respond. Certainly, the Christian should always be open to any serious, meaningful, profitable discussion based upon the Bible. However, wisdom and caution should be exercised in all situations lest we do more harm than good for the cause of Christ. The decision as to when and where to speak up must be made in accordance with certain Bible principles rather than upon hard and fast rules. Therefore, some of these principles are set forth and discussed herein.

*First.* It is not true that we are obligated to poke our nose into every religious discussion we hear. Before yielding to such temptation one should ask himself the following questions. (1) Can I contribute anything worthwhile at this point? (2) Will there be enough time to cover the question involved? (3) Is this proper setting for profitable discussion? (4) Are the persons



ROY FULLER

involved seriously interested in the truth? (5) Is this a serious discussion or just a religious argument?

*Second.* It is not true that we are obligated to answer every question that someone may ask, even though it may have some religious significance. Paul said: "But shun foolish and unlearned questions, knowing that they do gender strifes" (II Tim. 2:23). Even when questions are directed to us, we should not be hasty to answer until we have considered the following. (1) What is the motive behind this question? (2) Is it appropriate to answer at this time? (3) Will it be more profitable to discuss it in a different setting? (4) Can I test the sincerity of the querist by offering to study with him at another time? (5) Even if the question is provocative or inappropriate, can I turn it into an opportunity for some serious teaching?

*Third.* We should understand that religious arguments among people of varying religious backgrounds, at times, and under conditions which provoke more heat and confusion than enlightenment, should be avoided when it is apparent that nothing worthwhile can be accomplished. What then should the Christian do under such circumstances? (1) Listen and observe carefully. (2) Watch for those persons who might be serious prospects. (3) Above all, be a Christian by your example. (4) Do not be drawn into unprofitable controversy. (5) Look for opportunities to teach under proper conditions.

James warns about the misuse of the tongue (Jas 3:1-13). Paul warns us to avoid religious strife (I Tim 1:4; 6:4; II Tim. 2:23; Tit. 3:9). Peter says: "If any man speak, let him speak as of the oracles of God (I Pet. 4:11). The wisdom of Solomon rings loud and clear: "There is a time to keep silence, and there is time to speak." The conclusion should be obvious to all: there are times, conditions, and circumstances under which the true child of God can best serve his Father by speaking with the golden voice of silence — Rt. 4 Box 479 Elba, AL 36323

# Gilead's Balm And Physician

"Is there no balm in Gilead? Is there no physician there? Why then is not the health of the daughter of my people recovered" (Jer. 8:22)? Gilead is the name given to a ridge of mountains, which extended from Lebanon southward, on the east of the Sea of Galilee. This name was given in the ancient compact made between Jacob and his uncle Laban (Gen. 31:48). This country seems to have been in



JOHN G. SHAVER

great repute even in the days of Joseph, for yielding a sort of balm, which was very celebrated for its healing medicinal qualities. Hence, we read that Joseph was sold to a company of Ishmaelites, who came from Gilead, bearing spice, balm, and myrrh (Gen. 37:25). The prophet, after contemplating the morally diseased condition of the people, inquires, "Is there no balm...?" Sin has been and will be a plague to all mankind, and there must be found somewhere a balm for this malady.

There is a balm for the diseased soul of man! The word of God may be considered as the recipe given. Hence, it is said, "He sent his word and healed them" (Ps. 107:20). It is called the word of salvation. No other volume in the whole world apart from this, can answer the momentous question, "What must I do to be saved?" This word reveals to man his condition and danger, and the only remedy for his guilt and misery. This is the only volume that can make us wise unto salvation. The blood of Jesus is the healing balm. All the blessings connected with salvation are ascribed to the blood of Christ. We are redeemed by his blood, forgiveness is given through his blood, we are sanctified and cleansed by his blood, and his blood is the fountain opened for all to rid us of sin and uncleanness. There is in Sacred Writ an unvarying and essential connection between the sufferings and death of the Lord Jesus, and the recovery of the soul from sin, to holiness, and God.

Obedient application of Christ's blood infallibly effects the healing of the soul. As in all cases, the possession of the recipe, or even the remedy itself, is not enough without its application. The sinner must come into contact with the precious blood of Christ in the watery grave of baptism. The sinner must trust and rely confidently on the blood of Christ. None ever trusted in the blood of atonement in complete obedience to God's will without obtaining salvation. However deeply-seated the malady, however confirmed the disease, however fearful the symptoms, however hopeless the situation, the blood of Christ is sure to heal. Yes, dear friend, there is a balm in Gilead.

There is a physician for the afflicted soul of man to apply this infallible cure. This physician is Jesus. In the days of his earthly ministry, he went about healing the maladies both of the bodies and minds of men. As a physician, he possesses unbounded knowledge. He knows all the faculties of the soul. He knows its condition, and the precise application necessary to its restoration. He is distinguished for inexpressible tenderness. He considers deeply the misery of sin-sick souls, and yearns over them. He longs to apply his healing remedy, and his tenderness he displays to all who seek his aid. He is accessible at all times and places. Thus, he is the whole world's physician. His practice is as wide as the earth, as universal as the family of man. He is ever to be found, always near, and not afar off. He infallibly cures all the diseases of the soul. This can never be said of any earthly physician. They often err, remedies fail and

patients die. Not so with Jesus, for all diseases are alike to him. The spiritually deaf, blind, lame, paralytic and leprous. Nay, he can raise the soul dead in trespasses and sins (Eph. 2:1). He never fails. His terms are of the most gracious description. You read of no fees demanded, or given in the days of his earthly ministry. It has ever been so, and will be so forever. The most abject may have access, as easily as the noble and the rich. Such then, is the physician, to which the sin-sick soul can have access.

Why then are not the maladies of mankind removed? We have spoken of a balm which is a certain remedy, and of a physician who infallibly cures; and let it be added, that this remedy is sufficiently efficacious to cure the whole world, and this physician is willing to save every man. "Why then is not the health..." All the reasons must be with the sick themselves and none with the physician. Many fancy themselves to be well, and require no

healing. The self-righteous, ignorant are the plague of their own hearts. Many conclude that their maladies are not dangerous, and therefore are indifferent. The conversation and practice of thousands say that sin is a trifle, of no consequence; therefore they live carelessly, and die so. Many try to heal themselves, and thus neglect Jesus. Like the woman with the issue of blood, who had spent all she had on physicians of no value. Many will not submit to Christ's remedy and regimen. Many desire to be healed, but are prevented through moral indolence and apathy. Many defer it to a sick-bed, to a dying hour, and pass from this life without the precious remedy applied. They never dream of dying in sin, but at present, they have other concerns which engage their attention. Dear Friend, please do not put off having the precious remedy of the Great Physician applied to your soul. — Rt. 10, Box 186-B Jasper, AL. 35501

## Victory Over Alcohol

I know a number of people who once were faithful members of the church of our Lord, but now are slaves to alcohol. Each has a desire to enjoy heaven rather than burn in hell. They feel that they cannot overcome and reject the matter of alcohol.

Let me say to you, if you are "hooked" on alcohol, you can throw off this yoke of bondage. Paul said, "I can do all things in him [Christ] that strengtheneth me" (Phil. 4:13).

*First, one must learn to hate it as a destructive force.* Solomon through inspiration said, "Who hath woe? Who hath sorrow? Who hath contentions? Who hath complaining? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine; they that go to seek out mixed wine. Look not thou upon the wine when it is red, when it sparkleth in the cup, when it goeth down smoothly: At the last it biteth like a serpent and stingeth like an adder. Thine eyes shall behold strange things, and thy heart shall utter perverse things" (Prov. 23:29-33). Often the senses of those who engage in drinking alcohol, are so dulled that they do not remember periods of time. Though they are accountable for that time they cannot remember whether their deeds were evil or not.

*Second, it leads to poverty.* Solomon again said, "Be not among winebibbers, among gluttonous



W. EDWIN KEARLEY

eat-ers of flesh: for the drunkard and the glutton shall come to poverty" (Prov. 23:20-21).

Judge Tatum of the Domestic Court of Nashville, Tenn., tells of a case in which both the father and mother drank alcohol (probably beer, wine and whiskey). Neighbors saw their children running around. They were getting food from the garbage cans. Investigations were made and they found the parents were gone. The furniture had been sold for alcohol. The baby's diaper had to be softened with oil to be removed.

Many times mothers work to support and keep the family together while the husband and father drinks and gambles his income away.

*Third, it is destructive to the organs of the body.* It weakens the heart and destroys cells in the liver. Many a person has died from cirrhosis of the liver caused from alcohol. Alcohol also kills brain cells. Many of the skid row alcoholics' brains are so destroyed, they do not help medical students in their study of the brain.

There are more than 10 million known alcoholics in the United States. Many seem to think they can hide from man and God. The truth is they can do neither. This self deception is destroying many people.

*Fourth, it destroys hope of heaven.* Paul said, "Or know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators...nor drunkards...shall inherit the kingdom of God" (I Cor. 6:9-10). "Drunkenness, revelings, and such like...They who practice such things shall not inherit the kingdom of God" (Gal. 5:19-20). The kingdom of God is heaven (Matt. 7:21).

We call upon those so enslaved in alcohol to repent. We are willing and anxious to help. — Rt. 4 Box 3A Buena Vista, Ga. 31803

## Reverence For The Name Of God

DAN WINKLER

The Masoretic Jews were scribes responsible for the transcription of scripture manuscripts. When manuscripts aged to the point that they could no longer be used, they were not thrown away or casually discarded. The Masorites filed them and when enough had been compiled a formal burial service was conducted for them. Why? They contained the name of Jehovah!

The Hebrew alphabet was composed of consonants (no vowels), each of which represented a number also: Aleph, as well as being the first letter of their alphabet, stood for #1; Bet (#2); Gimel (#3); Dalet (#4); etc. To write numbers they would use their alphabet. Eleven was signified by two Alephs, for example. Interestingly, great care was taken in how the numbers 15 and 16 were made. Why? The usual combination for these numbers represented forms of

the divine name: YH and YW (YAHWEH or Jehovah).

The Jews revered the name of God as they were commanded (Lev. 18:21; 19:12; 21:6; 22:6, 32). New Testament Christians are to revere God's sacred name. Such is accomplished, not in the burial of old Bibles, but in a godly influence (Matt. 5:13-16), in service well pleasing to God (Heb. 12:28), in scriptural worship (Heb. 13:15), and even in the treatment of adversity (I Pet. 4:16). Every thought dwelt upon, every attitude manifested, every word verbalized, and every action engaged in by children of God should stand as a doxology. A Christian's character and conduct should continually exclaim the words of Paul, "To Him be the glory forever. Amen" (Rom. 11:36). — P.O. Box 196, Greenville, Texas 75401.





# Words Of Truth

(USPS 691-760)

"I am not mad, most noble Festus;  
the Words of Truth and soberness."

VOLUME 16

FRIDAY, FEBRUARY 15, 1980

NUMBER 7

## The Mythology Of Science — Spontaneous Generation

Thales of Miletus, a philosopher of the Ionian school (600 B.C.) believed it. Anaximander (611-547 B.C.) believed it. Xenophanes (560-480 B.C.) believed it. Anaxagoras (510-428 B.C.) believed it. Empedocles (490-444 B.C.) believed it. Epicurus (341-270 B.C.) believed it. Aristotle (384-322 B.C.) believed it. Basilus (315-379 A.D.) and Augustine (354-430 A.D.) believed it. Paracelsus (1493-1541) believed it. Van Helmont (1577-1644) believed it. Descartes (1596-1650) and Newton (1643-1727) believed it. Sir William Harvey (1578-1657) believed it. Needham (1713-1781), Buffon (1707-1788), and Pouchet believed it. A. I. Oparin believed it. Charles Darwin and Thomas Huxley believed it. Ernst Haeckel believed it. Julian Huxley, George Gaylord Simpson, Theodosius Dobzhansky, George Wald, John Tyler Bonner, and Kirtley F. Mather believed it. Sir Fred Hoyle, Isaac Asimov, Loren Eiseley, Harlow Shapely, Stanley Miller, Sydney Fox, Klaus Dose, F. J. Ayala, Ernst Mayr, Preston Cloud, Linus Pauling, Francis Crick, James Watson, and Stephen J. Gould all believe (or believed) it.



BERT THOMPSON

What is "it"? The "it" of our discussion is *spontaneous generation*. What, then, is spontaneous generation? As Dr. John N. Moore of Michigan State University has well stated: "Abiogenesis is a synonym for spontaneous generation; that is, abiogenesis means life coming from nonliving matter. Similar terms have been used to refer to spontaneous generation of life at the submicroscopic level, such as neobiogenesis, biopoiesis, and eobiogenesis. Using different names for spontaneous generation just adds to the confusion, not to the understanding. Biogenesis means life coming from

living matter. In contrast to spontaneous generation, the law of biogenesis is a thoroughly documented law of biology."<sup>1</sup> In other words, spontaneous generation is nonliving matter giving rise to that which is living. Now, perhaps, you can see why the people listed above *had* to believe in it. These people had no choice, simply because they accepted (in whole or in part) organic evolution. As Dr. Isaac Asimov, famous biochemist and science writer, has so well stated: "After all, from the mere fact that we are here we are forced to assume that once upon a time at least one case of spontaneous generation took place. Assuming, further, that one eliminates supernatural creation from consideration."<sup>2</sup>


Dr. George Wald, of Harvard, leaves little to the imagination when he says: "The reasonable view was to believe in spontaneous generation; the only alternative, to believe in a single, primary act of supernatural creation. There is no third alternative. For this reason many scientists a century ago chose to regard the belief in spontaneous generation as a philosophical necessity."<sup>3</sup> In a later statement, Dr. Wald put it this way: "The only alternative to some form of spontaneous generation is a belief in supernatural creation..."<sup>4</sup> Why did scientists a century ago choose to believe in spontaneous generation? Mainly, we suggest, because it allowed them to have (in their opinion, at least) Darwinian evolution. Charles Darwin himself accepted spontaneous generation. He said: "Though no evidence worth anything has as yet, in my opinion, been advanced in favour of a living thing being developed from inorganic matter, yet I cannot avoid believing the possibility of this will be proved some day in accordance with the law of continuity."<sup>5</sup> Darwin, too, realized that he had no choice. Either accept spontaneous generation, or accept special creation. His decision is too obvious to merit comment.

Is spontaneous generation a common belief among scientists today? It is if those scientists are evolutionists! As Dr. Harold Blum tells us: "That life was 'spontaneously generated' from non-living

matter at some time in the very remote past, and that this process has not been repeated for a long time are two basic tenets accepted by the great majority of biologists."<sup>6</sup> Hans Gaffron, one of the participants in the 1959 Darwin Centennial Convocation at the University of Chicago, said upon that memorable(?) occasion: "It is the general climate of thought which has created an unshakable belief among biochemists that evolution of life from the inanimate matter is a matter of course."<sup>7</sup> Yet another participant at that 1959 celebration in Chicago, Dr. Harlow Shapley stated: "The assumption that life originated from nonliving matter must be made by the modern scientist if he believes that the question 'What is life belongs in the natural sciences at all.'"<sup>8</sup> Dr. Sydney Fox (author of the thermodynamic concept of the chemical origin of life) and his peers feel that "...evolutionary thinking also is a necessary part of the armament of those who choose to relate chemical studies to the origin of life."<sup>9</sup> And Dr. George Gaylord Simpson of Harvard wanted us to know that "...Virtually all biochemists agree that life on earth arose spontaneously from nonliving matter."<sup>10</sup>

All of this seems, at the very least, a bit "odd" don't you think? After all, the controversy over spontaneous generation was supposed to have been settled long, long ago. Francesco Redi, in the 17th century, performed classic experiments disproving spontaneous generation. Drs. Lazzaro Spallanzani and Louis Pasteur, in the 18th century, also performed extremely important experiments proving the concept of spontaneous generation to have been false. In fact, Dr. Pasteur, in his "victory speech" to the French Academy of Science, stated, in part: "the theory of spontaneous generation will never recover from this mortal blow." And, when viewed honestly, the theory *never did recover*. Reputable men of science, after Pasteur, discarded the idea that nonliving matter gives rise to living organisms. Wheat kernels do not give rise to baby mice; decaying

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**Words Of Truth**  
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*"I am not mad, most noble Festus, but speak forth the Words of Truth and soberness."*  
— Acts 26:25

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## From One To Another

Speaking on the lecturership at Freed-Hardeman College. Brother Gordon Smith, a converted Roman Catholic, said that some Catholics had been known to go from one priest to another, trying to find one who would assure them that something they wanted to do was not sin. He added that, if they searched long enough, they would eventually find a priest who would give them their desired assurance.



BOB DUNCAN

Such a practice in the Catholic church is not surprising. Since Catholics depend upon the priest for forgiveness of sins, then certainly the priest would have a right to say what is and is not sin.

But when this writer heard brother Smith make the statement he made about this matter, he could not help thinking of a similar practice among our own brethren. Some among us seem to think gospel preachers have the same power in the Lord's church that the priest has in the Catholic church. They seem to believe if they can find a gospel preacher who will endorse a certain thing, then that thing becomes officially sanctified. In such cases the word of God is not the final authority; what some preacher says is.

One who wants to enter into or continue in an adulterous marriage may find approval for such if he consults enough preachers. One who wants to take a drink socially can find approval for such if he consults enough preachers. One who wants to participate in dancing can find approval for such if he consults enough preachers. One who wants to wear immodest apparel can find approval for such if he consults

enough preachers. One who wants to worship only spasmodically can find approval for such if he consults enough preachers. In fact, there is perhaps no sin for which one cannot find approval, provided he consults enough preachers. Some will now even endorse homosexuality.

Strangely and sadly enough, some preachers even consider it a mark of maturity to condone sin, or at least, to minimize the seriousness of it. Isaiah had some things to say about such preachers: "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight!... Which justify the wicked for reward, and take away the righteousness of the righteous from him" (5:20-23).

Does this passage apply only to the Catholic priest or the denominational preacher who substitutes error for truth and leads people away from righteousness to ungodliness? Or does it apply to the preacher in the church of Christ who yields to the wishes of the people in endorsing that which is sin or in minimizing the seriousness thereof? How much better off in the sight of God is the latter than the former?

As we said, it is not surprising that Catholics would engage in such a practice. But members of the church of Christ should know better than to act like the Catholics. They should know that the preacher is no more a priest than any other Christian. They should know that his endorsement of sin does not amount to God's endorsement. It is imperative that we remember it will not be the word of some priest or preacher that will be the standard of judgment. Jesus said, "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day" (John 12:48).

## "What Do Ye More Than Others?"

One of the most thought provoking questions uttered by our Lord concerning attitudes and actions of his followers was the rhetorical question found in his sermon on the mount, "What do ye more than others?" (Matt. 5:47). The Master issues this soul searching challenge to his disciples to be set apart from the average man by deeds which surpass those expected of man as the natural way to act. The natural way is to love



DOUGLAS R. CLAYTON

your neighbor and hate your enemy, to love only them that love you, and to salute only your brethren. Of course, these attitudes were and are characteristics of most men. But, the Lord is alluding to that Christian spirit which should not only cause a man to love his neighbor but compel him to love his enemy also. This Spirit should drive a man's love for his enemy to be so great that he would pray for, bless, and do good to his enemy even though he may be cursed, hated, spitefully used and persecuted (Matt. 5:44). Indeed, this is the attitude that God would have all his children to possess.

What do we possess above others if we do only that which they do? What gives us the right to call ourselves Christians, if we do only that which the heathens do? What greater reward does a child of God have if he lives as if he were void of the Spirit of Christ, thus doing only that which the alien sinner does?

So many brethren would attempt to soothe their conscience by rationalizing, "Well, I do not smoke, I do not drink or curse, neither do I gamble." The fact is, all of these "do nots" are equivalent to zeros and when they are added together still total zero. Jesus said, "What do ye more than others?" (Matt. 5:47). Some brethren might say, "Well, of course, I do not

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## The Account Of Naaman

"Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honorable, because by him the Lord had given deliverance unto Syria; he was also a mighty man in valor, but he was a leper" (II Kngs. 5:1). Let us endeavor to make this very interesting narrative instructive and useful, by founding a series of observations upon it. We notice that riches and dignity do not exempt men from the calamities and realities of life. Naaman was great, honorable, and a man of valor. Yet he was a leper. All men, whether rich or poor, are liable to the afflictions and the troubles of the present life. None are too high or great, nor are there those too low or insignificant.



JOHN G. SHAVER

The most important events oftentimes arise from

apparently insignificant causes. Here we see Naaman afflicted with a loathsome and distressing disease. Yet a simple event occurs which forms the first link of the providential chain which terminates in his recovery. How often have we heard of a simple gospel tract's being made the instrument of leading the thoughtless to repentance, and finally, complete obedience to God's will. A word in some sermon is often as a nail in a sure place, fastened by the Master's hand. The counsel of a friend may have been instrumental in leading one to Christ. The Assyrians had taken an Israelitish maid captive, who in turn waited on Naamna's wife. The taking of this little maid captive, laid the foundation of those events which led to Naaman's cure.

How necessary that young people should be acquainted with the truth of righteousness. This little maid was evidently well acquainted with the religion of her country. She knew enough of Elisha the prophet, to convince her that he could recover her master of his leprosy (II Kngs. 5:3). Had she been an ignorant, uninstructed girl, she might have lived and died in Naaman's house without being of any

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# The Mythology Of Science — Spontaneous Generation

Continued from page 1

meat does not give rise to maggots; dewdrops do not give rise to fireflies, etc. Spontaneous generation, as far as science is concerned, is disproven. That is, if you are speaking about *true* science. Drs. D. E. Green and R. F. Goldberger put it this way: "There is one step [in evolution] that far outweighs the others in enormity: the step from macromolecules to cells. All the other steps can be accounted for on theoretical grounds — if not correctly, at least elegantly. However, the macromolecule to cell transition is a jump of fantastic dimensions, which lies beyond the range of testable hypothesis. In this area, all is conjecture. The available facts do not provide a basis for postulation that cells arose on this planet. This is not to say that some parapsychical forces were at work. *We simply wish to point out that there is no scientific evidence.*"<sup>11</sup> And there you have it—no scientific evidence for spontaneous generation. But that has not stopped evolutionary scientists from believing in spontaneous generation, as the quotations given above indicate. As Gaffron says: "A natural scientist who wants to study this evolutionary process has no choice but to start and to proceed from the assumption that the living came from the non-living. This, in spite of the fact that what stares him in the eye—all life about him—is so fantastically complex that it is hard for him to believe it truly happened."<sup>12</sup> It seems, therefore, that the Bible—believers are

not the only ones who have a "miracle in the camp." Yet all the while we are told that we are the ones with the "myth" because we aren't able *directly to observe God*. In our next installment we'll examine in greater detail that upon which all evolution is based—spontaneous generation: the mythology of science.

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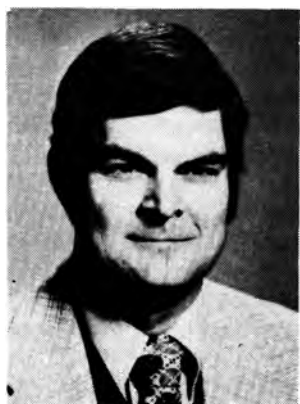
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## Hugging Service

In "Truth Magazine," an anti-type publication, a writer criticized a congregation because an elder gave the invitation and hugged those who responded. Those who responded also hugged one another. The congregation was asked to hold hands while they prayed and were led in the song "Blest Be The Tie That Binds." The anti-writer classified this action as "not more than a step away from Pentecostalism." I disagree!



RAY HAWK

Those who know best what took place are those who were there when it happened. But, what if several of the members (½ of the congregation according to the article) had hard feelings against one another and the elder knew it and offered the invitation for any who were not satisfied with their lives? If your repentance was true, wouldn't you want to hug those that you formerly had hard feelings for? Wouldn't you want them to hug you? Wouldn't you appreciate that elder and want to hug him? I would.

I am afraid that if some of my brethren could be transported back to the first century, they would classify the actions of first century churches of Christ as "not more than a step away from Pentecostalism." Paul and Peter commanded brethren in the first century to "Salute one another with a holy kiss" (Rom. 16:16; I Cor. 16:20; II Cor. 13:12; I Thess. 5:26; I Pet. 5:14). Today, we are so uptight, formal, and ritualistic that the Catholics, Episcopalians, and Anglicans would feel right at home in our services. Our worship has become so sterile that some would die of shock if anyone even thought of giving them a kiss of love, much less practice it!

Paul spoke of the congregation's saying the "Amen" (I Cor. 14:16). Today, if a sermon produced a chord of response in the heart of some person to give a resounding "amen," the congregation would be so

startled that most would lose their pious composure and turn to see who had disturbed their sleep. We have become so conditioned to singing certain songs and verses, having a particular order of worship, and arranging it to a fixed style, that we can worship and sleep at the same time! When services are over, we habitually smile, shake the preacher's hand, mumble about how wonderful the sermon was, and go back to the same life style we had before we entered the building.

If a repenting sinner, whether an alien or backsliding one, comes forward weeping, shedding real tears, we shuffle nervously and become quite uncomfortable in our pews. If one responds for baptism, or too many come forward, instead of rejoicing, we become impatient and are clock conscious, afraid that their coming will interfere with our getting out on time. We never start on time, but tenures are shortened when one's preaching is long. I am afraid that if some had their way, the invitation would be completely omitted from our services to cut down on our worship's being interrupted with tears of repentance or any outburst of emotion.

My, what is this world coming to when brothers and sisters in Christ want to hug one another with affection because they have responded to the invitation? To hug is sinful, according to some, but exploding from the building like some cross-country runners at the last "amen" is right and proper? To hug and have affection for one another is terrible, but it is proper and kosher for us to depart out of our buildings through a dozen different exits and never come to know our brothers and sisters who sit on the opposite side of the building? Dear God in heaven, what have we restored New Testament Christianity to? Shall we become zombies that act by remote control and show absolutely no emotion lest some objecting brother who stays in the kickative mood rob us of our liberty in Christ to "let brotherly love continue" (Heb. 13:1)? Cf. Rom. 12:10.

If I had my choice, I would rather belong to a congregation that believed in showering one another with love than to be in one that acted as if they were chisled from cold, hard granite! — 1461 East Chester Street Jackson, Tennessee 38301

## "What Do Ye More Than Others?"

Continued from page 2

those things, but neither do I gossip, commit fornication, murder, or do anything that a good, moral, upright person would not do."

Brethren, the "do nots" can continue on until they finally empty right into a Godless eternity! Surely, this all important question asked by our Savior should echo through the corridors of our Christian minds every second that we walk upon God's green earth!

A man and I stand before the Most High

He a sinner, but a saint am I.

He stands with many a "don't" pinned to his chest

But I, a saint, boast many more "don'ts"

mounted upon my breast.

Then I hear the Lord profess unto him

"Depart from me, ye that work iniquity."

Now, I stand alone as the righteous Judge looks at me.

Then I hear the horrors of hell screech through my soul

As God says, "What do ye more than he?"

May God help us to live in such a way that we might not condemn ourselves to the same fate as this lost saint! — 6512 Riddle Drive. Fort Worth, Texas 76180



# The Home That God Built

The home is the most important institution in the world. It is more important than government and the nation for a nation is but the sum of its families. No nation can be strong whose families are disintegrating. There is a sense in which the home is more important than the local congregation of the church. If the home fails there will be no one to fill the assemblies. The children will be lost to the world. Give us a generation of home failure and the church will vanish.



JOHN WADDEY

Mankind needs more than instruction in what to do. They need an example to follow. Knowing this, God has provided a model for the ideal home. That model is the first family in Eden. There we see God's blueprint for all homes in succeeding ages.

There was a man and a woman (Gen. 1:38). Heterosexual marriage is the basis for a proper home. God has always declared homosexual relationships to be sinful abominations (Lev. 18:22; Rom. 1:26, 27; 32).

Only one mate was provided for life. God gave Adam, Eve and Eve, Adam. He could not trade her in for a new one after a while. Disagreements had to be worked out. The only option was to live alone. Polygamy or polyandry were not even contemplated. Jesus reaffirmed that ancient code in Matt. 19:5. "For this cause shall a man... cleave to his wife, and the two shall become one flesh." This provides a strong reason for young people to wait a few years beyond high school for marriage. Teenagers are not usually sufficiently mature to make a life-long decision. Eight of ten teenage marriages fail, where only 20 percent of those contracted at 24 will not survive.

Each married couple was to form a separate home unit apart from their parents. God taught Adam this premise: "A man shall leave his father and his mother and shall cleave unto his wife..." (Gen. 2:24). No person is ready for marriage until he is prepared to "leave and cleave." Too many young people rush into marriage unprepared financially and emotionally to establish their own domicile. They tend to think that mom and dad will take care of that. Tragedy often follows in the wake of such a decision. It is difficult enough to break the parental ties even in your own separate home — and all the more complicated when under the same roof.

The man and his wife were literally "one flesh" for she was made of his rib (Gen. 2:21-23). Jesus taught that in marriage each couple is to become one flesh. Also through their love they grow to be one in life. Paul writes: "Even so ought husbands also to love their own wives as their own bodies. He that loveth his own wife loveth himself for no man ever hateth his own flesh but nourisheth and cherisheth it..." (Eph. 5:28-29).

In the adjustments of marriage each partner learns to give up things that provoke his mate and accept things that please the other. After a while there is a beautiful oneness visible to all. Without true love this is impossible.

Adam and Eve's home had God at its heart and center. God had made their home (Gen. 1:27). He had blessed their home (Gen. 1:28). God spoke his will to them (ibid). All their needs were provided by their heavenly Father (Gen. 2:8-9). Only those homes built around God will stand the stress of this modern world. "Except Jehovah build the house they labor in vain

that build it" (Ps. 127:1). Many families remind themselves and their guests of this with the wall plaque, "God is an unseen guest at every meal."

In that Edenic home there was work and responsibility. Adam was to dress and keep the garden (Gen. 2:15). Later, following the fall, he was reminded that in toil he would eat of the ground all his days (Gen. 3:17). So today a happy home will provide work and responsibilities for all. The man must provide for his family (I Tim. 5:8). Women must keep the home (Tit. 2:4-5). Our children desperately need to be trained for life's work while at home. Nothing is more pitiful than a child reared with no responsibilities or duties to prepare him/her for adulthood. The ancient Hebrews had a proverb which said, "He that does not teach his son a trade, trains him to be a thief."

Children blest the home of the first couple. This God commanded (Gen. 1:28). Their children were "born with the help of Jehovah" (Gen. 4:1). The Psalmist puts it beautifully, "Lo, children are a heritage of Jehovah and the fruit of the womb is his reward" (Ps. 127:3). All couples should plan to bring children into their home. Children bring joy

unspeakable, but even more, Christian children bless the world and carry the faith to the next generation.

The man was the head of that first family (Gen. 3:16). Under Christ that same home structure is expected. "The husband is the head of the wife" (Eph. 5:23). Surely this is America's greatest need today. The woman's liberation movement will wreck and destroy the home and family if it is allowed to succeed. They have declared war on the father-led home—the "patriarchy" they call it.

There were rules and standards in that original home. God forbade certain things (Gen. 2:16). Our children need to be taught to "hear the instruction of [their] father and forsake not the law of their mother" (Prov. 1:8). Even wives are to obey their husbands as did Sarah (I Pet. 3:1-6). All of the family must obey the laws of the land (I Pet. 2:13) and keep the commandments of God (Eccle. 12:13). No home can long survive without the respect of authority and obedience to law.

May all of us pray daily for God's blessings on our homes and may we diligently work to have a Christian home that will glorify God and bless the world. — Route 2, Beaver Ridge Road, Knoxville, TN 37921

## The Account Of Naaman

Continued from page 2

particular service to her master. Young people should be taught and trained in God's way, that they may be preserved from error and seduction, in case of being placed among ungodly strangers. And they may also be useful in teaching others that which they have learned.

Christianity makes its possessors blessings wherever they may dwell. What a blessing to Naaman was this little maid! So was Jacob to Laban. So was Joseph to Potiphar, and in the prison and in the palace and kingdom of Egypt.

Instruction must not be despised, even though communicated by those who are young. Had Naaman done so, he would have lived and died a leper. God used an ass to teach a prophet, and used a reference to an ass and an ox to teach his people (Isa. 1:3). The sluggard is referred to the ant (Prov. 6:6). The anxious are referred to the fowls and lilies. Everything which surrounds us is replete with useful and important information.

Knowledge is useful only when put into practice. Had Naaman heard, and not obeyed, the suggestion of the maid in reference to the prophet, he would still have remained a leper. But he acted upon the information, and thus the knowledge became to him sound and invaluable wisdom. So it is not by the possession of knowledge on any subject that we are benefitted, but by laying it out, and giving it a practical bearing upon our own life.

We often apply to wrong sources for relief in trouble. Naaman applied to the king of Israel instead of the prophet to whom he had been directed. How many, in like manner, go to the world instead of God! To the creature rather than the Creator! To the doctrines of man, rather than the word of God. Every word of God is pure, and we should be careful to know and obey its most minute directions. The man of God is to point men to the way of salvation. When Naaman was about to return home disappointed, and a leper still, he was convinced that he should heed the instructions that he had received from God's prophet.

The remedy of Naaman's malady was to show the power of the God of Israel, who by so simple a means could produce such important effects. The remedy pointed out that leprosy was a disease of uncleanness and impurity. The remedy used was exceedingly easy and simple. It was just "wash and be clean." Nothing profound or mysterious about it, nothing pompous and expensive, nothing tedious or painful, but the

remedy must be applied. The remedy to Naaman was exceedingly offensive because it was contrary to his own preconceived opinion; it was too plain and humble; and it was too national. Why? He thought that the prophet should have shown more reverence and respect in coming out to meet him in his splendor. He was offended because he was not cured in the way he reasoned he should have been, and he was offended as a Syrian because if water were going to cure him, why not the rivers of his own country? The remedy to Naaman was effectual in that his flesh became as soft and clean as the flesh of a little child. Hence, we see that his recovery was immediate and complete. His recovery produced a decidedly happy change of mind, for he gave God the glory, and renounced his attachment and profession of idolatry (II Kgs. 5:15). He was grateful to the prophet, and displayed great tenderness of conscience.

Naaman is a striking example of the sinner, afflicted with spiritual leprosy, sin. Helpless, wretched, perishing, and beyond the power of recovery by human aid. God has provided a blessed remedy for sinners, the fountain of the blood of Christ Jesus. A remedy simple, easy and in every case efficient. It must, however, be applied, and that only as God has prescribed (Acts 22:16). This remedy is invariably sufficient. It is so sufficient that none are too vile, none too aged, and none too unworthy. It cleanses all who apply it according to God's divine will, and it cleanses from all sin. All who despite this remedy, must of necessity perish. How foolish, how ruinous, to despise it! — Rt. 10, Box 186-B Jasper, AL. 35501

### WORD of GOD

How think ye? if a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he

rejoiceth more of that sheep, than of the ninety and nine which went not astray.

Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

Matthew 18:12-14



# Words Of Love

(USPS 691-760)

"I am not mad, most noble Festus; but speak forth the Words of Truth and soberness."

— Acts 26:25

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## Love Of The Brethren

JIMMY EDWARDS

Attitudes are important. On how many occasions have we heard someone say, "They have a miserable attitude," or "They have a pleasant attitude?" Our attitudes will not only determine our character, but also where we will spend eternity. The Christian life requires the proper attitude in several areas, especially toward our brethren.

Throughout the New Testament there are several passages which show the importance of brotherly love. One of which is I Thessalonians 4:9: "But concerning love of the brethren, you have no need to have anyone write to you because you yourselves have been taught by God to love one another." In spite of the many problems (both doctrinal and practical), the church at Thessalonica had no need to

have anything written to them regarding love of the brethren.

The early church was not without problems and difficulties. However, in spite of those, the church overcame them because they loved each other. This is an important lesson for the church in this present age! Today's Christians need to become more concerned about their love for each other.

Joe D. Schubert was so correct when he penned these words in his sermon, "Let Brotherly Love Continue": "Many congregations have survived setbacks which would have wrecked ordinary congregations because the brethren loved one another." Perhaps one reason so many are split and divided is because love of the brethren has been

neglected. Brother Schubert adds to his previous statement: "There is too much friction, jealousy, backbiting, gossip, and abuse on the part of some Christians." These would not exist if a true, unhypocritical love of the brethren were prevalent.

To Paul, despite their sinfulness and shortcomings, his brethren were called "my brethren dearly beloved and longed for, my joy and crown" (Philippians 4:1). Perhaps our attitudes would be more Christian if we would "let nothing be done through strife or vainglory; but in lowliness of mind esteem others better than ourselves" (Philippians 2:3). — 610 South LaFayette Street, LaFayette, AL 36862.

## Let Him That Stole Steal No More

HARVEY D. INGRAM

Recent events in the countries of Iran and Afghanistan have held the attention of the world largely due to political repercussions affecting the foreign policy of virtually every nation. In the welter of publicity in the news dispatches from the middle east was the reference to the penalty for stealing: the cutting off of the hand of the thief. This did more to focus the attention of the world on stealing than all the preaching for a year could have. The sensational will catch the eye of the public more quickly than the staid and unemotional every time. The thieves of the world must have looked with dismay upon such a strong punitive measure as the cutting off a hand, especially in western countries where a slap on the wrist is more likely.

That the law of God has always condemned stealing is a fact known to every student of the Bible. It does however, raise the eyebrow somewhat to hear that a contemporary government enforces so stringent a punishment against it. Mohammed lived several centuries after Christ and had access to both Old and New Testament teaching. The Koran,

however, is not inspired, despite 700 million adherents. It is the so-called "holy men" of Islam who are issuing the decrees such as the above against stealing. It is well known to the student of history that Mohammed (Arabic: Muhammad, meaning praiseworthy, highly praised), suffered from fits attributed at the time to demons, and all through life was subject to hysteria. His nervousness, which often bordered on frenzy, brought him at times to the brink of suicide.


"Koran" is an Arab word meaning *to read*; "Islam" means *submission* (to the will of God). But it is less of this man Mohammed and his fleshly ideas of future happiness, where "the black-eyed daughters of paradise, created of pure mask, and free from all bodily weaknesses of the female sex, are held out as a reward to the commonest inhabitant of paradise," that I would speak, than of the sin of stealing, thoughts of which were brought freshly to mind by the gaudy headlines and radio-TV comments from the countries above in recent months.

Christians, by their very profession of faith in

Christ, proclaim to the world their intent to keep the commandments of him who died for them; and no Bible teaching is more plain than that the Christian, not by words merely, but by mode of life for all to see, is a walking, talking testimonial to that faith. The New Testament nowhere teaches that Christians are to cut the hands from a thief. But this makes the sin of stealing no less reprehensible. To take and use as one's own that which belongs to another without permission is the rankest kind of injustice. The Christian, however, knows from the Bible that he may not take vengeance; it is not his to take (Rom. 12:19). The Christian will submit to his government and obey its laws insofar as those laws do not contravene the laws of God (Compare Rom. 13:1-7; I Pet. 2:13-16; Acts 5:26-29).

All should understand that people possess things other than real property which may be stolen, e.g., our rights, and our good name. Robbery, burglary, extortion, bribery, confidence games, the defamation

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## Words Of Truth

(USPS 691-760)

*"I am not mad, most noble Festus, but speak forth the Words of Truth and soberness"* — Acts 26:25

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## Jesus Wept

MANLIF BARNES

Most artists and no few authors have portrayed our Lord Jesus Christ as a feminine, long haired, weakling when he walked this earth in the flesh. In spite of the lack of inspired description of the physical body of Christ, many attempt to justify long haired men and boys with the statement, "Well, Christ had long hair." These people apparently refuse to accept the statement of inspiration, "if a man have long hair, it is a *dishonor* to him" (I Cor. 11:14 ASV). What is a dishonor to men would have been a dishonor to Christ, and surely we know that Christ did nothing dishonorable.

Even though the Bible gives no vivid physical description of Christ, there are some things that hint of his physical nature. The fact that Jesus was not only a carpenter's son (Matt. 13:55), but also a carpenter himself (Mk. 6:3), indicates he was not a weakling, but rather strong, rigorous individual. His ability to mingle in a crowd of people and become inconspicuous (Jn. 8:59; 10:39; Lk. 4:30) shows he was similar in appearance to other men of his day.

Some of the characteristics of Jesus' personality are revealed to us. He usually spoke in a kind and considerate manner. One example of this characteristic is found in Jesus' conversation with the Samaritan woman at Jacob's well (Jn. 4). The woman appears to be amazed at his kind request for a drink of water when she replied, "How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria?" For the Jews have no dealings with the Samaritans (Jn. 4:9). But when dealing with those who would have kept him from doing the Father's will, he was not so kind. Matthew records the harsh words of Jesus to Satan during the temptation in the wilderness, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve" (Matt. 4:10). Again, in Matthew 23 we find the rebukes of Jesus falling on the scribes and Pharisees as he repeatedly called them hypocrites.

Comparative to his sharp words are the two occasions of Jesus' becoming disturbed over the irreverence of those who were making merchandise of the sacrifices at the temple. The first time Jesus attended the Passover feast after beginning his ministry he made a scourge of small cords and drove

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FROM  
**THE EDITOR**

## Another Open Letter To The Governor

Hon. Forest James  
Governor of Alabama  
Montgomery, Alabama 36104  
Dear Governor James:

The purpose of this letter is to offer commendation to you and Mrs. James with reference to your position on the White House Conference on Families (which could more accurately be called the White House Conference Dedicated to the Destruction of the Family). For the President of the United States to call a conference which will, in effect, endorse having children out of wedlock, the rearing of children by homosexuals, and the matter of men and women's living together as husband and wife without benefit of an actual marriage, indicates the extent of degradation to which the leadership of our nation has fallen.

I especially appreciate the statement in Mrs. James' letter to Mr. Tucker that Alabama "will not [officially] participate in this or other such conferences which do not establish traditional Judeo-Christian values concerning the family, the foundation of our nation under God." Mr. Williams, in charging that you and Mrs. James go along in principle with a "fundamentalist and religious oriented group called the New Right," exposes his own ignorance, or perhaps more accurately, his own prejudice. There is nothing new about the value of God's arrangement



BOB DUNCAN

for the human family. This arrangement and the intrinsic value thereof are as old as time itself. On the other hand, just twenty years ago the kind of conference now being planned as the White House Conference on Families would have raised a cry of protest over our nation that could have been heard around the world. The New Left has already moved farther to the Left than any of us ever dreamed it would.

This proposed conference and the proposal to register our young ladies for the draft are but two of a number of things that serve to unmask the so-called Equal Rights Amendment. When the ERA first began to be talked about, and when some warned that this is the kind of thing it would lead to, others scoffed. Now it is becoming increasingly clear, even without passage of the ERA, that its proponents have in mind more than securing equal pay for women. They are bent on the destruction of every law which recognizes the sanctity of the home and marriage, every law which in any way would abridge the rights of homosexuals, including their right to marry one of the same sex and to adopt children, and every law which would safeguard the dignity of womanhood. These are the aims and goals of the National Organization for Women, the lesbians and homosexuals of our country, the proponents of the so-called Equal Rights Amendment, and apparently the President of the United States. The one good thing I can see in all this is that it has pulled the mask off the ERA. There can no longer be any question in anyone's mind about what its passage would mean.

My congratulations to you and your wife for the clear and firm stand you have taken with reference to this particular matter. I sincerely believe the great majority of Alabamians share the sentiment of this letter. Very truly yours, Bobby Duncan.

## A Study In The Holy Scriptures

G. F. RAINES, says: "Whenever two things are connected together by the word 'and,' and something is predicated on them, however much they may differ in other respects, they are perfectly equal as to the thing predicated."

Jesus says, "He that believeth AND is baptized shall be saved..." (Mark 16:16). Faith AND baptism are here connected by the word AND: thus salvation is predicated upon both faith and baptism. Faith AND baptism are equal as to the salvation predicated, according to Holy Scripture. Men often teach: "He that believeth is saved and then he may be baptized, if he so chooses." Peter says, "Repent AND be baptized everyone of



IRA JOHNSON

you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). Faith AND repentance AND baptism are, therefore, equal with regard to salvation or remission of sins. If this is not true, why is it not true? Did not Jesus declare: "What therefore God hath joined together, let not man put asunder" (Matthew 19:6).

The statement that is sometimes heard, "God said it, I believe it, and that settles it," is, to say the least, misleading. Why?? Because what God has said does not depend upon what man believes. God's word is true if all men believe it, and God's word is true even if no one believes it (Romans 3:3-4). However much faith or repentance one may have, one cannot receive God's spiritual blessings until one has been baptized into Christ, where God purposes to save him (II Timothy 2:10; Ephesians 3:11). Jesus shed his precious blood in his death (John 19:33-34) whereby man can be saved, when he has believed AND repented AND has been baptized so as to contact the cleansing blood of Christ. In this manner he comes into contact with the marvelous grace of God (Romans

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## “For The Remission Of Sins”

Jesus Christ, on the night of his betrayal, instituted the Lord's Supper. In reference to the fruit of the vine, he said: "For this is my blood of the new testament, which is shed for many for the remission of sin" (Matthew 26:28). In this, Jesus spake in prospect, that is, his blood was to be shed for the remission of sins. It is declared in Hebrews 9:22: "And almost all things are by the law purged with blood; and, without shedding of blood is no remission." It is plain to see that Jesus shed his blood in order that man might have the forgiveness of his sins. Jesus did not shed his blood because man was already saved. His blood was shed "FOR THE REMISSION OF SINS" (Matthew 26:28, Emphasis mine, RE). Now, by understanding this expression, "for the remission of sins" in this light, it will not be difficult for one to perceive the meaning of the same expression in another passage.



RAYMOND ELLIOTT

The apostle Peter preached Christ and him crucified on the day of Pentecost (Acts 2:22-24). He instructed those people to "know assuredly" or believe confidently that Jesus was "both Lord and Christ" (Acts 2:36). We know that many believed in Christ because "they were pricked in their heart" and inquired of Peter and the rest of the apostles as to what they should do to be saved (v. 37). By the guidance of the Holy Spirit, Peter commanded them to "Repent and be baptized everyone of you in the name of Jesus Christ FOR THE REMISSION OF SINS, and ye shall receive the gift of the Holy Ghost" (Acts 2:38, Emphasis mine, RE). It is evident that many understood and accepted the terms of obedience in order to have forgiveness of sins because some three thousand souls were baptized on that day. These same individuals were "added to the church" by the Lord who saved them by his blood (Acts 2:41, 47). The people on Pentecost understood that repentance and baptism were for the remission of their sins. There is no reason whatsoever to think otherwise. It would be unnatural to assume that the three thousand people thought that they were to repent and be baptized because their sins had already been washed away. They repented and were baptized in order to have their sins remitted. The Greek word EIS is translated "for" in the King James Version both in Matthew 26:28 and in Acts 2:38. If one can understand that Jesus shed his blood "for the remission of sin," he can also understand that repentance and baptism are "for the remission of sins." Neither passage carries the meaning "because of" in the context.

The passage in Acts 2:38 which speaks of baptism "for the remission of sins" is not easily misunderstood. It is not a matter of interpretation but rather a willingness of heart to accept the truth therein stated. Perhaps, the various translations of the New Testament will enable all to see that the Greek word EIS (for) in this passage means unto, in order, into, towards.

1. King James: "Repent and be baptized. . . FOR the remission of sins."

2. American Standard: "Repent ye, and be baptized. . . UNTO the remission of your sins."

3. Revised Standard: "Repent, and be bap-

tized. . . FOR the forgiveness of your sins."

4. Phillips: "You must repent and every one of you must be baptized. . . SO THAT YOU MAY HAVE YOUR SINS FORGIVEN."

5. New English Bible: "Repent and be baptized. . . FOR the forgiveness of your sins."

6. New International Version: "Repent and be baptized. . . SO THAT YOUR SINS MAY BE FORGIVEN."

7. Charles B. Williams: "You must repent - and, as an expression of it, let every one of you be baptized. . . that YOU MAY HAVE YOUR SINS FORGIVEN."

8. Today's English Version: "Turn away from your sins, each one of you, and be baptized. . . SO THAT YOUR SINS WILL BE FORGIVEN."

9. Living Oracles: "Reform, and be each one of you immersed. . . IN ORDER TO the remission of sins."

10. First German bible: "Repent and let every one of you be baptized. . . FOR (IN

ORDER, TO, UNTO) the forgiveness of sins."

11. American Bible Union Translation (1858): "Reform and be immersed every one of you. . . FOR the remission of sins."

12. Modern Speech: "Repent," replied Peter, "and be baptized. . . WITH A VIEW TO the remission of sins."

13. Goodspeed's Translation: "You must repent, and every one of you be baptized IN ORDER TO HAVE your sins forgiven."

14. Wycliffe's Translation of the New Testament (translated 1308 and is the oldest complete English translation): "And Petre seide to heem, Do you penaunce, and each of you be baptized in the name of Jhesu Crist, (INTO) remission of youre synnes. . ."

Other translations could be given but the ones presented should prove that Acts 2:38 teaches a person to repent of sins and be baptized in the name of Jesus Christ in order to have his sins forgiven by the grace of God.— 809 Perry Store Road, Opp, Alabama 36467

## Training Preachers In Their Native Tongue

The Baxter School of Preaching was established in 1965 in Mexico City. Its main purpose was to teach the Spanish speaking people to become preachers and teachers of the gospel in order to teach their own people about the Lord Jesus Christ.

The Baxter School was the fulfilling of a dream of brother Harris Goodwin. The Baxter School of Preaching had three goals to accomplish: (1) To train Spanish speaking men to become preachers of the gospel; (2) To train more students with less money than it would take to send them to the states; (3) To keep students in their native country so more of them would continue in the ministry. (Many times those who come to the states do not want to return to their homeland.)

After fourteen years of successful operation in Mexico City, the Baxter School of Preaching was moved to Tegucigalpa, Honduras. There were several reasons for moving the School: (1) Political and governmental harrassment became very bad; (2) The Mexican government refused to allow any foreign students into Mexico to attend Baxter; (3) The Baxter students were required to attend a state or city university while attending Baxter. (The university teachers were teaching atheism, and needless to say, this was not conducive to preacher training in the Lord's church.)

The Baxter School of Preaching has been received in Honduras with much warmth and gratitude. They have students from Mexico, all of Central America, South America and the West Indies. At present there are twenty students enrolled in biblical training at Baxter.

Thirteen acres, plus, were purchased in August 1978 for \$120,000.00, all of which has been paid except \$3,000.00. Many brothers and sisters helped in raising the money to pay for the property, and for their sacrifice we are grateful. A number of congregations also came to the rescue. Thanks to all who helped.

In September 1978 a congregation was established on the grounds of Baxter with twenty members present. They set a goal of "1,000 members in 10 years." At present the attendance is about one hundred fifty (150) each Lord's day, going over two



NEIL HOWARD

hundred several times. From July 1, 1979 until January 1, 1980 there were fifty seven (57) adults baptized into Christ. It is wonderful to know there are people in this world who will accept Christ as Lord and Saviour if they can only be taught the truth. I am sure they will reach their goal of 1,000 members long before the 10 years are up. Jesus said to sow the seed and leave the increase to him.

Brethren, the gospel will never be carried to all the world unto every creature by American preachers. *It can be done* by supporting the preacher training schools in foreign countries. If people are taught in their own country by their own people in their own language, surely it will be more effective. They can reach more people than an American and they do not have to teach through an interpreter. Several natives can be supported with what it takes to support one American.

Baxter needs a dormitory for the 20 students and in anticipation of a future enrollment of fifty students. The make-shift dormitory in which the students now live is not adequate or even livable. We must raise \$100,000.00 to build the dormitory and offices. There could be no better place to put money to work than in the mission field. The fields are surely white unto harvest in Central America. The Lord only needs trained workers.

If you would like more information, write to: Harris Goodwin P.O. Box 92144 Houston, Texas 77206 — The Great Commission School P.O. Box 110062 Nashville, Tennessee 37211.

## Tour The Lands Of The Bible

A Bible Lands Heritage tour, led by Bobby Duncan, editor of Words of Truth, is scheduled to depart Birmingham, Alabama on May 28 for thirteen days. The tour will include such places as Egypt, Israel, Petra, Rome, and possibly Athens and Corinth. The price of the tour is \$1649 from Birmingham to Birmingham. This covers the cost of lodging, meals, all transportation, English speaking guides, etc. We have personally written the itinerary for this tour, and believe it is the very best available for Bible believing people. Hotel accommodations will be first class. Now is the time to travel in the Bible lands. If interested, contact Bobby Duncan, 1501 Sixth Avenue, Jasper, Alabama 35501.

# Let Him That Stole Steal No More

Continued from page 1

of ones character; in short, the appropriation of anything, the loss of which harms another, the Christian will avoid scrupulously.

The parable of the unrighteous steward illustrates that a worldly minded rascal knows better how to deal with a worldly minded superior and dishonest peers, than a Christian knows how to deal with the God over him and needy brethren about him. Verses 10-13 of the 16th chapter of Luke's gospel make clear that Jesus expects us to know that the little things in life are every bit as important as the so-called big things. No law may be violated with impunity. None.

Inherent in our Lord's precept to let our light shine with respect to this sin, is not merely the idea that we not steal, but more than this, the knowledge that light is visible to all who come within its scope. Even so will all see that Christians' obedience to law is an active, not passive way of life. This is seen in the verse from which the title of this piece was taken, Ephesians 4:28: "Let him that stole steal no more: but rather let

him labour, working with his hands the thing which is good, that he may have to give to him that needeth." So then, the emphasis is not only on *not taking*, but as well on *giving*. In addition, our good works will become known and God glorified.

If the Arab peoples are religiously wrong (and they are), there is something to be done. The gospel of Christ will remove error and replace it with truth. But not unless it is made known to them. Paul and his fellow workers were all over the area now fully inhabited by followers of the Moslem faith. Christianity flourished there then. When what we now call the near or middle east fell to the sword of Islam finally in the fifteenth century, the Christian world was dismayed. But it was Christian once; it can be again. We know from the book of Acts that the work of the gospel preacher is fraught with trials and perils. But we also know it is a noble work, however difficult. Islam is a false religion. It can be eradicated by the truth. The present writer has wondered if

withholding the gospel from those who need to hear it is not a form of stealing. Unintentional of course. "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" These well known words from Romans 10 take on an immediate meaning when examined in the light of today's religious confusion, as of course they did in Paul's time. But we did not live then; he did. And he does not live now; we do.

If stealing in all its forms were to cease on earth today, the misery of the world's peoples would surely be reduced as a result. The influence you and I as followers of Jesus Christ can exert can be of incalculable value toward this end. It is not something about which we can waver. The decision has been made in heaven. The Christian must obey. He will do it gladly. — 1010 Star Ave. Parkersburg, W. Va. 26101.

## Jesus Wept

Continued from page 2

out all the animals, poured out the changers' money, overthrew the tables, and severely rebuked them for their activities (Jn. 2:13-17). In the last week of his physical life Jesus again became angry with the abuse of the house of prayer and cast out all them that sold and them that bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold the doves and he would not suffer that any man should carry a vessel through the temple (Matt. 21:12, 13; Mk. 11:15-17).

It has been the good pleasure of some men to scoff at anyone who would show deep compassion or shed tears as being weak and childish. But they would do well to take note of the one after whom we should pattern our lives. Jesus was a person of very deep emotions. On several occasions the biographers mention his compassion. Matthew (15:32-38) and Mark (8:1-9) record the miraculous feeding of four thousand men, beside women and children. Both writers quote Jesus as saying, "I have compassion on the multitude, because they have now been with me three days, and have nothing to eat." Likely, he was touched by their deep interest in his teaching, as well as their difficult circumstances, because he also said, "And if I send them away fasting to their own houses, they will faint by the way; for divers of them came from far."

Jesus' compassion on the distress of his fellow man prompted the use of the power he possessed as the Son of God to relieve their suffering and pain. Matthew 14:14 tells of the sick ones of a great multitude being helped by him. Two blind men sitting by the wayside heard that Jesus was passing by and cried out to him to heal them. Even though the multitude rebuked them, Jesus had compassion on them and touched their eyes, and immediately their eyes received sight (Matt. 20:30-34). The pleading words of a leper, as he kneeled down to Jesus, saying, "If thou wilt, Thou canst make me clean" moved that tender heart with compassion. And Jesus touched him and said, "I will, be thou clean." And as soon as he had spoken, immediately the leprosy departed from him and he was cleansed (Mk. 1:40-45).

In the city of Nain Jesus found a funeral procession carrying the body of the only son of a widow. Jesus saw her grief and comforted her saying, "Weep not." And he came and touched the bier: and they that bare him stood still. And he said, "Young man, I say unto thee, Arise." And he that was dead sat up, and began to speak. And he delivered him to his mother (Lk. 7:11-18). Yet another death touched the life of our Lord and prompted the statement that announces this discourse. Jesus was some two days' journey away from Bethany when he learned of Lazarus' sickness and he waited two days before starting to Bethany.

All these things were necessary for the miracle to have its greatest effect. Jesus not only knew that Lazarus was dead, but also knew that he would raise him from the grave, yet when Jesus came to the tomb of this one he loved so dearly, JESUS WEPT (Jn. 11:35).

That Jesus was touched by the physical difficulties of his fellow man has been unquestionably revealed, but his deeper concern for their spiritual well-being is also vividly portrayed in the biographies of his earthly life. On two different occasions Jesus had compassion on the multitude that followed him "because they fainted, and were scattered abroad, as sheep having no shepherd" (Matt. 9:36; Mk. 6:34). The context of both accounts makes clear that his compassion was due to their spiritual destitution.

Both Matthew (23:37) and Luke (13:34) register the statement of our Lord which shows his deep concern for the Jews by the use of a metaphor. "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" The beauty of this metaphor depicts Jesus' desire to bring all, even the stiff-necked Jews who had rejected the prophets as well as himself, under the protection of the salvation he could provide.

But the strongest of his emotions is revealed at the outskirts of Jerusalem on the summit of Olivet. From this vantage point Jesus could look upon the whole city. "And when he drew nigh, he saw the city and wept over it, saying If thou hadst known in this day, even thou, the things which belong unto peace! But now they are hid from thine eyes. For the days shall

come upon thee, when thine enemies shall cast up a bank about thee, and compass thee round, and keep thee in on every side, and shall dash thee to the ground, and thy children within thee; because thou knewest not the time of thy visitation" (Lk. 19:41-44 ASV).

Some of the force of this occasion is well stated by McGarvey and Pendleton in *The Fourfold Gospel*, page 578: "As he looked upon it he realized the difference between what his coming might mean to it and what it did mean to it; between the love and gratitude which his coming should have incited and the hatred and violence which it did incite; between the forgiveness, blessing and peace which he desired to bring it and the judgement, wrath and destruction which were coming upon it. The vision of it all excited strong emotion, and the verb used does not indicate silent tears, but audible sobbing and lamentation." This verb is not the same as the one in John 11:35. The stronger nature of this verb is seen in its use in connection with Peter's sorrow over his betrayal of the Christ (Matt. 26:75; Mk. 14:72; Lk. 22:62), and the grief of the widows at the death of Dorcas (Acts 9:39). Truly, Jesus was more deeply concerned over the spiritual needs of mankind than their physical frailties.

Certainly Jesus was no long-faced pessimist who went about bewailing the sadness of every situation, but our Lord was one who could be touched with the feelings of the infirmities of mankind as he manifested the Father's love for us. "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him" (I Jn. 4:9). — 605 S. Byrd, Coalgate, Okla. 74538.

## "A Study In The Holy Scriptures

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5:1-2; Romans 6:3-5).

It is sometimes taught that a sinner's heart is sprinkled with blood before he is baptized into Christ. Such cannot be true. Please observe the following syllogism:

Major Premise: Only those in Christ are redeemed by the blood of Christ (Ephesians 1:7).

Minor Premise: Only those who have been scripturally baptized are in Christ (Galatians 3:27).

Conclusion: Only those who have been scripturally baptized are redeemed by the blood of Christ.

We have shown already that scriptural baptism is preceded by and connected to faith and repentance.

Of course, one has to know the facts of the gospel (I Corinthians 15:1-4), and this is God's power to save men who are lost in sin (Romans 1:16; John 6:44-45).

Verily, one must believe the facts of the gospel, and obey the commands contained therein, if one wishes to become a Christian (I Peter. 1:22; Hebrews 5:8-9; Mat. 7:21; Mark 16:16; Acts 2:38).

A personal note: I am sixty five years of age; I was brought up in denominationalism, where it was taught that it does not matter what one is taught nor how a Scripture is interpreted, just as long as one is honest and sincere. But since I have learned that God's word is our standard of authority in all matters of a religious nature, it grieves me to read of so much false teaching by people who claim to be in the Lord's church. My wife and I have been members of the Lord's church (Christians) for three years, for which we thank God. — Route 2, Box 354-B; Oakman, Alabama. 35579



# WORDS OF TRUTH

(USPS 691-760)

"I am not mad, most noble Festus, but I speak the words of truth and soberness."

-- Acts 26:25

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NUMBER 9

# The Mythology Of Science Spontaneous Generation

(No. 2)

With words that seem to flow easily, Sir Fred Hoyle, Britain's eminent astronomer, comments in his latest book, *LIFECLOUD*: "Of all the scientific or quasi-scientific theories of the origin of life, the theory of spontaneous generation dominated human thought for the longest time. With relatively minor variations this theory asserts that living systems emerge from non-living matter under certain conditions spontaneously, without the action of a supernatural creative power. It is easy to see how this view came to be so widely held and so strongly entrenched."<sup>1</sup> And indeed, it seems that spontaneous generation, which should have been discarded long, long ago, is still "dominating human thought" in the 1980's. Listen to Dr. George Wald of Harvard as he describes the current situation:



BERT THOMPSON

"As for spontaneous generation, it continued to find acceptance until finally disposed of by the work of Louis Pasteur — it is a curious thing that until quite recently professors of biology habitually told this story as part of their introductions of students to biology. They would finish this account glowing with the conviction that they had given a telling demonstration of the overthrow of mystical notion by clean, scientific experimentation. Their students were usually so bemused as to forget to ask

the professor how he accounted for the origin of life. This would have been an embarrassing question, because there are only two possibilities: Either life arose by spontaneous generation, which the professor had just refuted; or it arose by supernatural creation, which he probably regarded as anti-scientific. For my part, I think the only tenable scientific view is that life originally did arise by spontaneous generation. What the history we have just reviewed demonstrated is that spontaneous generation no longer occurs."<sup>2</sup>

Dr. Wald, in another quotation, goes on to say something which is almost unbelievable, especially considering he is a scientist. Yet it nevertheless appeared in, of all places, *SCIENTIFIC AMERICAN*. Here is his statement:

"Most modern biologists, having reviewed with satisfaction the downfall of the spontaneous generation hypothesis, yet unwilling to accept the alternative belief in special creation, are left with nothing. I think a scientist has no choice but to approach the origin of life through a hypothesis of spontaneous generation. What the controversy reviewed above showed to be untenable is only the belief that living organisms arise spontaneously under present conditions. We have now to face a somewhat different problem: how organisms may have arisen spontaneously under different conditions in some former period, granted that they do so no longer.

"To make an organism demands the right substances in the right proportions and in the right arrangement. We do not think that

anything more is needed — but that is problem enough. One has only to contemplate the magnitude of this task to concede that the spontaneous generation of a living organism is impossible. Yet here we are — as a result, I believe, of spontaneous generation."<sup>3</sup>

Groulach and Adams echo Wald's statement when they comment: "With spontaneous generation discredited, biologists were left with no theory of the origin of life at all, and with what seemed like no possibility of propounding even a plausible hypothesis."<sup>4</sup> But did this stop these evolutionary scientists — even though admissions were numerous that spontaneous generation was "impossible" and "discredited" — from believing in spontaneous generation? Absolutely not! Rather, they simply tried, through scientific hocus-pocus, to say that spontaneous generation is impossible *in our present day* scheme of things, but that it was possible *long ago*. As Dr. Louis Levine comments: "The spontaneous generation origin of living things at the present time is believed to be extremely improbable. Yet that this same event occurred in the past is quite probable. The difference lies in the conditions existing on earth, then as opposed to now...The postulated origin of living matter assumes the occurrence of a chemical evolution."<sup>5</sup> In answer to the question as to how spontaneous generation was possible in the distant past (but is not now) the response usually given goes something like this: "The general answer is that the conditions no longer exist which once made the spontaneous generation of life possible...Admittedly [it is not likely that] the precise chain of molecular reactions from which life

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## Words Of Truth

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— Acts 26:25

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## "Listen Son"

*(The following article appeared in the weekly bulletin of the Sixth Avenue Church of Christ March 22, 1963, some eight months before the first issue of Words of Truth was published. We commend it to parents.)*

"LISTEN SON"

Revised by Gus Nichols

"Listen son! I have a confession to make as you lie on your pillow, one little hand crumpled under your cheek, and the curls stickily wet about your eyes, as though you had cried yourself to sleep.

"Just a few minutes ago, as I sat reading my paper, a great wave of bitter remorse swept over my soul. I felt so guilty that I was forced to come to your bedside and seek relief.

"As I tried to read my paper tonight, my thoughts rambled back over the day, and brought to me a hot, burning sense of shame and regret, because I had been so cross to you today. This morning, when you awoke and came in to put your little arms about my neck, I scolded you because you were not fully dressed. When you were dressing for school, I criticized you for merely giving your face a dab with the towel. You did not shine your shoes, and left some of your things upon the floor.

"At breakfast I also found fault. You spilled some juice, gulped down your food, and put your elbows upon the table. I grew bitter and very unkind when you neglected to brush your teeth. And when you started off to school, and I was leaving for my work, you waved your little hand and said, 'Bye daddy.' But I only frowned and said, 'Straighten up, and hold your shoulders back.'

"Then it began all over again in the afternoon. As I was coming in from work, I spied you at play down on your knees upon the ground. I reproved you before your little friends, and made you march before me up to the house. I informed you that clothing is very costly, and that if you had to buy and wash your own clothes you would be more careful. How stupid! How foolish, to think that clothes is everything and a child is nothing! Imagine that, son, from a father!

"And because you forgot to clean your feet when coming into the house, I drove you out. When you finally came back inside, I reproved you for wanting to laugh and play when there are always important things to be done. You were told that the living room

Continued on page 4



FROM  
THE EDITOR

## Some Challenges Of A Christian Youth Camp

We were invited recently to make an "after dinner" speech at a banquet for the Board of Directors (and their wives) of Indian Creek Youth Camp, a Christian youth camp located about seventeen miles south of Jasper. Some of those present thought it might be beneficial if we would summarize our remarks on that occasion and put them into print. This article is an effort to do that. It is hoped that those involved in helping with youth camps will find these remarks helpful.

A Christian youth camp is not a necessity. The church got along quite well for a number of years without them. But the same could be said about our Christian colleges and our orphan homes. While none of these are necessary to the existence of the church or the salvation of souls, all of them have their place and make their distinct contribution to the cause of the Lord. The church would be poorer without them, in most cases.

Those who participate in youth camp work face a number of challenges, three of which we will mention here. How these challenges are met will largely determine the effectiveness of the work being done.

The first challenge we mention is the challenge of avoiding extremes. A proper balance must be maintained between teaching the Bible and engaging in activities that are purely recreational. Extremes to be avoided are (1) the disposition to spend all of the time at camp having the children study the Bible, and (2) the disposition to allow little or no time for Bible study. It would be difficult for this writer to overemphasize the importance of Bible study. A youth



BOB DUNCAN

camp provides an unusual opportunity for some concentrated study on a daily basis. It can be an ideal teaching situation; and those who are wise will not neglect it. At the same time, recreation is an important part of the camper's week; and it should not be neglected. Periods of entertainment and recreation can be used effectively in demonstrating the principles of the gospel taught in the class situation.

The second challenge we mention is the challenge of maintaining discipline. Some have the mistaken idea that providing a good time for the campers and maintaining strict discipline at camp are at opposite poles. Such simply is not the case, at camp or anywhere else. Perhaps there is no surer way to effect misery on the part of campers and personnel than by throwing off all restraints and forgetting about discipline. On the other hand, campers who know there are rules which are strictly enforced will generally be the happiest campers.

We would suggest that it is probably a good idea to make as few rules as possible. Be sure every camper and counsellor is familiar with all the rules. And then enforce the rules strictly and consistently. This is fair, and makes for a happy camp.

The third challenge we mention is the challenge of recognizing and taking advantage of our opportunities. Each camper represents a soul that will live in eternity and that will influence several other people while he lives on this earth. It is almost certain that in many cases the few days spent in camp will influence one's eternal destiny and that of those whom he influences. A realization of this fact should cause every person involved in camp work to see to it that when a boy or girl goes back home he can take with him (or her) the sober realization that the camp personnel with whom he has lived twenty-four hours a day for a week are men and women whose lives have been fashioned by the sweet influence of the gospel of Christ.

## Growing In Christ

Growth as a Christian is a necessary part of Christianity. Peter stated this idea when he said, "as newborn babes, long for the spiritual milk which is without guile, that ye may grow thereby unto salvation" (I Pet. 2:2). Peter was speaking to those who had obeyed the first principles and had been added to the church by the Lord. They now needed to grow unto salvation. This is the need of every Christian. One must not stagnate at the point of baptism.

What is the source of spiritual growth? Peter said one should long for the spiritual milk. The spiritual



W. EDWIN KEARLEY

milk is the word of God. Paul said, "so belief cometh of hearing, and hearing by the word of Christ" (Rom. 10:17). Faith is the first ingredient of spiritual growth. We cannot practice that which we do not believe to be right.

In our spiritual growth, we progress from spiritual milk to the point we can take solid food. Paul rebuked some of the Hebrew brethren because they had not progressed as they should have. He said, "For when by reason of time ye ought to be teachers, ye have need again that some one teach you the rudiments of the first principles of the oracles of God; and are become such as have need of milk, and not solid food. For every one that partaketh of milk is without experience of the word of righteousness; for he is a babe. But solid food is for full grown men, even those who by reason of use have their senses exercised to discern good and evil" (Heb. 5:12-14). They should have developed into teachers but had not made that

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# Instrumental Music

(No. 1)

We must be sure to ground every generation in the fundamental truths and principles of New Testament Christianity. The subject of acceptable worship is certainly no exception. The most vital of all questions is at stake in this area: "shall we be governed by the Bible in what we do as Christians?" If we can determine whether or not we must have Bible authority for what we do in worship we will know what constitutes acceptable worship.



RON HARPER

The New Testament makes it plain that we must have authority for what we do in religion. This is the heart and soul of the restoration movement. The Bible says, "If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen" (I Peter 4:11). "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and The Father by him" (Colossians 3:17).

The Old Testament is full of examples that illustrate this principle. The first record of an act of worship is found in Genesis 4:3-5. Abel brought of the firstlings of his flock and Cain brought an offering of the fruit of the ground. "And the Lord had respect unto Abel and to his offering: But unto Cain and to his offering he had not respect..." (vv. 4,5). The Bible teaches us that Abel's offering was made by faith (Hebrews 11:4). It also teaches that faith comes by hearing the word of God (Romans 10:17). We conclude that God had given instructions concerning the kind of offering to make and Abel complied with God's command while Cain did not. The result, God was pleased with Abel's sacrifices and rejected Cain's.

Leviticus 10 tells us the sad story of Nadab and Abihu. "And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not" (v.1). The burning of incense was an act of worship to God (Exodus 30:1-8). In this incident, fire was offered for which there was no authority. Nadab and Abihu learned that things can get pretty hot for those who deviate from God's authority in worship (v.2).

Two things should be clear from these examples. (1) Just because we do something and call it worship does not make it acceptable in the sight of God, and (2) no one has the right to "worship as he pleases" if what he pleases is not what God has commanded. One more example will make these points more clear. In Genesis 22:2 God commanded Abraham to offer Isaac as a sacrifice. Had Abraham substituted Ishmael he would not have done what God said do. Had he offered Isaac and Ishmael he would have gone beyond the sacrifice commanded and committed murder. It is clear that this was an act of worship (v. 5). In order to please God Abraham had to do what was commanded, no more and no less.

When we look to the secular world we can see the need for authority without any trouble. In the state of Alabama a pharmacist can be fined \$1,000 or sent to prison for a year of hard labor and possibly lose his license if he does not fill a doctor's prescription to the letter. He is not allowed to add to, take from or substitute without the authority of the doctor (Act 205 of the Alabama state law). If I order a dress shirt from J. C. Penny company and they send a shirt and a tie, I am not required to pay for the tie. Why? Because I did not authorize the tie.

We can see very clearly the validity of the principle

in question. We must do that which we have authority for in religion, that is if we care anything about pleasing God. This has always been the case. This very principle necessitated a changing of the law. Hebrews 6:20-7:28 points out Jesus is a high priest after the order of Melchisedec. This was true because perfection could not come by the Levitical priesthood (7:11). Therefore the law had to be changed. "For the priesthood being changed, there is made of necessity a change also of the law. For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood" (7:12-14). As long as the law was in force Jesus could not be a priest. Why? Because there was no authority for making a member of the tribe of Judah a priest. Therefore, in order for Jesus to be a priest, the law had to be changed.

Why talk about all of these examples and not

mention instrumental music? There is a principle that must be made very clear. What we do in worship is not to be determined by what we like or dislike but by what God has authorized. There is much more at stake than whether or not we like instrumental music. The point is will we be governed by the word of God or by our own personal taste. A future article will seek to determine what kind of music God has authorized in worship.

**AUTHOR'S NOTE:**

The author gives full credit to brother Rubel Shelly for many of the points made in this article. In 1976 brother Shelly debated Dwaine Dunning of the Christian church on the subject of instrumental music. This debate is in print and we recommend it highly to those who are interested in a thorough discussion of this subject. — 1501 6th Ave., Jasper, AL 35501.

## Whatever Happened To...?

BY ROCKY W. BURKETT

Remember when a man got up to give a seat to a woman? When the young showed respect for their elders and when it wasn't a sign of "superiority" to cut someone down?

General Robert E. Lee was a southern gentleman. On one occasion he was seated at the rear of a train. All seats were filled, mostly by soldiers. A poorly dressed woman entered the coach. She walked all the way from front to back. When she neared General Lee, he immediately stood and gave her his place. Every soldier in the car then stood to give the general a seat, which he refused. He would not accept courtesy which had been denied a poor lady.

Good manners demand courtesy to *all* — not merely our superiors. If you don't possess courtesy your Christianity is suspect. The bungling inefficiency and "don't care" attitude seen in many businesses has us talking about the "good old days" when people took pride in their work. But we seem to forget that in those "good old days" there was also a different kind of person on the buying side of the counter — one who was courteous. When Shoddy work and "careless" attitudes characterize a business, I don't have to patronize it again. But I still have no right to retaliate discourteously. God has been good to me in spite of my blunders. Therefore it is not too much to ask of me to be kind to others, regardless of their actions or attitudes. The Bible says, "Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous" (I Peter 3:8). The word for "courteous" means to be "friendly minded." Such should characterize Christians.

*Whatever happened to old fashion honesty?* A wise teacher always used to tell his class before giving them a test, "I'm giving you two tests today — one in trigonometry and one in honesty. I hope that you pass them both. But if you can pass only one, be sure it's the test in honesty, because there are a lot of men who don't know any trigonometry, but there are no good men who are not honest."

Surveys indicate that over 60 percent of the American people feel it is occasionally necessary to twist the truth. How sad! God's law is plain, "Ye shall not steal, neither deal falsely, neither lie one to another" (Leviticus 19:11). Also, "Lying lips are abomination to the Lord: but they that deal truly are his delight" (Proverbs 12:22). The foundation of truthfulness has all but rotted away in this country. A lack of truthfulness has created a credibility gap between nation and nation, government and people, business and consumer, parent and child.

On the floor of the Senate, Senator Richard Russell said, "When the time comes for me to go out of this chamber, whether I go voluntarily, whether my

commission is revoked by the electorate of Georgia, or whether I am carried out in a box, I hope it will at least be possible to say that I am an honorable man. I do not know of anything that might be said that would better please me. My father used to tell his seven sons that all of them could not be brilliant, all of them could not be successful, but all of them could be honorable." The Hebrew penman wrote, "Pray for us: for we trust we have a good conscience, in all things willing to live honestly" (Hebrews 13:18).

*Whatever happened to good old fashion Bible Study?* We are told that a bird can go nine days without food, a dog 20 days, a turtle 500 days, a snake 800 days, a fish 1,000 days and some insects 12,000 days. For man, however, two weeks is about the limit. **Sooner or later nourishment is necessary for all of God's creatures.** Have you ever noticed that we are not asked to "read" the Word of God? Rather we are urged to "study" it, "meditate" upon it and "compare spiritual things with spiritual words." In other words, the Bible is too sacred and holy to "toy with." God wants us to put forth some real concentrated effort when we approach the Scriptures. The sad fact is that many Christians are starving to death, not because food is unavailable but simply because they will not eat of it. A Bible on the shelf is of no more value than food in the refrigerator. Don't starve your soul! "As newborn babes, desire the sincere milk of the word, that ye may grow thereby" (I Peter 2:2).

*Whatever happened to our appearances?* A judge leaned forward and demanded, "You say you want a divorce on the grounds that your husband is careless about his appearance?" To which the woman indignantly replied, "Yes, Your Honor, for he hasn't shown up in almost two years!" There are many church members who are rather careless about their appearances also. They fail to show up Sunday morning, Sunday evening, Wednesday evening and many other times when the church assembles. In fact **there are many who profess to be Christians that haven't shown up in services of the Lord in several years! Let us be more careful in our appearances at the services of the church.** "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching" (Hebrews 10:25). A true child of God would naturally want to attend all of the services of the church that he possibly could. Christianity deals with the inner man, creating in him "a hungering and thirsting for the Word of God." Again we ask the question, "Whatever Happened To...?" — P.O. Box B Caroon Hill, Alabama 35549.

# The Mythology Of Science - Spontaneous Generation

Continued from page 1

first arose will ever [again] be established. In the nature of things, 'proof' will be impossible forever."<sup>6</sup>

And so there you have it. Spontaneous generation isn't occurring now, and can be proven *not* to be occurring. Redi, Spallanzani, Pasteur and hundreds of others have proven over and over that spontaneous generation is impossible. *BUT* says the evolutionist. That only means it isn't happening *now*. Who's to say that it didn't happen long, long ago when earth conditions were supposedly different? Sir Fred Hoyle places a proverbial "thorn in the side" of evolutionists (of which he is one) when he states, in this regard: "The question of the origin of life from inanimate matter was taken up by physicists, chemists and biologists in the first few decades of the present century. The need for an empirical approach within the scope of modern science is well recognized, though a large part of the myth and mystery which pervaded religious and philosophical attitudes of earlier epochs is present even in the contemporary scientific answers which have been proposed."<sup>7</sup>

And he goes on to say: "Evolution, mutation, and adaptation provide causal links from the simplest microbe to the highest form of animal life, but what could be said of the very first microbe? On the basis of recent knowledge concerning the ubiquitous nature of the genetic cord, it may be possible to assert that the origin of life, if it took place on the Earth, was a unique and singular event. Yet this original event is concealed in something of a tinderbox of mystery. A 'mystical' spontaneous generation has been implicitly conceded for the initial formation of a biological system from inorganic matter."<sup>8</sup> And then, as if to add salt to an already bleeding wound, Hoyle adds:

"It is doubtful that anything like the conditions which were simulated in the laboratory existed at all on a primitive Earth, or occurred for long enough times and over sufficiently extended regions of the Earth's surface to produce large enough local concentrations of the biochemicals required for the start of life. In accepting the 'primeval soup theory' of the origin of life scientists have replaced the religious mysteries which shrouded this question with equally mysterious scientific dogmas. The implied scientific dogmas are just as inaccessible to the empirical approach."<sup>9</sup>

But perhaps anthropologist Loren Eiseley summed the matter up in the most appropriate way when he said, in his book, *THE IMMENSE JOURNEY*, concerning spontaneous generation: "With the failure of these many efforts science was left in the somewhat embarrassing position of having to postulate theories of living origins which it could not demonstrate. After having chided the theologian for his reliance on myth and miracle, science found itself in the unenviable position of having to create a mythology of its own: namely, the assumption that what, after long effort, could not be proved to take place today, had, in truth, taken place in the primeval past."<sup>10</sup>

Now, *WHO* is it that is saddled with "myth"? Who is it that is "outside of empirical observation and experimentation"? Perhaps Fuller & Tippe have correctly stated the matter when they said: "The evidence of those who would explain life's origin on the basis of the accidental combination of suitable chemical elements is no more tangible than that of those people who place their faith in Divine Creation as the explanation of the development of life. Obviously the latter have as much justification for their belief as do the former."<sup>11</sup> Voila! Suddenly the "sacred scientific method" finds itself face-to-face with Divine Creation—and there's not a

thing any scientist, living or dead, could do to prevent it. In our third installment we will examine the final outcome and end results of this "mythology" of science—spontaneous generation.

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## "Listen Son"

Continued from page 2

is a place for company, and is not a place for kids to romp and play.

"Finally, when I was reading my paper in my favorite rocker, you came in softly, timidly, with a sort of hurt, hunted look in your eyes. I glanced up and frowned at you for interrupting me, but you hesitated and stood still. Then I snapped out, 'What do you want?' You said nothing, but made a tremendous plunge and landed in my lap. You threw your little arms around my neck and kissed me, again and again. You hugged me tight with affection which God planted in your little heart, and which my cruel neglect had not destroyed. Finally you went away, and off to bed.

"Well, son, when I tried to read my paper again, it soon fell from my hands, and a terrible, sickening fear came over me. Suddenly I saw myself, as I really was, an unreasonable, and overbearing father. I felt sick at heart, and my thoughts troubled me more than I can express. What had habit been doing to me? The habit of bitterly criticizing and fault finding? And why should such a sweet little boy have to suffer so much for simply being a child, and not a full grown man?

Son, it was not that I did not love you, but because I expected too much of youth. I was foolishly trying to put a man's head upon a boy's shoulders. There was so much in you that was lovely, beautiful and fine, that I should have acted upon the proverb that an ounce of praise is worth a pound of criticism. True, you are not perfect, but you are as fine and good mannered as the best of children around us, and that in spite of the fact that your little heart has starved for love and appreciation. You did not deserve my

treatment of you, my son. Your little heart is as big as the dawn at the rising sun, and as deep as the ocean-wide.

"This was demonstrated by your impulse to rush in and kiss me 'Good night,' even when you feared what the outcome might be. But I am not too busy now, son! I have come to kneel at your bedside, choking with emotion, and in deep repentance! I know you could not understand these things if I were to say them to you in your waking hours. But I have come to make free and full confession, and I have prayed to God to strengthen me in my high resolve and purpose of heart.

"Tomorrow, I will be a real daddy. I will chum with you, suffer with you, laugh and play with you, and help you to be happy. In the future all correction and discipline shall be exercised in wisdom and sweetened by love. I will bite my tongue when impatient criticism seeks utterance. I will keep saying over and over in my mind: 'He is nothing but a mere child, and needs tender care.' Yes, I shall be cheerful and good natured, and keep my home happy. I will be the father I should be. In the past I have asked entirely too much of you, my darling — too much!

"Dear boy! My dear little son! I want to thank you for what you have done for me! Your unbounded love and unoffended innocence have brought me humbly to your little bed in the moonlight tonight this confession to make. God bless and keep you, my sweet little son, and make me more like you! I now kiss your little fingers and forehead. Good night! Good night, little son! Good night, my darling!"

## Growing In Christ

Continued from page 2

advance.

In the parable of the talents (Matt. 25:14-30), we learn that all do not have the same ability. Also, we learn that each one of us is responsible for the use of the talent or talents we possess. May we develop our talents to the extent of our ability and opportunities.

It is sad to see that those who most need to increase

in knowledge and use of their talents do not attend classes. They do not become involved in the work.

Let me encourage all of us to do as Paul. He "pressed on" toward perfection. He kept working toward being complete in Christ. — Rt. 4 Box 3A Buena Vista, Ga. 31803





# Words Of Truth

(USPS 691-760)

"I am not  
the Words of Truth and soberness."

— Acts 26:25

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## Instrumental Music

(No. 2)

In an article last week we noticed that in religion we may do only those things which are authorized by God. We saw several examples which demonstrate the fact that God does not accept unauthorized worship. This leads us to the question: "What kind of music has God authorized for us to use in worship?"

The Bible authorizes in three different ways: (1) example (2) implication and (3) direct statement. Whatever kind of music

we are permitted to use will be authorized in one of these three ways. That authority will come from the New Testament. "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" (Ephesians 5:19,20).

"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Colossian 3:16,17). Both of these passages contain direct statements that authorize the kind of music we are to use in worship to God. The singing of psalms, hymns, and spiritual songs is authorized in these passages.

"And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them" (Acts 16:25). This passage contains an example of people singing praises to God as an act of worship.

Of the three ways which the Bible authorizes we see that two of these, direct statement and example, are used to authorize singing as an act of worship to God. When we sing praises to God we can be sure that what we do is authorized by God. If we do it in spirit as well



RON HARPER

as in truth we can be sure that it is accepted by God (John 4:24).

It is a significant fact that the New Testament does not authorize the use of instrumental music in worship to God. There is neither example, direct statement nor implication in all of the New Testament that authorizes the playing of an instrument as an act of worship to God. There is no record of any church in the New Testament's ever using instrumental music in worship to God. There is no record of any apostle or other inspired person's ever giving sanction to it. There is no command to use it. Nowhere is it implied that we are to use it in worship to God. Therefore, instrumental music is not authorized as an act of worship to God. To use the instrument in worship to God is to do that for which there is no authority. God has never accepted unauthorized worship. In fact, to offer acts of worship to God that are not authorized is sinful.

There is, of course, a distinction between an authorized action and an authorized act of worship.

An act or thing may be authorized but not mandatory. A church building is authorized but not mandatory. "When ye come together therefore into one place, this is not to eat the Lord's Supper" (I Cor. 11:20). A building is authorized in that we must come together. Yet it is not essential that we have a building, only that we come together. We could come together in a brush arbor, an open field, a tent or someone's house. All of these would be authorized but it would not be mandatory for us to meet in a specific one so long as we came together. We are authorized to assemble at 10:30 for worship on Sunday morning. In that we are to assemble on the first day of the week to observe the Lord's Supper (Acts 20:7), 10:30 on Sunday would be authorized. It would not, however, be mandatory. We could come any time so long as it was on the first day of the week. The difference is that acts of worship which are authorized by God are mandatory. We can not leave off an act which has been authorized by God

Continued On Page 2

## Characteristics Of A Great Leader

I believe all of you who read this good paper, *Words of Truth*, will agree that the crying need of today is leadership. We need good leadership in all facets of life such as the home, school, large corporations, city, state and federal government, and especially in the church. What is the criterion we should use in identifying a good leader? Does the Bible contain any information concerning this important matter?



Jerry T. Bramlett


If a person is in a position of leadership he must lead. You cannot lead where you do not go. You cannot tell what you do not know. Paul said, "Be ye followers of me, even as I also am of Christ" (I Cor. 11:1).

Second, a leader must have knowledge. "Add to your faith virtue; and to virtue knowledge" (II Peter 1:5).

Third, a leader must have wisdom. We must differentiate between leading and forcing. When a person is forced to do something that he does not want to do there will not be any loyalty or willingness of mind. We need to consider the words of Jesus in Matthew 7:6.

Fourth, a leader must have conviction. Paul said, "I believed, and therefore I have spoken" (II Cor. 4:13). Great leaders have always been men and

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## Words Of Truth

(USPS 691-760)

I am not mad most noble Jesus, but speak forth the Words of Truth and soberness — Acts 26:25

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## A Lesson In Humility



BOB DUNCAN

Last week we were going through our mail when we ran upon a publication in which there was a list of "Christian Publications" — twenty-nine in all. As we perused the list, it became quite apparent to us that *Words of Truth* was not even listed. Incredible! How could one compile a list of brotherhood publications and never even learn about this paper? After all, we are one of the very few weekly journals being published by our brethren, and we have been in existence since 1963. Brother Gus Nichols, one of the most illustrious gospel preachers of this century, was the founder and editor of this paper; and some of the best informed men in our brotherhood write articles for publication in *Words of Truth*. It seems almost impossible that anyone who is anyone among our brethren has not even heard of us. How humiliating!

But let us face reality. We are told that there are more than four billion people in this world, and that no more than one third of them have ever even heard the name of Jesus Christ. This is the real tragedy. One might live a rich and full life upon this earth and go to heaven when he dies without ever seeing a copy of this paper or knowing the name of its editor. But without knowing the name of the Lord and obeying his gospel one cannot be saved. This fact should cause us to take seriously our charge to "preach the gospel to every creature" (Mark 16:15).

It is humbling to realize just how few people, even in the brotherhood, know our names. But it is extremely gratifying to know that "the Lord knoweth them that are his" (II Timothy 2:19). Abraham Lincoln, in his immortal Gettys-

burg address, said, "The world will little note, nor long remember what we say here. . . ." One stanza of the song, "As the Life of a Flower," by Laura E. Newell, says:

As the life of a flow'r,  
As a breath or a sigh,  
So the years that we live  
As a dream hasten by;  
True, today we are here,  
But tomorrow may see  
Just a grave in the vale,  
And a mem'ry of me.

And we might add that with the passing of just a few years, even the memory itself will largely be gone. The inspired writer said it best of all when he wrote: "Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away" (James 4:14).

To those who would be tempted to over estimate their own importance, the apostle Paul wrote: "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith" (Romans 12:3). Proverbs 16:18 says, "Pride goeth before destruction, and an haughty spirit before a fall." Peter admonishes us: "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time" (I Peter 5:6). Jesus promised: "For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted" (Luke 14:11).

These admonitions to humility should be kept constantly before us. But at the same time we must never lose sight of our own worth according to God's estimate. God calculated that our souls are worth saving; and he sent his Son to die on the cross to make it possible for every one of us to be saved. Regardless of how small and insignificant you may seem to others or to yourself, God in the long ago determined that the salvation of your soul from hell would be worth the price that Jesus paid on Calvary.

## Instrumental Music

Continued from page 1

without sinning. We are authorized to eat the Lord's Supper on the first day of the week (Acts 20:7). If we fail to do that we sin. We are authorized to give of our means on the first day of the week (I Cor. 16:2). To fail to do so is to sin. We do not have the option of leaving off acts of worship that are authorized by God. Therefore if the use of instrumental music as an act of worship to God is authorized we sin if we leave it off.

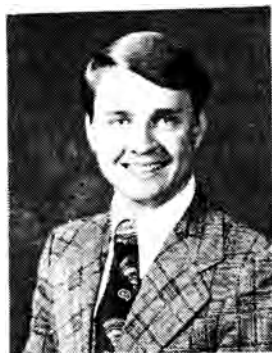
It is a significant fact that it was many years after the New Testament had been written before instrumental music was introduced to the worship of the church. "The general introduction of instrumental music can certainly not be assigned to a date earlier than the 5th and 6th centuries" (McClintock and Strong, *Cyclopedia of Biblical, Theological, and Ecclesiastical Literature*, p. 750). If instrumental music in Christian worship is authorized why did the apostles not use it? Why did the early

Continued on page 3

## Our Warfare With The Flesh

There rages within the life of every child of God a warfare between the spirit and the flesh. With his righteous spirit the faithful Christian struggles against the desires of his flesh. Like the apostle Paul he beats down his body daily so as to bring it unto subjection (I Cor. 9:27).

But the sad truth is that the spirit is not always victorious over the flesh. Though the Christian has been freed from the bondage of sin (Rom. 6:7, 17), he has not been freed from the bondage of the fleshly body in which he lives. And it is through this body of flesh that temptations are ever with him. Because of the weakness of the flesh the result is often sin. Though



BY RAY DUTTON

the child of God wants to do only right and not any wrong, he finds that there is a gap between his intention and his performance. His plan is to be perfect even as his Father in heaven is perfect (Matt. 5:48), but his path is often very imperfect.

This disparity between purpose and performance often discourages even the best of God's elect. A godly saint may be overcome with a self-imposed guilt because of his inability to conquer completely a particular weakness. Others are tormented because they just cannot measure up to the standard of perfection they (or others) have set for themselves. These Christians in their hearts hate every evil way, and yet they still cannot eliminate all sin from their lives. They promise God that they will always put him first, and yet at times they don't. Some become so despondent over this inner conflict that they tell themselves, "If I were a true Christian I could say no to this weakness or habit and never be bothered with it again. But here I've done it again. Therefore, I must not be a true Christian."

Those of us who preach could render an invaluable service to these precious souls if we would clearly

communicate to them that all of God's children have this same inner conflict between the spirit and the flesh. They need to know that this struggling is not a sign that they are not true Christians.

The apostle Paul spoke of this disparity between will and action when he wrote Romans 7:14-25. As a matter of fact Paul uses this problem to explain why righteousness could not possibly have come by the Law. Even the godly man, because of the weakness of the flesh, could not live up to a perfect standard, even though he sincerely desired to. In verses 18 and 19 Paul says, "For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do." Even the great apostle Paul knew what it was to fall short of the Divine Standard. His sincere spiritual desire was to do what God said perfectly, but his performance did not match up to his intention, because of the weakness of the

Continued on page 4

# The Mythology Of Science -- Spontaneous Generation

(No. 3)

"The reason that most scientists accept the theory of evolution is that *most scientists are unbelievers, and unbelieving, materialistic men are forced to accept a materialistic, naturalistic explanation for the origin of all living things.*" So stated Dr. Duane Gish in his book, **EVOLUTION: THE FOSSILS SAY NO!** Dr. Gish's explanation goes a long way toward telling us *why*



BERT THOMPSON

people would believe in the concept of spontaneous generation, which has been proven over and over again to be false. **THEY SIMPLY HAVE NO OTHER CHOICE!!!**

Dr. Loren Eiseley states the matter this way:

"One does occasionally observe, however, a tendency for the beginning zoological textbook to take the unwary reader by a hop, skip, and jump from the little steaming pond or the beneficent chemical crucible of the sea, into the lower world of life with such sureness and rapidity that it is easy to assume that there is no mystery about this matter at all, or, if there is, that it is a very little one.

"This attitude has indeed been sharply criticized by the distinguished British biologist Woodger, who remarked some years ago: 'Unstable organic compounds and chlorophyll corpuscles do not persist or come into existence in nature on their own account at the present day, and consequently it is necessary to postulate that conditions were once such that this did happen although and in spite of the fact that our knowledge of nature does not give us any warrant for making such a supposition...*It is simple dogmatism—Asserting that what you want to believe did in fact happen.*'"<sup>2</sup>

And there you have it. "Simple dogmatism—asserting that what you *want* to believe did in fact happen." Dr. Eiseley goes on to tell us that there is something else we should be aware of: "The nineteenth-century mechanists, at least, did not find our origins in the abyss, and every bubble of the chemist's broth has left the secret of life as inscrutably remote as ever. The ingredients are known; they are to be had on any drug-store shelf. You can take them yourself and pour them and wait hopefully for the resulting slime to crawl. It will not. The beautiful pulse of streaming protoplasm, that unknown organization of an unstable chemistry which makes up the life process, will not begin. Carbon, nitrogen, hydrogen, and oxygen you have mixed, and the same dead chemicals they remain."<sup>3</sup>

In any other area such admissions would be tantamount to defeat. But *not* in evolution! As Marshall and Sandra Hall remark, in their book **THE TRUTH: GOD OR EVOLUTION:** "Evolutionary scientists are willing to bend natural laws, manufacture abstruse and impossible theories, go to any length to deny God and to see that everybody else does, so we can have an absurd world where *they* can function because they are absurd people. They say spontaneous generation had to happen. It doesn't. It hasn't. It won't. It can't. But it did. They say."<sup>4</sup> And

then, almost as an afterthought, the Halls add: "It is not easy to overthrow a belief, however absurd and harmful it may be, which your civilization has promulgated as the scientific truth for the better part of a century."<sup>5</sup> How true. How true!

We cannot help but be reminded of the words of Lynn White as he wrote in the November/December (premier) issue of **SCIENCE** 80. His words were these:

"The chief trouble with the word 'superstition' is that it always applies to the beliefs of someone else, not your own. The entire history of science shows that, in varying degrees, much that even the greatest dead scientists believed to be fact, is today either false or else somewhat less than factual, perhaps even superstitious. It follows that what the best scientists today believe to be fact will suffer the same fate. The magnificence of science is that there really does seem to be an element of 'progress' in it that is not found in even the most precious of the other human arts. It is the unique cumulative quality of science that makes its momentary configuration so remarkably fragile. Since all of us yearn—often unconsciously—for stability, perhaps scientists are particularly vulnerable to the sin of finding superstition in other people and only truth in themselves."<sup>6</sup>

Strong words, wouldn't you say—especially for a publication from the American Association for the Advancement of Science?! It appears that, from all available scientific evidence the mythology of science—which no one would like to discuss—happens to be the superstition that spontaneous generation can occur, and in fact, has occurred, when all available evidence shows this *not* to be the case. Dr. Harry Rimmer called our attention to this very fact in 1935 when he wrote: "There is no life without vital antecedents. This is perhaps a waste of your time, so well is the law established, but it brings us face to face with the enigma of vital origins: for if life only comes from life, from whence did the first life come? We certainly know nothing of its nature and origin that has been or can be established by what we may call true scientific demonstration."<sup>7</sup> And Dr. Rimmer's words are as true in 1980 as they were in 1935. "There is nothing new under the sun," so to speak. Professor L. Victor Cleveland agreed wholeheartedly with Dr. Rimmer when he said: "So far as all the scientists of the earth can prove, **THERE IS NO SUCH THING AS SPONTANEOUS GENERATION**, or abiogenesis—life must come from antecedent life. Life produces life of the same kind, whether you look at protozoa or elephants."<sup>8</sup> In the book, **100 GREAT SCIENTISTS**, the following statement is found: "To today's biologist, with his extended knowledge of the intricate physiochemical complexity of the living cell, the sudden, spontaneous appearance of even a simple living organism is inconceivable...."<sup>9</sup>

What does the creationist say about all of this? How does he view that "mythology" of science which is being spewed out as "fact" to be imbibed with our mother's milk? Perhaps Dr. Randy L. Wysong can express the opinions of most creationists best when he says: "The creationist is quick to remind evolutionists that biopoiesis and evolution describe events that stand in stark naked contradiction to an established law. The law of biogenesis says life arises only from pre-existing life, biopoiesis says life sprang from dead chemicals; evolution states that life forms give rise to new, improved

and different life forms, the law of biogenesis says that kinds only reproduce their own kinds."<sup>10</sup>

We close this series of articles on the mythology of science with the following quotation from Dr. Wysong: "The creationist sees no difference between asserting that frogs came from algae, bears from berries, flies from fruit, maggots from manure, geese from barnacles, and cells from exudate, and the assertion that cells come from viruses, or carbon, or nitrogen, or sulfur, or hydrogen, or water, or from a thick slimy broth with all of these admixed."<sup>11</sup> Only in myths do such things occur. But then, it seems that lately in science there are likely to be such myths. Only in revelation can one find those statements which are myth-free: "In the beginning, God created the heavens and the earth" (Genesis 1:1)!

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## Instrumental Music

Continued from page 2

church not use it? In fact, if it is authorized they would have sinned by leaving it off. We may not leave off any authorized acts of worship without sinning. If we fail to worship as God has authorized, we sin.

The point is that the playing of instruments of music as an act of worship to God is not authorized in the New Testament. To do so is to sin. God has authorized one kind of music which is to be used in worship to him, the singing of psalms, hymns, and spiritual songs. — 1501 6th Ave. Jasper, Alabama 35501.



# The Metropolitan Community Church Of Sodom

I recently read with interest a "Statement of Purpose and Beliefs of the Metropolitan 'Community Church'" in Knoxville, TN. This is one of our latest denominations and its main thrust is toward the homosexual community. While the phenomena is as old as Sodom, the attempt to be reclassified as an evangelical "Christian" community is only 10 years old.

Respectability and public image are important. Pornographers

want their material recognized as *art*; Communists call their totalitarian states "*Democratic Republics*"; and homosexuals want the respectability of being a "*Christian Church*." A man had a dog which he called his Arabian horse, but everyone knew it was still a dog. Calling an organization "Christian" does not necessarily make it so. Even Anton LaVey wants his Satan worshippers called the *Church of the Devil*.

MCC claims to be a church for all people including sexual deviants. To this we all agree. However, when it says "this is the kind of church described in the pages of the New Testament" we challenge the conclusion.

The church of the Bible called upon all men to repent of their sins (Acts 17:30). Repentance was prerequisite to baptism and church membership (Acts 2:38-47). Repentance is a change of mind which results in a change of life for the better. The Bible clearly condemns sexual relations between members



JOHN WADDEY

of the same gender as sin (Rom. 1:26-27, 32). Therefore, homosexuals who would enter Christ's true church must repent of (forsake) their sins (including sodomy) before they can be acceptable members of it. Since MCC does not encourage its homosexual members to forsake their sexual sins, how can they possibly be like the church of the Bible?

Paul the apostle wrote, "Be not deceived: neither fornicators...nor effeminate, nor abusers of themselves with men...shall inherit the kingdom of God..." (I Cor. 6:9-10). Note this logical conclusion: Homosexuals (the effeminate, etc.) shall not inherit the kingdom of God; but MCC is a society of homosexuals; therefore, MCC shall not inherit the kingdom of God. Of what value is a church whose members cannot inherit God's heavenly kingdom?

MCC claims to deal with human sexuality openly and honestly as Jesus did. But Jesus told the sinners

to go and "sin no more" (John 5:14). MCC says Jesus died for sinners, not for sexuality. Jesus did die for sinners (Rom 5:8). He also "died for our sins according to the scriptures" (I Cor. 15:3). Thus, we see that Jesus died for all sinners including homosexuals; and his death was to save them from the damning power of sin (including sodomy) so they could live a reformed life now and enjoy heaven in eternity.

True Christians would never persecute anyone, including sexual perverts. On the other hand, neither can we stand quietly by while evil men deceive the public by calling their vice "Christian." We not only abstain from the unfruitful works of darkness, we must actively reprove and oppose them (Eph. 5:11). — Route 22, Beaver Ridge Road, Knoxville, TN 37921.

## Characteristics Of A Great Leader

Continued From Page 1

women with great convictions. Strong faith makes strong people.

Fifth, a person needs vision to be a leader. If I lead, I must have the ability to see what needs to be done. Not only is vision a prerequisite for leadership, but it is also a necessary requirement for survival. "Where there is no vision, the people perish" (Proverbs 29:18).

Sixth, a leader must have courage. It takes courage to push ahead when there are those who do not desire to do so. Fear and over-caution have led many to defeat. Last but not least, a leader needs to have

tough skin.

The greater the leader, the greater the criticism; so it may be a compliment to be criticized. You will be criticized whether you do right or wrong; so be sure you are right and go ahead. "For it is better, if the will of God be so, that ye suffer for well doing, than for evil-doing" (I Peter 3:17).

When we have better leadership, we will have a better place to live. For those who are not in a position of leadership, it would be wise to remember to be a good leader one must first be a good follower. — P.O. Box 118 Parrish, AL 35580.

## Darwin's Doctrine Of Death

RAYMOND ALLEN HAGOOD

In 1859 Charles Darwin published his famous book, *Origin of Species*. In this treatise Darwin attempted to explain his theory of evolution. Some have thought that Darwin originated many of the tenets of evolution, but this is not so. Erasmus Darwin, the grandfather of Charles, had been one of the early exponents of the evolutionary doctrine, as well as Count George de Buffon and Jean Baptiste Lamarck. In fact, Lamarck in 1809 published his own book, *Zoological Philosophy*.

Darwin's philosophy became popular in the course of time among pseudo-intellectuals and misguided scientists. The Scopes monkey trial in 1926 was the turning point in this country for the acceptance of evolution on a widespread basis.

Today almost every textbook on biology used in public schools contains the theory of evolution. Tragically, most biology teachers do not teach it as theory, but as fact.

What effect have Darwin's book and theory had upon the masses of people since its publication? Like all false doctrines, and evolution is the epitome of lies, its effect has been varied and tragic. Let us cite at least two examples in proof of our conclusion.

In the early 1800's largely through the help of Jean Marc Gaspard Itard, the world became awakened to the problems of those who were then styled as "idiots." For a period of time a great deal was done to help individuals with various mental disorders. After great achievements in this area and much progress, the movement began to decline. There were several reasons for this, but one of the main reasons was "the influence of Charles Darwin's theory of evolution and the idea that the handicapped were inherently inferior and not amenable to improvement through

education" (Daniel P. Hallahan and James M. Kauffman, *Exceptional Children*, Englewood Cliffs: Prentice-Hall, Inc., 1978, p. 17). Because of Darwin's influence, children who needed and deserved help were not permitted to receive it, because in the minds of most, it would do no good.

We are all aware of the atrocities committed by Adolf Hitler, when he killed Jews and gypsies and folks with mental disorders by the millions. It might interest the reader to know that one of the individuals whose writings had the greatest influence on Hitler was none other than Charles Darwin. In Darwin's book he propounded the theory of natural selection, which was the idea of the preservation of favored races in the struggle for life. After studying Darwin at length, Hitler concluded that the Aryan race was the

tavored race. John Toland in his famous book, *Adolf Hitler*, provides ample proof of the afore-mentioned statements concerning Adolf Hitler and Darwin.

You see, when men think of themselves as animals, they behave as animals. When men are interested only in survival, they lose sight of love and compassion and care for fellow human beings. When men lose sight of the fact that they are not the product of chance, but the product of divine creation, they also lose sight of the meaning of life and aimlessly wander about, devouring whatever they can in the pursuit of fleeting happiness.

One soon learns that Darwin's book does not possess the key to life because it is a book that deals with a doctrine of death. It is the Bible that answers the question of life. — 608 S. 4th Hayti, Mo. 63851.

## Our Warfare With The Flesh

Continued from page 2

flesh.

The apostle Peter also experienced this conflict in his life. Just before Jesus' betrayal Peter vowed that even if he had to die he would not deny Jesus (Matt. 26:33-35). And he was obviously sincere about it. In his heart he truly wanted to remain loyal to Christ regardless of the cost. But his flesh was weak, and as you know, he did deny the Lord.

Peter was no traitor; he was no reprobate; he was no Judas. But after the shock and confusion of Jesus' arrest and trial, he found himself cursing and swearing, "I know not the man" (Matt. 26:74). Did he do this because he hated Jesus? Did he do this because he was not a true disciple? Did he do this because he was a servant of sin and not of Christ? The answer to each of these questions is NO! Peter had

the same problem that you and I have. There was a difference between what he wanted to do and what, because of the temptation of the flesh, he did do.

Let us take heart in knowing that other faithful disciples have had to struggle against the flesh just as we do. And let us also take comfort that the Lord knows the frailty of mankind. It was he who said, "The spirit indeed is willing, but the flesh is weak" (Matt. 26:41). Truly, Jesus knows our every weakness, yet he is still our friend. Let us therefore determine to reach "forth unto those things which are before" and "press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13-14), and trust God to keep our penitent hearts clean in the blood of his Son (I John 1:7). — 664 Glade Park Drive, Montgomery, AL 36109.



# Words of Truth

(USPS 691-760)

"I am not mad, most noble Festus,  
but I speak the words of truth and soberness."

Acts 26:25

VOLUME 16

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NUMBER 11

## A Brief Analysis Of The New King James Version

There are several striking features of this new translation or edition of the King James Version. If one likes to draw attention he can preach from a bright orange Bible! This paperback printing will probably be adequate for most until the complete Bible is published later.

It retains the individual verse separation of the old King James. The words of Jesus are printed in red although the edition I have is light and one would have preferred it all in darker print. A nice feature is the division of paragraphs or sections with headings that are invariably brief and to the point. One is able to locate a particular subject much more easily in this way.

From my perusal of the New King James Bible it is just that—an edition of the King James! It changes wording in most cases only where necessary to make the English modern. Naturally, the thees, thous and thines are eliminated. It even becomes more literal in spots such as I Peter 3:21: "There is also an antitype which now saves us, namely baptism (not the removal of the filth of the flesh, but the answer of a good conscience toward God), through the resurrection of Jesus Christ."

It improves on such expressions as "fetched a compass" (Acts 28:13) to "circled round." An old objection to debating based on Romans 1:29 becomes "strife" which gives a more accurate rendering. "Take no thought" in Matthew 6:25 becomes "do not worry." However, I was a little surprised that "mammon" was retained in Matthew 6:24. Was it because of its Aramaic origin? If so, why were the



MARTEL PACE

catch-phrases of the New Testament church such as "maranatha" (I Corinthians 6:22) changed or translated to "O Lord come!"?

The publishers claim "that actual word changes are few." It is possible to follow easily a reader with the King James in hand.

The King James has been faulted for missing the point of Greek grammar. Thus, "all were dead" (II Corinthians 5:14, aorist) has become "all died." Still, the rendering of the literal American Standard Version "For as many of you as were baptized into Christ..." (Galatians 3:27) in the NKJV retains "For as many of you as *have been* baptized..." Perhaps the 119 scholars, editors and church leaders felt the difference was insignificant. "Should be saved" (Acts 2:47, KJV) becomes "were being saved" in the New.

We should be grateful that the NKJV always has "hades" for *Hades* (See Acts 2:27) and *gehenna* is always hell. Some confusing things in the KJV have been clarified. Where Galatians 6:2, 5 has "bear one another's...each shall bear his own burden" is made quite clear in the NKJV: "Bear one another's burdens and so fulfill the law of Christ... For each one shall bear his own load."

The NKJV by its very name should make a place for itself. It will appeal to many because it has followed uncritically the text of the KJV. The ending of Mark (16:9-20) is left intact without even so much as a footnote. The confession of Acts 8:37 is retained. The same is true of the account of the adulterous woman in John 8:1-11. However, the inclusion of I John 5:7 on almost no manuscript evidence is lamentable. The American Standard translators completely left this out feeling it did not even so much as deserve a footnote comment!

The vast changes in the English language since 1611 require an up-to-date translation. The multiplicity of new translations have played to this need. However, no new translation has yet come to have the over-all appeal of the lovely and eloquent King James. The New International Version seems to

have gained much popularity but that may be because it is still fairly new. Neither the RSV, Today's English Version nor the New American Standard have taken the field away from the old King James. Some day a new translation will come along to do that. It will ultimately happen in spite of the rearguard action being fought by some. Is the New King James Bible the answer? If the Old Testament translation proves out as well as the New I hope it will be.

The italicized words in the NKJV are Old Testament quotations and not words omitted in the original and filled in by translators as in the KJV. This makes it easy to spot quotations from the Old Testament. In fact, one is more impressed than ever with how many there are with just a glance. But we now have no way of knowing when the translator has added a word he thought was implied in the text.

Thomas Nelson Company has published this translation. That should be a large enough company to promote the new version adequately if they so desire. Perhaps it will become the standard after a lapse of time regardless. The King James itself was vehemently opposed by many when first introduced as an unnecessary addition to older versions.

The publishers say:

As you read and study this New King James New Testament, you will find that actual word changes are few. However, those changes lift the King James Version into the twentieth century so that it may retain its rightful place as the most beloved of all Bible translations.

If the Bible reading public can be convinced this is still the King James Bible and that they can be true to their heritage while embracing the New, we may finally once more have a translation all can quote as authority and be universally accepted by English speaking people. — 816 Holly Kennett, Mo. 63857.



## Words Of Truth

(USPS 691-760)

I am not mad, most noble King,  
I speak forth the Words of  
Truth and soberness

— Acts 26:25

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FROM  
**THE EDITOR**

## Are We To Forgive The Impenitent?

In order to answer this question accurately we must understand the meaning of the word *forgive*. It does not mean merely to have a tender feeling toward one guilty of sin. It means rather to put away from one's mind the guilt of sin and to consider the one guilty of sin as if he had not sinned. It is forgiveness of which the Lord speaks when he says, "their sins and their iniquities will I remember no more" (Hebrews 8:12).



BOB DUNCAN

Not only are we under no obligation to forgive the impenitent, but we cannot do that which is right and forgive the impenitent. How can we who are the children of God forgive those whom our Father has not forgiven? Take for example the child of God who has become unfaithful and from whom the saints have withdrawn their fellowship. Do I have the right to forgive such, putting from my mind his guilt, and considering him as if he had not sinned, even though he has not repented? To do so would be to ignore God's plan for restoring the fallen. I can and should love the sinner. I can have tender feelings toward him. I can be sympathetic, and even friendly. But I cannot forgive him until he meets God's terms of

forgiveness.

It is sometimes suggested that Jesus forgave those who were crucifying him without their meeting God's terms of pardon. But such is not the case. It is true that he prayed that they might be forgiven (Luke 23:34), and some of them were forgiven, but not until they had repented and met the Lord's terms of pardon on the day of Pentecost (Acts 2).

It should be noted that there is a sense in which forgiveness does not always demand that the sinner be considered as if he had not sinned. Suppose an elder in the church should commit a grievous sin and then remain impenitent and unfaithful for a period of several months or years. When he finally repents and is restored to fellowship with the church, is he also restored to his former position as an elder in the church? We think not. This is a case in which forgiveness does not necessarily involve restoration to one's former position, i.e., the position he occupied before he sinned.

But it seems that a greater danger on our part is the disposition not to forgive those whom God has forgiven. The parable of the unmerciful servant (Matthew 18) should impress upon all of us the fact that we are ungrateful for the forgiveness God has granted us unless we will forgive others. After all, it was our sins that caused the Son of God to die on the cross. Who could possibly have committed a worse sin against us than the sins for which we have already been forgiven of God?

## Spiritual Illiteracy?

I have just read an article bemoaning the rise of illiteracy throughout most of the world. According to a U.S. government official, "One adult in three cannot read, write, or make simple calculation in written form." He continued with this alarming statistic: "The number of illiterates throughout the world is estimated to be 800 million."

Sad? Indeed. Yet which is sadder, the man who cannot read, or the man who will not read? An estimated 800 million cannot read. I wonder how many millions of people can read, but won't? Solomon advised those of his day to search for knowledge as if it were silver or hidden treasure (Pro. 2:4). Knowledge is not only a matter of ability; it also depends upon the will to learn.

This same principle holds true in respect to spiritual knowledge. Not everyone who could know the Bible has the will to know it. God has placed his blessed Book well within the grasp of us all. It is printed in our language. It is available for a small amount of money. It has been written within our scope of understanding, for Christ affirmed, "Ye shall know the truth" (John 8:32). Moreover, God has given us the mental faculties to understand it. Yet still we must have a desire to learn. "If any man willeth to do his will, he shall know of the teaching" (John 7:17, ASV).

David displayed a marvelous will to know God's law. He exclaimed, "O how love I thy law! It is my meditation all the day" (Psa. 119:97). Again, he declared, "The law of thy mouth is better unto me than thousands of gold and silver...How sweet are thy words unto my taste. Yea, sweeter than honey to my mouth" (Psa. 119:72, 103). The world could use more Davids and fewer spiritual illiterates! — Box 126, Aurora, Mo. 65605.



DALTON KEY

## The Lord's Supper

BY GROVER C. BEARD

"And the Lord said unto Moses and Aaron, This is the ordinance of the passover: There shall no stranger eat thereof: But every man's servant that is bought with money, when thou has circumcised him, then shall he eat thereof. A foreigner and an hired servant shall not eat thereof. In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof. All the congregation of Israel shall keep it. And when a stranger shall sojourn with thee, and will keep the passover to the Lord, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof. One law shall be to him that is home-born, and unto the stranger that sojourneth among you. Thus did all the children of Israel; as the Lord commanded Moses and Aaron, so did they. And it came to pass the selfsame day, that the Lord did bring the children of Israel out of the land of Egypt by their armies" (Exo. 12:43-51).

To understand fully the new covenant, one must have some knowledge of the old. God never revealed his complete divine plan to man all at once, but as man progressed, a step at a time, God would let him see a little more of his plan. In this discussion of the Lord's Supper, as it is called in the new covenant, we must back-track, to the old covenant to get it's full meaning.

In the Bible there are types and anti-types. If we know the significance of the types, then we have a clearer picture of the anti-type. As we study the

Passover feast in the old covenant we will have a better understanding of the Lord's supper in the new covenant. Now let us look at both feasts and compare: In the feast of the Passover, there was the perfect lamb without spot or blemish. Next, there was the sacrifice of the lamb on the altar; Christ the perfect Lamb was sacrificed on the cruel cross of Calvary, in both of these sacrifices there was the shedding of blood. "And almost all things are by the law purged with blood; and without the shedding of blood there is no remission" (Heb. 9:22).

"And they shall take the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it." "And the blood shall be to you a token upon the houses where you are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt" (Exo. 12:7, 13). The blood of the lamb was to be a token from God to assure them of their deliverance from physical death; the blood of Christ was shed in his death, and is a perpetual cleansing from God to deliver us from the horrors of a spiritual death. The feast of the Passover was a memorial to God, and was to be kept by the Israelites, throughout their generations to remind them of the passing over of God and their final deliverance from Egyptian bondage. The Lord's supper is a memorial to Christians, to remind them of the great sacrifice that Jesus made to deliver his people from death and

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# The Lord's Supper

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eternal destruction.

Now, with that explanation before us, let us take a look at the Lord's supper. It is significant to note that Jesus instituted his supper at the time and place that he was eating the passover with his disciples. "And he said, Go into the city to such a man, and say unto him. The Master saith, My time is at hand; I will keep the passover at thy house with my disciples" (Mt. 26:18). The fact that Jesus lived and died under and kept the Law of Moses cannot be denied, but in no place in the new covenant does he command us to do so, nor, does he imply that we should. If the passover feast had been designated for the Christian age, Jesus would not have instituted the Lord's supper for us to observe. If one can see the reasoning for the doing away with the passover feast and instituting the Lord's supper, why is it so difficult to accept the fact that all of these ordinances with the old law have been done away? If they are dead, then let them stay dead.

"As they are eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which

is shed for many for the remission of sins" (Mt. 26:26-28). We have the Lamb, we have the sacrifice, we have the blood, we have the remission or the deliverance from sin by the blood of Christ. "For even Christ our passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth" (I Cor. 5:7-8).

The following words pertaining to the Lord's supper are from the pen of Paul: "For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped saying, This cup is the new testament in my blood: this do ye, as oft as ye drink of it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come" (I Cor. 11:24-26). How often should Christians partake of the Lord's supper? On the first day of every week! Since every week has a first day, then it is

obvious that we are commanded to observe the Lord's supper on the first day of every week.

The Israelites were commanded to "Remember the sabbath day and keep it holy." Were they permitted to miss the sabbath when they took a notion? No! Since Christians are commanded to give of their means and observe the Lord's supper on the first day of the week (I Cor. 16:1-2, Acts 20:7), it stands to reason if we fail to do so, we have sinned. Question! How do people justify observing the Lord's supper when they take a notion?

Some so-called Christians think if they partake of the Lord's supper on the first day of the week every thing is fine. It doesn't matter if they miss the rest of the worship service. Even though the Lord's supper is important, it is no more important than the other four acts of worship, and it is wrong to place one above the other. The blood of Jesus will only take away sins when they are repented of; the Lord's supper does not take away sin.

It is not only a command of the Lord, but it is a privilege for the child of God to share the supper of the Lord until he comes. — Lumpkin, Ga. 31815.

## Dealing With Public Error - The Biblical Way

(No. 1)

"The problem is that many brethren do not hesitate *publicly* to promote false doctrine and false teachers, but then insist that we can say nothing about it without first talking *privately* to them." So stated Guy F. Hester, minister of the Garfield Heights Church of Christ in Indianapolis, Indiana in a bulletin article authored by him on February 10, 1980 (emphasis ours).



BERT THOMPSON

That statement is deserving of a hearty "AMEN!" Brother Hester has indeed spoken "as the oracles of God" in this matter. *Public error demands public correction!* In an excellent article in the *Firm Foundation*, February 19, 1974 brother Charles Whitmire made the following penetrating analogy in this regard:

If a schoolboy sits at his desk and writes on his spelling paper, 'kat,' the teacher can look over his shoulder and privately correct his error without involving the rest of the class. However, if the same boy writes 'kat' on the chalkboard, and all the class is watching, the teacher cannot afford to take Johnny aside privately, tell him that 'cat' is spelled with a 'c,' and say nothing to the class. The public error would not be corrected by a private correction. The entire class is affected, and may be erroneously led to believe that 'kat' is the proper way to spell 'cat.' Now the teacher should act with love, and consideration, trying as she may to make the correction with the least possible embarrassment. However, consideration for the best welfare of all concerned demands that public error be given public rebuttal. This is equally true among brethren. There have been some ideas advanced of late

that have no basis in Biblical teaching ...when public error is involved, public refutation of that error is necessary" (p 120).

Indeed, brother Whitmire is correct—even though his article was written six years ago—that "there have been some ideas advanced of late that have no basis in Biblical teaching." One such idea was recently advanced in an article in the *Firm Foundation*, February 12, 1980, pp 3 & 11. The article stated, among other things: "Perhaps Satan's most effective weapon in stopping the work of the Church in the 20th century has been by his influence on some members of the church who are concerned about liberalism and modernism within the Church.... It seems to this writer that we have brothers in the Church today who are either ignorant of God's teaching in this area or are so far from Christ spiritually that they are, in fact, fighting God." The article was entitled "If I Were To Take Issue With My Brother," and had as its major thrust the admonition that Matthew 18:15-17 applies to *anyone* and *everyone* who makes an attempt to deal with error. In other words, regardless of how the error is perpetrated, against whom it is committed, or to whom it is made known, the *only* way to deal with it is through the edict found in Matthew 18:15-17. To this we simply *cannot* agree!

The article to which we have just referred is not the first attempt to legislate where the Bible does not legislate. Brotherhood papers have been filled in the past many years with articles attempting to state that anyone *not* going to someone *privately* who is teaching error somehow violates Matthew 18:15-17. An amazing state of affairs, is it not, that a passage as clear as Matthew 18:15-17, could be controverted so often? The brilliant Restoration scholar, J. W. McGarvey, saw the obvious need to comment on the correct exegesis of Matthew 18:15-17, and therefore stated in his classical *Commentary on Matthew and Mark* concerning this passage: "This rule of procedure is given only for cases of personal offense, where one individual has sinned against another. We are to learn from other portions of the New Testament how to deal with offenses of other kinds" (p 159). Charles Whitmire, in the article referred

to earlier, stated:

"The passage in Matthew 18:15-17 is often cited to show that one must go to a brother privately before involving others in the matter publicly. And, indeed such is the obligation in matters of personal, or private, offense....When error is taught publicly, the trespass is not against an individual, but against the Lord and his word. It is to remove Matthew 18:15-17 from its context and intended usage, and to apply it to those guilty of teaching error publicly."

Error does not always come to us in easy-to-see wolf's clothing. Sometimes it appears in flowing oratory and "smoothed over" phrases. But both Peter and Paul recognized that the truth can be perverted to fit the purposes of men (II Peter 4:16; Galatians 1:7). If one knows only a certain passage, ignoring other important Biblical precepts dealing with the issues, misconceptions inevitably result. This is oftentimes the case in regard to Matthew 18:15-17.

We repeat: *public error demands public correction.* And quoting Matthew 18:15-17 from now until the Judgment Day will not change Biblical precepts in this matter. No one among us disagrees to the fact that a brother sinning against a brother needs to be handled in light of Matthew 18:15-17. That is not the issue at hand. The obvious question arises: "Are there any instances in the New Testament where *public error* was dealt with—in a *public* way?" The overwhelming answer is a resounding YES!

In Galatians 2:11, 12 Paul openly and immediately rebuked Peter for dissimulation. Here we see a zealous defender of the truth in positive and instant and *public* action. Based on Paul's writings there is no scriptural basis for delay in countering false doctrine. Souls are at stake when false doctrine is being taught—especially publicly! Christians can do no less than follow the examples given in the Scriptures on how to correct such situations. The false philosophy of "wait and see" advocated by Gamaliel in Acts 5: 34, 40 is not the way to deal with public error! Paul did not practice that type of "Wait and

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# Dealing With Public Error - The Biblical Way

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see" attitude in regard to Peter's error. Nor did he so deal with the Corinthian brethren in their many errors. In I Corinthians 1:12, 13 Paul deals sternly with a division of allegiance, and does it publicly in a letter to the Corinthians. In I Corinthians 5:1, 5 Paul sternly and without delay rebukes the Corinthians for harboring a fornicator. Paul rebukes the Corinthians for their unacceptable observance of the Lord's Supper and teaches them again the proper observance (I Cor. 11:17, 34). Paul found it necessary to reinstruct the Corinthians on the subject of spiritual gifts (I Cor. 14:1, 31). Paul corrected the Corinthians on the subject of the resurrection (I Cor. 15:12ff). The highly significant factor in all of Paul's Corinthian epistles is the promptness of the correction of the error! Another factor is Paul's concern for souls that would be lost if corrective steps were not

promptly taken. In the Galatian epistle Paul is concerned that the Galatians are departing from the Gospel of Christ and returning to the Law (Ga. 1:1, 22). And so he spends the remainder of the epistle in reinstruction in the Gospel they had been taught. No "wait and see." No delay. No attempt to correct privately that which had been done in public. Rather, we see prompt and successful handling of a troublesome situation.

The first three chapters of the book of Revelation lend insight into this matter of publicly correcting error as well. Here we have it on record that what John wrote was the testimony of Jesus Christ (Rev. 1:2, 3). What did John write? He told the churches in Ephesus to repent and return to their first love or lose their candle stick (Rev. 2:1, 5). Pergamos was severely rebuked for harboring the doctrine of Balaam and the doctrine of the Nicolaitans, and was told to repent or they would be fought with the sword of his mouth (Rev. 2:12, 16). Similarly, we find in the remainder of chapters 2 and 3 of Revelation that error is rebuked strongly and promptly—and publicly! Souls are at stake. Public error demands public correction. And we would do well to remember that the more "righteous" the error appears on the surface, the more dangerous it is. Brother Hollis Miller, writing in the *Gospel Advocate*, June 21, 1979, states the matter well when he remarks:

"Some Christians tend to feel a tinge

of guilt about opposing error. Their emotional desire to be kind toward all men works against their mental understanding that allegiance to truth should always receive priority. The paradox in this situation is that one is not really being unkind when truth is upheld. To the contrary, it is both unkind and unchristian to appease error in order to keep one's goodness from being called into question.... Those espousing error sometimes attempt to defend their position by appealing to the emotions of good men and women. Few situations are more dangerous in either a local congregation or in the brotherhood at large than when an exponent of error successfully assumes a martyr's role. When such conditions arise it can be tempting for otherwise dedicated Christians to defend a personality rather than analytically evaluating the erroneous position the individual holds. If one subscribing to error can convince others that his position properly belongs in the category of opinion his opportunities for winning converts will be greatly enhanced" (p 388, emphasis ours).

In our next installment we shall examine those people in the New Testament who taught error, and who are dealt with in a public manner—because they taught public error.—Box 532, Cookeville, TN 38501

## What Is The Church?

There is so much confusion in the minds of men as to the nature of God's church. God chose several descriptive terms to help us clearly perceive the true nature of his church.

The word *church* is from the Greek *ekklesia* (the called out people). Hence, the Lord's church is those people called out of a life of sin into fellowship with Jesus (Matthew 11:28-30). Thus Christ purchased the church with his blood



JOHN WADDEY

(Acts 20:28). Those in his church must keep themselves unspotted from the world (James 1:27). In Bible terminology, the church is never the building, rather it is the saved people.

The church is also called the *kingdom of God*, heaven and Christ. These terms describe the type of government the church has. Christ is King (I Tim. 6:15). He has *all authority* (Matt. 28:18). He alone makes the laws or rules of his kingdom. The church is no democracy, it is a monarchy. No man can justly claim to be head of the church, nor can any council, synod or assembly make rules for it.

The church is *Christ's body* (Eph. 1:22). The analogy of a human body is used to describe our relation to and total dependence upon Jesus. Christ is the *head of the body* (Col. 1:18). A body separate from its head is dead. A body that does not respond to the will of its head is diseased. So the church must be totally submissive to Jesus and ever cling to him, the head. Also the mind of man expresses itself through the various members of the body. So Christ works through the members of his body, the church, to accomplish his will today (I Cor. 12:12-27).

The church is the *bride of Christ* (Eph. 5:22-32). This reflects the intimate love and association Christ has with his church. It also reminds us of our relationship to Jesus. It must be one of love, honor, respect and submission. He will likewise love us, provide for and protect us. Finally he will take us home to live with him in heaven (Rev. 21:2).

The church is all the saved people in the world. If you are truly saved, you are a member of the church of Christ. "...Christ also is the head of the church, being himself the savior of the body" (Eph. 5:23). Are you saved? Are you in his church? If not, obey Jesus now. Let him add you to his church (Acts 2:47). — Route 22, Beaver Ridge Road, Knoxville, TN 37921.

The once saved, always saved theory has done great havoc to eternal souls. It is a completely false idea. The Bible speaks of the salvation of the alien sinner and the salvation of the child of God. The alien sinner is an individual who has never become a Christian. He is still a citizen of the kingdom of darkness (Co. 1:13). The great commission involves this person. Mark's record states: "Go ye into all the world and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned" (Mk. 16:15). This is the gospel that the Pentecostians obeyed (Acts 2:36-41). The Lord added these to the church (Acts 2:47). They had experienced the new birth (John 3:3-5). This is the first law of pardon from God. Those in the kingdom (the church) are told by Peter to "grow thereby unto salvation" (I Peter 2:2). Peter also teaches that the Christian graces must be supplied (II Pet. 1:5-8). In verse nine he states, "For he that lacketh these things is blind, seeing only what is near, having forgotten the cleansing from his old sins." This is evidence that one must grow spiritually to be saved eternally. These passages show that one's spiritual temperature can cool to the point that he has no conscientious remembrance of salvation. The same author states in II Peter 2:20-22 the fact that one may obey the gospel and again become entangled in sin. The last state has become worse with him than the first. He has turned his back upon the salvation in Christ.

But the erring child of God can repent. He can come back to his first love. Peter rebuked Simon for his desire to buy the power the apostles possessed to impart spiritual gifts. He was told to "repent therefore of this

thy wickedness, and pray the Lord, if perhaps the thought of thy heart shall be forgiven thee. For I see that thou art in the gall of bitterness and in the bond of iniquity" (Acts 8:22-23). Simon asked Peter to pray for him. James urged: "Confess therefore your sins one to another, and pray one for another, that ye may be healed. The supplication of a righteous man availeth much in its working" (Jas. 5:16). John informs us, "If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9). This is the second law of pardon from God.

All of this has been said in order that we may speak to those who say they do not attend services because of the hypocrites. In view of the fact that the child of God can sin, it is hard to distinguish the hypocrite from the erring child of God. The hypocrite is a pretender. He says and does not. To label one a hypocrite we must know his motives. Did he do it through weakness or is he a pretender?

To stay away from services because we judge a church member a hypocrite is to blame Christ. The church is the body of Christ. We do not blame the grocer because the hypocrite frequents his store. We do not criticize and fail to attend the ball game because hypocrites attend. It is not logical to reject salvation through Christ and worship as he demands because hypocrites attend.

The hypocrite will be lost if he dies in that state. If we allow him to hinder us in obedience to the Lord, we will suffer eternally with the hypocrite. "Not forsaking our own assembling together, as the custom of some is . . ." (Heb. 10:25).—Rt. 4, Box 3A, Buena Vista, GA 38103.

## Blaming Christ For Sins Of Church Members

W. EDWIN KEARLEY



# Words of Truth

(USPS 691-760)

"I am not mad, most noble Festus; but speak forth the Words of Truth and soberness."

— Acts 26:25

VOLUME 16

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NUMBER 12

## Dealing With Public Error— The Biblical Way

(No. 2)

In our first article we made reference to an article in the *Firm Foundation*, February 12 (p 3) advocating that *any* error should be dealt with in light of the teaching of Matthew 18:15-17. Our comments showed that this is not the Biblical way to deal with public error, with private error, yes; with public error, no.

A statement made in the article in the *Firm Foundation* provides us with the context for our second installment. The statement made in the article is this: "There is also no indication that Paul and Barnabas sent letters throughout the Christian world of that day exposing these false teachers." We suppose it would at least be correct to make such a statement about Barnabas, since he did not write any of the New Testament. But to make such a statement about Paul seems unwarranted and incorrect. The obvious intent of the statement is to say "Let's not deal in personalities, since Paul didn't." Nothing, however, could be further from the truth. Brother Wayne Jackson, writing in the *Christian Courier*, June, 1970 (p 4), reminds us:

"LET'S NOT DEAL IN PERSONALITIES"—We hear the foregoing admonition repeated frequently these days. Is it biblical? When one is demonstrated (by proof, not hearsay) to be a false teacher, he should be 'noted' (II Thess. 3:14). 'Put a tag on that man' (A. T. Robertson, *Word*



BERT THOMPSON

*Pictures*). The brotherhood must be warned; the offender should be named. Hymenaeus and Alexander made shipwreck of the faith (I Timothy 1:20). Phygelus and Hermogenes turned away from Paul (II Timothy 1:15). Hymenaeus and Philetus taught the resurrection was past (II Timothy 2:17, 18). Demas forsook Paul for the world (II Tim. 4:10), and Alexander the copper-smith did the apostle much evil (II Tim. 4:14). Diotephes was rebuked for his love of preeminence and his rejection of certain brethren (III John 9). Is this dealing in personalities? YES! Because false teachers are *false persons!* This is the bible way and to deliberately ignore it is wickedness."

Brother Jackson has reminded us of that which we should already know. *Paul called names in regard to public error.* And so the obvious question arises: "Whose example are we going to follow in dealing with error? Paul's, John's and Christ's? Or the example of those who would teach false doctrine publicly and then retreat into a false exegetical "hocus-pocus" (eisegesis) of Matthew 18:15-17? As Brother Jackson reminds us in an article entitled "Trends" in the *Christian Courier*, July, 1978. p 2:

"Oh, I know when someone speaks out in this fashion the customary response from a score of sources is: 'Who appointed you to be the brotherhood watchdog?' It is considered neither scholarly nor dignified to publicly level a good blast at some heretic (yet what some of those 'gentlemen' preachers talk about in private would burn asbestos). Well, frankly, I have no desire to act as a church deputy; but


listen, if we all roll over and play dead, where will the next generation find the church? This preacher does not condone muckraking as a career. Some appear to thrive on such and make a fair living at it. Abuses, however, do not negate the need for valid opposition to error."

The editor of *Words of Truth*, Bobby Duncan, penned an excellent article in that journal on July 14, 1978, entitled "Negative People." We quote from that article:

"There can be no doubting that one of the problems faced by the church in any generation is the problem of negativism—stubborn and unfounded resistance and opposition to good works. There are some who have a disposition to be negative toward everything except those programs which they themselves have started or in which they have a big part to play. This negative tendency may, in some cases, result from ignorance, from an inferiority complex, from jealousy, or from some other inadmirable trait. Having so said, we would now emphasize the fact that one is not necessarily negative in disposition just because he is discerning enough to recognize sin and error, and just because he is courageous enough to oppose it with all his might. Jesus our Lord stood in staunch opposition to all kinds of sin, speaking out plainly. The same could be said of the inspired apostles of our Lord. But who would accuse Jesus or his apostles of having negative dispositions? There are those today who are referred to as 'negative

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## The Work Of God's Preacher

When the Lord commissioned the prophet Jeremiah, he said unto him: "See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant" (Jeremiah 1:10). These words constitute a general outline of the work God intended his prophet to do. Actually these words could be said to constitute an outline of what God intended all his prophets to do. We think



BOB DUNCAN

also it would not be an exaggeration to say that these words outline in a general way the work of the gospel preacher. After all, the language here seems to imply essentially the same idea as is recorded in II Timothy 4:2: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine."

Observe that in both of these passages there is some of what we might call negative preaching and some positive. The prophet was "to root out, and to pull down, and to destroy, and to throw down." The evangelist of the New Testament is to "reprove, rebuke..." These are what we call negative preaching. And some members of the church object to negative preaching. When the faithful preacher is accused of negative preaching he can rest assured that, though the accusation is true, his preaching is at

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people,' and who are blamed for all the problems in the church. But in many cases these so-called 'negative people' are modern day Micaiahs, who are dedicated to the faithful proclamation of truth, even though truth is not popular; and they will not be intimidated by epithets hurled at them by those who, like Ahab of old, are determined to pursue a certain course despite the will of God to the contrary. Furthermore, we do not share the view that those who cry out against sin are the ones who impede the progress of the church. Was it Micaiah who was an impediment to Israel; or was it Ahab and his prophets?" (p 2)

Charles Whitmire, in an article in the *Firm Foundation*, February 19, 1974, entitled "Public Error Calls for Public Correction," does us an extreme favor when he calls the following facts to our attention in this regard:

"Again, some brethren have been castigated rather severely because they have both taught and written error. The charge is that one has no right, in fact does wrong, in mentioning that which he has not heard by being present himself. And this, even though the error preached has been taped and is available to be heard, or was heard by other reliable witnesses. Paul had not heard the Corinthian brethren saying, decisively, 'I am of Paul; and I of Apollos; and I of Cephas...' but he nevertheless charged them with such upon the word of 'them, which are of the house of Chloe.' Again, he said of them: It is reported commonly that there is fornication among you....' A pretty serious charge. Had Paul first gone to the man guilty of this well-known public sin? Everyone had become involved due to the public knowledge of the matter, and public rebuke was necessary. Paul delivered that rebuke on the basis of the information 'reported commonly.'...The truth is more important than any man, and the body is more precious than any member. And, 'them that sin, rebuke before all, that

others may fear' (I Tim. 5:20)" (emphasis in original text).

Or, as Hollis Miller has so well observed in an article in the *Gospel Advocate*, June 21, 1979, entitled, "Kindness Can Oppose Error":

"All Christians should closely study the attitude of Jesus and the New Testament writers assumed when in the presence of error. If unkindness is inherent in one's opposition to error, then the Lord himself cannot claim sinlessness. There are few passages in all literature more 'unkind' than the Lord's severe denunciation of the scribes and the Pharisees (Matthew 23). Paul's instructions to Titus concerning what to do with teachers who would lead others into error is another example of 'unkind' action made necessary for truth's sake (Titus 1:10-16). It is not difficult to imagine a few individuals at Crete who might have concluded that Paul should have been a little more understanding toward the feelings of the false teachers and a little less punitive in his suggested action against them...Scripture perversion and traditions of men are still live options today. Because false teaching is always with us, it is still necessary for Christians to 'examine the Scriptures daily to see if these things are so' (Acts 17:11)" (pp 388-389).

The Christian is not given the liberty of deciding *when* to oppose error. The faithful Christian is to defend *all* truth! The faithful Christian is duty-bound to oppose *all* error! Philippians 1:7, 17 and Jude 3 make that abundantly clear. The favorable time and the proper time is *NOW*, without hesitation, without delay. As with a malignant cancer, error should be dealt with in its early stages. If error is dealt with when it is first presented, it can be more easily defeated and exposed. The "wait and see" or "wait for a more convenient season" attitude only gives error free reign to spread, to grow, and to lead more souls away from the truth. Error then becomes firmly entrenched with a broad base of supporters who become hardened in sin, but who might otherwise have been rescued at the outset.

Brother James Boyd, writing in the *First Cen-*

*tury Christian*, April, 1976, under the heading of "To Expose Or Not To Expose, That Is The Question," made the following very pertinent and much needed comments:

"It is not very good thinking to think the only effort that can be made to keep your house clean is to sweep out the grit and mud already there. Another effort is to make the mud-trackers take off their shoes with mud on them before they start running through the house. We must know who such people are, what they are, what they are saying and doing, and give them no place or platform....Do not we have any love for brethren in other places, even distant places, when they are plagued with false doctrines by false teachers? Why should we act like we do not care what others are saying and doing? Christ cares. God cares. The Spirit cares. We do also. While using our own broom at home when necessary, and doing what we can to keep error out, can we not at least send our brethren a broom or help them get one?" (p 5).

The Christian, we repeat, is not given the liberty simply to oppose error if he feels like it, or if it is "convenient." Jesus opposed error in the prominent religious leaders of his day (Matthew 21:23-46). John the Baptist rebuked a king (Mark 6:18). Peter and John opposed error when it was found in the very council before whom they stood on trial (Acts 4, 5). Stephen opposed error while a howling mob rushed upon him demanding silence (Acts 7). Paul opposed error when another apostle was involved (Galatians 2:11, 12), and when his co-worker and traveling companion was involved (II Timothy 4:10). There must be no loyalty—whether it is family, friend, employment, institution, or even personal safety—that is greater than the loyalty of the Christian to God, to Christ, and to the Bible. Else, we fall into the category of those who love the praises of men more than the praises of God.

We close with this quotation from brother Boyd in the aforementioned article, since it mentions one last point of importance in regard

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to the article we are reviewing:

"Paul wrote about those who would do the same things they were condemning in Romans 2:1. He said there was no excuse for it. He also spoke of those who opposed themselves in Acts 18:6

and II Timothy 2:25. Is not our brother guilty of doing exactly that? We wonder why he wrote an article exposing what he obviously considers to be an error in the brotherhood and the article was condemning the

exposure of errors in the brotherhood. Was he trying to 'save the church from apostasy' even as he opposed those he said thought they were saving the church from apostasy?" (p 5).—Box 532, Cookeville, TN 38501

## The Work Of God's Preacher

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least in part what God would have it be.

It also happens to be the case that in both of the above passages there is exactly twice as much mention made of negative matters as there is positive matters. In the first we find rooting out, pulling down, destroying, and throwing down set over against building and planting. In the latter we find reproving and rebuking set over against exhorting. Does this indicate that twice as much negative preaching as positive is required? In view of what is said in these verses the faithful preacher will not be intimidated by

those who try to stop him from preaching against their pet sins by accusing him of being too negative. being too negative.

There is a danger, however, that one might become altogether negative in his preaching. This is as grave an error as that of refusing to preach negatively at all. Even in the verses cited one third of the preaching enjoined is of a positive nature: "to build, and to plant," and, "exhort with all longsuffering and doctrine." When error has been uprooted in the minds of people, then the truth needs to be planted.

When people have been persuaded to give up their sins, then their lives need to be filled with righteousness.

Reading the prophets of the Old Testament will do good to any gospel preacher. It will help remind him of the fact that he is employed by God, and not by the brethren. It will give him greater courage to speak as the oracles of God (I Peter 4:11). It will cause him to be less concerned about what the brethren think of his preaching and more concerned about what God thinks of it.

## Was Jesus Man Only?

In Philippians 2:5-8, Paul said, "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Verse seven of this passage in the *American Revised Version* reads, "But emptied himself, taking the form of a servant, being made in the likeness of men."



GUY F. HESTER

Some have imagined that because this passage states that Jesus "emptied himself" and that he took "the form of a servant" and was "made in the likeness of men" that he was not divine while he was on the earth in a fleshly form—that he was *man only*. This kind of modernistic teaching I would expect from a modern denominational theologian but not from my own brethren.

Of what did Jesus empty himself? Did he empty himself of his divinity? Or, was it the glory and honor of his Father's throne? Verse six says, "who being in the form of God, thought it not robbery to be equal with God." The *American Revised Version* says, "counted not the being on equality with God a thing to be grasped." Jesus would not give up his deity by coming into this world in the form of man. He was God in the preincarnate state. After he became the Son of man he was still God. It is said of him in John 1:14, "And the Word was made flesh and dwelt among us, (and we beheld his glory, the glory of the only begotten of the Father), full of grace and truth."

Jesus emptied himself, not of his divinity, but of the glory he had with his Father and took upon himself the form of man that he might experience all of the trials and tribulations of man. "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are,

yet without sin" (Heb. 4:15).

A few years ago I read a story about a very wealthy man, who was owner of a large railroad, about the turn of the century. (Whether the story is true or not I do not know, but it will serve to illustrate our point.) This man decided that in order to come to a better understanding of the problems of the men who were employed by him as laborers that he would turn over the running of the railroad to a trusted aid for one year, and he would become a section hand on his own railroad. For a full year he lived in a railroad camp, carried crossties, laid rails, and drove spikes with a sledge hammer. He ate the same food, drank from the same water bucket, and slept in the same quarters as the other hands without their knowing his true identity. He was still the owner of the railroad, but he emptied himself of the prestige of ownership. For one year he did not enjoy his plush office and the pleasant surroundings. For that year he was a section hand in every sense of the words, but at the same time he was president and owner of the company.

When Jesus came to earth he was a man in every sense of the word. He was tempted, hungry, thirsty, suffered heartache and disappoint-

ment, experienced pain in the flesh and even died like all men. He was also God in every sense of the word. When he came into this world by means of the virgin birth, he was "God with us" (Matt. 1:23).

If the argument is true that Jesus' coming in bodily form of man made him *man only*, then it is equally true that at the baptism of Jesus when the Holy Spirit "descended in a bodily form as a dove" (Luke 3:22), the Holy Spirit was a *dove only*. If not, why not?

When Jesus died on the cross, whose blood was shed? Was it the blood of *man only* or was it the blood of the *divine Son of God*? If Jesus gave up his divinity "when he was conceived in the womb of Mary" and became *only a man*, then *only a man* died on the cross and the shedding of his blood would mean no more than the blood of any other man.

Let us beware of "wolves in sheeps clothing." Paul said, "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them" (Acts 20:29-30).—2842 Shelby Street, Indianapolis, Indiana 46203.

## "Rebaptism"

DAVID PHARR

On Paul's second visit to Ephesus he found some disciples who had been baptized "unto John's baptism," but not in the name of Christ. Following the apostle's explanation they were then baptized in the name of the Lord Jesus (Acts 19:1-5).

The importance of baptism in New Testament teaching suggests that every person should want to be sure that he has been Scripturally baptized. One who lacks a basic understanding of Bible baptism should be encouraged upon his learning the truth to be Scripturally baptized. Frequently we have explained to members of denominations that even though they may have submitted to a denominational ordinance of baptism, they should not be satisfied until they have been baptized in the way and for the purpose taught in the Bible.

There is another situation, however, which may be encountered from time to time. This involves a person

who has been identified with the church, but who begins to doubt his own baptism. This may happen with those who are quite young when baptized. Upon reaching their college years, they may question whether they had really understood the significance of baptism. To many the simplest solution will be to ask to be baptized again. Brethren at Christian colleges frequently encounter this situation.

Each case must be considered by its own particulars. It would be a mockery to rush to baptize just to satisfy an emotional whim. On the other hand, "Can anyone forbid water," when there is a conscientious conviction that baptism is needed?

We cannot approve efforts that unnecessarily disturb people, young or old, by creating unfounded doubts. But at the same time we must not be critical of a sincere person who wants to be sure of his baptism.

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# Unacceptable Worship

Modern man is so infatuated with himself that he tends to think that God will gladly accept any crumb that he casts toward him. A hungry dog may do so, but the Bible plainly declares that God is not so desperate.

Through Isaiah, God said to Israel, "What unto me is the multitude of your sacrifices? I have had enough of the burnt offerings of rams...I delight not in the blood of bullocks...Bring no more *vain* obligations; incense is an abomination unto me...Your new moons and your appointed feasts my soul hateth...And when ye spread forth your hands, I will hide mine eyes from you, when ye make many prayers, I will not hear" (Isa. 1:11-15). The reasons why God rejected their worship are specified: violence, injustice and heartless unconcern for the poor (1:15b-17).

Amos reports God's saying to Israel, "I hate, I despise your feasts, and I will take no delight in your solemn assemblies. Yea, though ye offer me your burnt offerings and meal offerings, I will not accept them" (5:21-22). Before their worship could be acceptable, justice would have to roll down as waters, and righteousness as a mighty stream (5:24).

To the Hebrews in Malachi's day God said, "Oh that there were one among you that would shut the door, that ye might not kindle a fire on mine altar in vain! I have no pleasure in you...neither will I accept an offering at your hand" (Mal. 1:10). Their impediment was a lack of appreciation for the worship and institutions of God (Mal. 1:6b-7, 12). Also they dared to offer second-rate offerings to God which he flatly rejected (Mal. 1:13-14). Thus our case is thoroughly established that some worship is totally unacceptable, even offensive to our God.

Worship is unacceptable if it is not according to spirit and truth. "They that worship him *must* worship in spirit and truth" (John 4:24). All acceptable worship must involve the spirit or heart of the worshipper. We are taught to obey "from the heart" the divine commandments (Rom. 6:17). Mere outward forms and empty rituals are valueless. Our worship must also be according to the truth of God's word (John 17:17). To go beyond the realm of Biblical truth is to forfeit God's fellowship (II John 9).

Worship that is by sight rather than by faith is unacceptable. Paul declares that "we walk by faith, not by sight" (II Cor. 5:7). To worship by faith is to worship as God has ordained in Scripture. "Faith cometh by hearing, and hearing by the word of God" (Rom. 10:17 KJV). Worship by sight is that which is based on human opinions, traditions or emotions. No man is able to direct his own religious steps in a proper way (Jer. 10:23). The way that seems right often turns out wrong (Prov. 16:25). Worship that stems from man's sinful will is valueless (Col. 2:20-23). No matter how beautiful, costly or sincerely done, "in vain do they worship [God] teaching as their doctrines the precepts of men" (Matt. 15:9). May our worship always rest on the solid rock of revealed truth; only then can we be sure it is acceptable.

When we try to impress men, our worship becomes vain. Jesus warns: "Take heed that ye do not your righteousness before men, to be seen of them, else ye have no reward with your Father who is in heaven..." (Matt. 6:1). If we are striving to please men, we should not be servants of Christ (Gal. 1:10).

If we cling to false religion while seeking to worship and serve God, our religion is rejected. Paul wrote the Corinthian brethren, "Ye cannot drink the cup of the Lord, and the cup of demons. Ye cannot partake of the table of the Lord, and of the table of demons" (I Cor. 10:21). Ancient Israel sought to serve both Jehovah



JOHN WADDEY

and Baal (II Chron. 33:15-17). The people in Samaria feared Jehovah and worshipped other gods (II Kings 17:33). Such blending of two diverse faiths is called syncretism. It is a common problem on Asian mission fields. An American version is the brother who wants to be a member of Jesus' religion and the religion of Masonry. Masonry is a religion, according to Albert Pike (*Morals and Dogmas of Free Masonry*, p. 219). God is provoked to jealousy by those who want thus to divide their loyalties (I Cor. 10:22).

Those who play friends with the sinful world cannot worship properly. "Friendship with the world is enmity with God" (Jas. 4:4). "If any man love the world, the love of the Father is not in him" (I John 2:15). The carnal sinful life becomes a barrier between a man and God (Is. 59:1-2). Herein is the contaminant that spoils many a Christian's worship today. We must live soberly, righteously and godly in this present world if we expect God to honor our petitions (Tit. 2:12).

When we are not serious and sincere in discerning what we are about in our worship, God refuses it. In

communion, one "eateth and drinketh judgment unto himself, if he discern not the body" (I Cor. 11:29). To partake in an unworthy manner is to be guilty of the body and blood of the Lord (I Cor. 11:27). What does this say to those who routinely sleep or daydream through worship? Has it any meaning for those young people who whisper, pass notes and play in the assembly? Worship to the God of the Universe is profoundly serious.

Worship is hindered when we are estranged from fellow Christians. "If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar and go thy way, first be reconciled to thy brother, and then come and offer thy gift" (Matt. 5:23-24). How many brethren will worship in vain this week because their brother has aught against them?

May our daily prayer be, "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Jehovah" (Ps. 19:14). May we so live and serve that our worship will not be rejected. — Route 22, Beaver Ridge Road Knoxville, TN 37921.

## Ingredients For Church Growth

Desire for the church to grow is the first ingredient. That desire in practical terms means we want others to be saved from sin and the Lord to add them to the church. Paul expressed this desire in the following word: "Brethren, my heart's desire and my supplication to God is for them, that they may be saved" (Romans 10:1).

Desire is rooted in faith. In becoming Christians we accepted the fact of God as the supreme being of the earth. We realize the truth that "he himself giveth to all life, and breath, and all things" (Acts 17:25). We accept Christ as the saviour of the world and the one who has all authority in heaven and on earth (John 3:16; Matt. 28:18-20). We believe the Bible to be inspired of God and "the power of God unto salvation" (Rom. 1:16). It is the instrument to produce faith (Rom. 10:17).

The word of God teaches that all are lost. Paul wrote, "There is none righteous, no not one" (Rom. 3:10). Again he said, "For all have sinned, and fall short of the glory of God" (Rom. 3:23). If all are lost, all need salvation.

The desire to see others saved is rooted in love. Jesus said, "And a second [commandment] like unto it is this, Thou shalt love thy neighbor as thyself" (Matt. 22:39). When we love with this intensity we will want others to enjoy the salvation we enjoy. Furthermore, we will put forth individual effort to accomplish this desire.

Another ingredient for church growth is personal preparation to reach the lost. Since the word of God is the instrument to convert the lost, we need to know it well enough to impart God's plan of salvation to the lost. Knowledge of God's will for man comes only when one is willing to sacrifice time and energy essential to the task.

Personal spiritual growth is an ingredient to church growth. One must have a good heart. For one to be a successful personal evangelist he must have the right attitude and disposition. He must have the mind and spirit of Christ (Phil. 2:5; Rom. 8:9). He must be kind and tenderhearted (Eph. 4:32). The soul winner must have the characteristics that are opposite a selfish person.

One must grow to be humble. The Pharisee was condemned because of his self righteous attitude and the Publican, because he humbled himself and



W. EDWIN KEARLEY

prayed for mercy (Luke 18:10-14), was commended.

The personal evangelist must rise above the contentious spirit. The inspired Paul wrote, "and the Lord's servant must not strive, but be gentle towards all, apt to teach, forbearing..." (II Tim. 2:24). He must be patient, a prayerful individual, and have zeal and be happy. The Christian should be "fervant in spirit; serving the Lord" (Rom. 12:11).

May we strive to put the ingredients for church growth in our lives. — Rt. 4 Box 3A Buena Vista, Ga. 31803.

## "Rebaptism"

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Indeed, we would encourage anyone to be "rebaptized" whose doubts could not be otherwise resolved.

A young man who had been baptized in early adolescence expressed concern that he had not really understood at the time what it meant to have Christ rule his life. He had not always been faithful and he thought that this showed a lack of sincere commitment at the time of baptism.

We reviewed the matter with him on these two points: (1) Had he been properly *taught* on the plan of salvation? It was agreed that he had been. (2) When he was baptized did he have the sincere *intention* of serving Christ? He agreed that, in spite of subsequent failures, he had at the time really intended to serve Christ all of his life. After considering these points he realized that what was required in his case was in I John 1:9, not Acts 2:38.

There is "one baptism" (Eph. 4:5). We cannot accept a view that one might be baptized at one point in life in order to be saved and then be baptized again at some later time when he is ready to make Christ the Lord of his life. To look to Christ as Savior is to look to him as Lord. The Bible does not allow such a distinction in our faith. At the time of baptism one may not fully understand all the duties of the Christian life; but when he submits to this command of Christ this very act of submission is an acknowledgement that Christ is Lord.

As in most matters, there are extremes to be avoided. One who capitalizes on the guilt feelings of the immature and then "rebaptizes" them is certainly going too far. On the other hand, if the most respected saint among us becomes convinced in his own conscience that his understanding or commitment was not right when he was baptized, we would be bound to encourage and assist him. — P.O. Box 988 Rock Hill, S.C. 29730.





# Words Of Truth

(USPS 691-760)

"I am not mad, most noble king:  
I speak the Words of Truth and soberness."

VOLUME 16

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NUMBER 13

## The True Heart Of A Man

As we approach this study, may we say that there is a general misconception of what the heart truly is. When asked what the heart is, most people would place their hand over their chests and say, "this is my heart." Some religionists have been known to say, with their hand on their chest, "I had rather have the feeling that I have in my heart than a stack of Bibles." Others have accused us of not believing in a "heartfelt religion." Certainly, a religion that does not touch and control the heart is worthless. It is cold and lifeless. It cannot and will not save. But heartfelt religion is not just placing one's right hand over the organ in one's chest which pumps blood through the body and saying, "I know that I am right because I feel it in my heart." The real problem relative to this subject is the misconception as to what the heart of a man truly is and what the definition of "heartfelt religion" is all about. Actually, we could summarize the whole matter by saying: "Heartfelt religion is the Christian religion cordially received into the heart, accepted by the heart, felt in the heart, enjoyed in the heart, producing the change of heart, and purifying the heart and causing it to be holy." Now, let us turn our thoughts to the Bible definition of man's heart.



RAYMOND ELLIOTT

First of all, let us notice the UNCONVERTED HEART. Jeremiah wrote that "The heart is deceitful above all things, and it is exceedingly corrupt: who can know it?" (Jeremiah 17:9). Furthermore, "He that trusteth in his own heart is a fool..." (Proverbs 28:26). Jesus taught: "For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings" (Matthew 15:19). We can understand why God has instructed man to "keep thy heart with all diligence; For out of it are the issues of life" (Proverbs 4:23).

The heart that has not been changed by the gospel message of Christ is not to be trusted; it is vile and corrupt, and it is the source of every evil thought and deed. A man is what he thinks. "For as he thinketh in his heart, so is he..." (Proverbs 23:7). Therefore, the unregenerated heart does not and cannot produce a life acceptable to God.

In understanding what the true heart of a man is, we must notice the exercises or functions of the heart.

First, there is the INTELLECT compartment of the heart. Man is able to think in his heart. "For as he thinketh in his heart, so is he..." (Proverbs 23:7). "In the days of Noah, God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Genesis 6:5). "And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts" (Matthew 9:4)? Man is able to understand in his heart. "For this people's heart is waxed gross, and their ears are dull of hearing and their eyes they have closed; lest haply they should perceive with their eyes, and hear with their ears, and understand with their heart, And should turn again, and I should heal them (Matthew 13:15). Faith is produced in man's heart by the word of God (Romans 10:17). "Because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved" (Romans 10:10). Man can reason in his heart. "...Why reason ye these things in your hearts" (Mark 2:8)? Also, one can meditate in his heart. "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer" (Psalms 19:14).

Second, there is the compartment of man's heart that deals with the FEELINGS or EMOTIONS. We are taught to love God "with all thy heart and with all thy soul, and with all thy mind" (Matthew 22:37). We also can have desires within the heart. "Brethren, my heart's desire and my supplication to God is for them, that they may be saved" (Romans 10:1). We are instructed by the writer of Proverbs to "Trust in the Lord with all thine heart; and lean not unto thine own understanding" (Proverbs 3:5).

It is in this area where many problems arise. For example, a person attending a religious crusade may

be emotionally moved by a stirring sermon and the singing of a very touching invitation song and respond. However, a short time later, this individual may not be found associated with any religious group. Generally speaking, man makes a decision with his emotions. Certainly, any decision in religious matters that is not from the heart is worthless; however, a decision based solely upon feelings will not stand. True Christianity deals with the intellect of man. "Come now, and let us reason together, saith the Lord..." (Isaiah 1:18). There are facts to be believed; they are the death, burial and resurrection of Christ (I Corinthians 15:1-3). It is only after one has studied the Holy Scriptures, believed the evidence, that one is to be moved to make the proper decision to obey Christ. Jesus said, "If ye love me, ye will keep my commandments" (John 14:15).

The third compartment of the heart deals with the WILL of man. One can intend with the heart. "For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart" (Hebrews 4:12). Paul mentions that a Christian should give to God as he has "purposed in his heart" not to "defile himself with the king's dainties..." (Daniel 1:8). So, one can purpose or plan in the heart. Then, one can obey with the heart. "But God be thanked that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you" (Romans 6:17).

We have taken an overview of the true heart of a man. In the compartments, the INTELLECT, the FEELINGS, and the WILL, we have learned that the heart is capable to think, understand, believe, love, desire, trust, intend, purpose and obey. Such evidence from the Holy Scriptures should be sufficient to prove that the heart is not the physical organ which pumps the blood through the human body.

Before we conclude, it is necessary that we discuss how the heart is instrumental in the matter of conversion. Through the preaching of the gospel, faith is produced in the heart of a man. "So then faith

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— Acts 26:25

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## The True Heart Of A Man

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cometh by hearing, and hearing by the word of God" (Romans 10:17). The heart is also cleansed by faith. Peter mentioned in Acts 15:7-9, that God made choice among the apostles inasmuch that Peter preached to the household of Cornelius in order for the Gentiles to "hear the word of the gospel and believe." Peter also declared that God cleansed their heart by faith. This cleansing by faith was not a passive one, but a faith that was obedient (James 2:24). We know this is true because of the words that Peter later wrote in I Peter 1:22: "Seeing ye have purified your souls in your obedience to the truth..." We know that only the pure in heart shall see God (Matthew 5:8). Now notice in the writings of David who shall be in the presence of God. "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart..." (Psalms 24:3,4). We conclude, therefore, that a clean heart and a clean soul are the same. Furthermore, we know how the heart is made free from sin, that is, through obedience to that "form of doctrine" (Romans 6:17). That "form of doctrine" was the likeness of the death, burial and resurrection of the Lord. In Romans 6:1-5, we learn that a believer dies to sin in repentance and is immersed into Christ where there is salvation from sins and is raised to walk in newness of life.

Thus, the change of heart involves one's belief, relationship and affections. "Is thy heart right with God, Washed in the crimson flood, Cleansed and made holy, humble and lowly, Right in the sight of God?" — 809 Perry Store Road Opp., Alabama 36467.

## Preachers Need Humility

JIMMY EDWARDS

Humility is one Christian trait every minister of the gospel should possess. When this godly characteristic is absent, especially in the life of a preacher, he is on dangerous ground. In view of

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## FROM THE EDITOR

## "I Have Made Thee A Watchman"

A familiar passage in Ezekiel (3:17-21) likens the prophet of God to a watchman, whose duty it was to give warning concerning an approaching enemy. The principle involved in this comparison fits the evangelist of our day as well as it did the prophet of Ezekiel's day; and many fine sermons have been preached on the preacher as a watchman. Ordinarily we emphasize his responsibility to warn of the approaching enemy.

But attention needs to be given to certain qualifications or characteristics of an effective watchman; for without these, he cannot be expected to issue needed warnings.

A watchman must be trustworthy. We would not want to place our lives in the hands of those who cannot be trusted. A watchman who could be bribed to remain silent until the enemy's army had entered into the city is not worthy to be called a watchman. Unfortunately some who preach seem to be more interested in material considerations than they are in giving warning to the people of God about sinful practices. They will sell out entire congregations for a mess of pottage, being negligent to warn against any doctrine or practice which is popular with certain members of the congregation, lest they lose their own popularity or even their jobs. Unless a watchman is completely trustworthy, having in his heart the eternal welfare of those for whom he watches, he should relinquish his job to another.

A watchman must be awake. One who sits in a tower so as to be able to see an approaching enemy, and then goes to sleep, is not better than no watchman at all. In fact, he is worse than no watchman at all, for his very presence in the tower may lull some into a false sense of security. This is precisely what happens in the congregation where the preacher closes his eyes to every evil and pretends that all is well. But the preacher's saying, "Peace and safety," does not guarantee that destruction is not on its way. If the watchman is asleep the enemy might overcome us before we know what is happening.

A watchman must be able to recognize the enemy. You would not think of putting a man in a tower to be a watchman who was not able to distinguish between enemy and friend. One who warned of danger every time a friend approached would soon be in the position of having cried, "wolf," so often that, when the enemy finally appeared on the horizon and the warning was given, none would pay any attention, and his warning would go largely unheeded. On the other hand, one who has not the ability to recognize one as an enemy until he has entered into and captured the city would not be qualified as a watchman. There are gospel preachers who label almost everything and everybody as being unsound. Consequently their warnings against real dangers go largely unheeded. But there are some who cannot or do not see any harm in a thousand and one things which have crept into congregations, and have largely swept them away from the old paths. A woe is pronounced upon them that "call evil good, and good evil" (Isaiah 5:20). Unfortunately, there are some who call nearly everything good, except those of us who choose to speak out against sin and error. Us they



BOB DUNCAN

call evil.

A watchman must be placed in a position where he can see what is going on. If, as in ancient times, the safety of our lives depended upon the vision of a man upon a wall or in a tower, we would want to be sure that he was placed in a position where he could see without difficulty. We would not think of putting him in a remote corner at the base of a wall so that he could not see an approaching enemy. Even so the preacher of the gospel needs to know what is going on in the world and in the brotherhood. A congregation should insist that its preacher read good gospel literature. It should make it possible for him to attend as many lectureships as possible, and insist that he go. His salary should be large enough to enable him to buy books he needs to be a serious student of the Bible; and provision should be made to see that he has the time to engage in serious study on a daily basis. Otherwise he will not be in position to know what is going on and to deal with it effectively.

Finally, a watchman must be aware of the importance of the work he is doing. If the safety of our lives depended upon the efficiency of a man sitting in a tower or on a wall watching for the approach of danger, we would do all within our power to select a man who recognized the importance of the work he was doing. We would not want him to be preoccupied with some other matter, and forget that our very lives depended upon his being a good watchman. So every gospel preacher should be constantly aware of the fact that the work he is doing is the most important work in the world. Some seem not to be aware of this, and are forever contriving some scheme or some gimmick to circumvent God's plan of saving the lost by preaching the gospel (I Corinthians 1:18-28). Some others seem so preoccupied with the matter of numerical growth (even at the expense of sister congregations in some cases) that the matter of preaching the gospel, reproving, rebuking, and exhorting, comes in for minor consideration only. Such a disposition on the part of any gospel preacher demonstrates his own failure to be aware of the importance of preaching the gospel.

As we have said before, reading the prophets of the Old Testament will help any gospel preacher to be more keenly aware of what his work really is. God did not expect the prophets of the Old Testament to be always successful according to man's standards. And according to man's standards most of them were not. But they were successful in pleasing God. There is a real danger that the preacher of our day may become overly concerned with being successful according the standards of the world. In fact, we believe some already have. Please remember that God did not tell Ezekiel, "I have made thee a public relations expert," or, "I have made thee a promoter," or, "I have made thee a super salesman," or "I have made thee an organizer." He said: "I have made thee a watchman."

## The Preacher Who Would Win Others

By W. A. HOLLEY

The manner by which a preacher addresses an individual and/or an audience will have much to do with whether he succeeds or fails. It is declared of Paul and Barnabas that "they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks

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# The Preacher Who Would Win Others

Continued from page 2

believed" (Acts 14:1).

It should be noted that Paul and Barnabas "so spake" that believers were made. It was the conclusiveness of the evidence, and the earnestness with which it was presented, that carried conviction to the hearers of Paul and Barnabas.

The notion that faith is produced by an abstract operation of the Holy Spirit is false. Faith comes from hearing God's word, and Paul and Barnabas "so spake" (Rom. 10:17). If the Holy Spirit operates separate and apart from God's word in conviction and conversion, why do we not have as many Christians in Russia or China or India, as we have in the United States where the word of God is preached??

We humbly offer some suggestions to those preachers who want to accomplish the greatest good:

(1) Establish the standard of authority. Both the preacher and his listeners must agree on what the criterion is. Can it be agreed by both parties that the Bible is God's infallible and inerrant source of authority? If such an agreement cannot be reached little good can be accomplished (II Tim. 3:15-17; II Pet. 1:3; Rev. 22:18-19).

(2) Wrangling over human wisdom or imaginary experiences drives people farther apart. Quarreling over man-made guides or concerning personal feelings can settle nothing. Arguing about what various human creeds or manuals or catechisms may

teach is profitless. "Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith, so do," is the admonition of Paul (I Tim. 1:4; Cf. Tit. 3:9). The word of God is the divine guide, or we have no divine guide!! Hence, stand steadfast in the Sacred Scriptures!

(3) Always proceed on the assumption of honesty, integrity and candor. The effective preacher or teacher must always start from this point. Otherwise the proper rapport between preacher and student, which is conducive to learning, cannot be established. Furthermore, give the disciple time to learn the truth of God. Oftentimes, truth is very strange to one who hears it for the first time. Frequently it is necessary to permit time for one to unlearn some old and cherished religious positions long held sacred. Give a person who has been newly introduced to plain, simple, unadulterated truth of God time to think things through.

(4) The preacher or teacher must manage to keep his emotions under control. One who cannot control himself, cannot control others. Let the preacher/teacher be humble and sincere, godly and dignified, loving and wise. If the preacher is otherwise, how can he lead a lost soul to Christ? An explosive temper and a razor-sharp tongue are

self-defeating. No sarcasm, no impatience, no hurry should ever be manifested by one who wishes to win others to the Lord's will and way. Speaking truth in love is the golden bridge which smoothes the way into a sinner's heart (Eph. 4:15). Conviction, courtesy and candor are the spices of persuasion.

(5) In doing personal work the preacher must guard against doing all the talking. Permit him whom you wish to lead to Christ to talk. Although his views may be contrary to God's word, let him talk. Don't be rude and inconsiderate; let him express his understanding. He is thus telling you where he needs help. Make a note of these points and give special attention to them when the opportunity arises.

(6) Let the preacher or teacher state the teaching of the Bible in the clearest possible terms. Do not parade your education (I Cor. 2:1-5). Say what you mean and mean what you say. Do not go off half cooked. Know the book, chapter, and verse concerning the subject being discussed. Suggest that the learner turn and read them. If you do not know the answer to any Bible question that may be asked, be honest enough to say that you do not know, but be determined to find the answers (I Pet. 3:15). And then find it and present to the inquirer the information without delay. In short, be a Christian in attitude, if you are trying to make Christians. — Box 274, Parrish, Ala. 35580.

## Preachers Need Humility

Continued from page 2

the Lord's condemnation of pride in both Old and New Testaments, the preacher who lacks humility cannot expect God to bless his life or ministry.

Pride is defined as "inordinate self-esteem; conceit." There is no doubt that one of the most despicable qualities a preacher could have is arrogance. The most precious attribute is, of course, humility. The minister who faces life with God's strength and not his own is given victory; but when he regards himself as independent of God he is on the way to ultimate collapse and defeat.

The preacher has to be on guard constantly

and pray to God to assist him in being humble. Every Sunday he is bombarded with flattering comments and words of praise on his sermons. Throughout his associations with people during his visitations he receives much applause. Pride is constantly knocking on the door of a preacher's heart and he must continually, by prayer and effort, keep the door bolted to its entrance.

Henry Ward Beecher wrote in the *Yale Lectures on Preaching*, "I do not think that any man has a right to become a Christian minister, who is not willing to be thankful to be the

least of all God's servants and to labor in the humbles sphere." In his *Commentary on James* Brother Guy N. Woods wrote: "Humility is the voluntary acceptance of a place of lowliness in order to be pleasing to God." Jesus Christ himself repeatedly declared that it was the man who humbled himself who alone would be exalted (Matthew 23:12; Luke 14:11).

Preachers need humility perhaps more than any other group of people. We can be assured that when meekness, lowliness and submissiveness are present, so will God's blessings!—316 LaFayette Street, South LaFayette, AL 36862

## Fifty-Seventh Anniversary

*(Editor's Note: The following poem was written in 1970 on the occasion of the fifty-seventh wedding anniversary of brother and sister Nichols. On Saturday, March 29, sister Nichols celebrated her eighty-sixth birthday. She still never misses a service of the church, not even the ladies Bible class on Wednesday morning. We dedicate this poem to her, and print it with the hope it will inspire and encourage others to have the proper attitude toward and appreciation for their own marriage.)*

BY GUS NICHOLS

This is our wedding anniversary!  
Its true, without any controversy.  
It was fifty seven years ago today,  
When we married and started on our way.

T'is a day we'll always remember.  
T'was on the thirtieth day of November,  
Nineteen hundred and thirteen was the year,  
And we still have and hold each other dear.

God has wonderfully blessed us fifty seven years,  
So that we've had very few sorrows and tears.  
We still have each other to love and bless,  
And have our children to love non-the-less.

We've long been climbing the hill of duty,

And from the top we view the beauty  
Of that land not so very far away,  
Which will be our eternal home some day.

Life's even sweeter than we hoped it would be.  
Blessings were greater than we could foresee.  
We have had about all our hearts could hold,  
Of all good things, but silver and gold.

But our real needs were always well supplied.  
Fortunately, with these we were satisfied.  
Throughout the world we have a million friends,  
And its in real friends that true life begins.

My wife has been the power behind the throne.  
Both in her achievements and in my own,  
Had it not been for my dear Christian wife,  
Another might have changed the course of my life.

When she the challenges of life did heed,  
She became the one whom I most did need.  
Just by being her own good lovely self,  
I went preaching the word— stayed off the shelf.

Soon the biting frosts of old age we'll feel,  
But, dear, let us renew our faith and zeal,  
And dare to look beyond this vale of tears,

But we are not done! We are not through!  
I'm ready to go forward, and so are you.  
We'll not quit till the race is all run,  
And the Lord shall say, "My servants, well done."

Then we'll go home to that wonderful world,  
With battles over, but banners unfurled.  
Though the earth and space melt with fervent heat,  
In our new heaven and earth we'll be complete.

So, what ever we do, or where ever we roam,  
We'll soon be happy in our heavenly home.  
And then we'll go on loving each other,  
With every saint, both sister and brother.

Our love up there will be both pure and sweet,  
And our pleasures will be far more complete,  
For we'll live forever, and never die,  
In our glorious home in the sweet bye and bye.  
To our reward through the eternal years.

There is much to be done! Let's will to do it!  
Whatever is ahead, God will see us through it!  
In the battles of life, we fought a good fight—  
We've always tried hard to do what is right.



# Enslavement

One of the darkest blotches on the history of mankind is that of human enslavement. Although we think in terms of enslavement's being that of one human to another, many things enslave. Some are enslaved by tobacco, alcohol or other drugs. Still others are slaves to materialism and worldliness. Nevertheless, I want us to consider another form of enslavement, which we may have thought little about; namely, enslavement to error and false concepts. Like other forms of enslavement, false concepts and errors are difficult to obtain release from.

The truthfulness of the above statement is found in the dealings of Jesus with his own disciples. Matthew records, "From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee" (Matthew 16:21, 22). The disciples' concept of Messiah was that of a political-military King who would reign and rule in much the same way as had David. Jesus had taught the twelve in plain enough language that his reign and rule would be that of a Suffering Servant who would command his people through the power of love and not force. Still, the disciples failed to understand because they were enslaved to the false concept of a materialistic kingdom. Their error was in not allowing their minds to be "renewed" by the words of Christ. They were more interested in proving their own will than to "prove what is that good, and acceptable, and perfect, will of God" (Romans 12:2). In spite of many great and wonderful events which should have turned them from their false views, it was not until after the resurrection that the disciples won their freedom from the error of this false concept. (Need I mention that multitudes are still held captive by the materialistic kingdom concept.)

We must not be too hard on them, because many

## Those Wasted Years

EARLENE ROSE

*And David said unto the Lord, I have sinned greatly in that I have done: and now, I beseech thee, O Lord, take away the iniquity of thy servant; for I have done very foolishly. II Sam. 24:10.*

"I have wasted so many years;  
I can see it plainly now."  
These words so painfully spoken  
By one whose wrinkled brow

Denotes a life spent foolishly,  
Now suffering much regret.  
Yes, wasted in service to others,  
And service to God, but yet

If from those wasted years,  
He gleans a lesson now,  
And if this sad experience  
Affects his life somehow,  
Can all his years be wasted,  
If learning from his past?  
It took the pains of life's first part  
To prepare him for the last.

A life is much more beautiful  
When in service spent,  
But no years are truly wasted  
If they cause one to repent. — 1608 24th Street  
Northport, AL 35476



CURTIS R. DOWDY

today are still enslaved to various errors and false concepts, and none of us is completely immune. Among these false concepts are:

"*Morality, honesty and sincerity equals salvation.*" It is certainly true that God requires a fine morality with an honest and sincere heart, but these alone will not bring one into a state of righteousness. Should this have been the case there would have been no need for Jesus to die. Salvation is founded upon the Perfect Sacrifice: "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Corinthians 5:21). Those who are accounted righteous are in Christ: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Corinthians 5:17). Now no where does the Bible say that morality, honesty and sincerity puts one into Christ. We must, therefore, get away from the old concept that this trio is sufficient to save.

"*Belief on Jesus is the point at which salvation comes.*" Stated another way this concept is, salvation is by faith alone. Belief on Jesus is crucial, but that within itself stops short of conversion. Conversion is a process that requires faith, faith that "works by love" in submitting to the holy will of Jesus. Jesus stated it clearly when he said, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:16). Far from earning salvation, when one is baptized into Christ (Galatians 3:27) he is exercising faith that saves, through reliance on the merits of Christ's work. In reality the one who refuses baptism "into Christ" is depending

upon something other than Christ for his salvation.

"*Having been baptized, I will be saved in heaven if I wear the name of Christ and 'go to church.'*" As we wrote above, baptism is certainly required to put one "into Christ," but that presupposes an attitude of repentance and discipleship. Discipleship is more than wearing the name of Christ and "going to church." Matthew speaks of the disciple's denying himself and taking up his cross, but Luke records that plus an additional word: "If any will come after me, let him deny himself, and take up his cross DAILY, and follow me" (Luke 9:23, emphasis is mine, C.D.). Please take careful note that the emphasis here is upon a DAILY discipleship. When one is baptized into Christ a place of beginning has been found, and then a daily walk in the Master's will will bring him to the heavenly abode. John gives a vivid description: "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7).

In conversation between a chief captain and Paul the subject of freedom was discussed. The captain said, "With great sum obtained I this freedom," but Paul added, "I was free born" (Acts 22:28). Although they spoke of Roman citizenship and its freedom, the truth is that all of us are born free of error and false concepts, but we tend to loose that freedom as we grow up. We will obtain it again only at great cost in time and study of the Book God has given to guide all people to unity and freedom.

That Bible you hold in your hand is the key to unlock the prison door of error and false concepts. USE IT! — Obion, TN 38240

# The Olympic Games & Modern Nudity

DON WILLIAMS

I could not help but feel a sense of pride as I viewed the Olympics this past February. Every time I saw the old Red, White and Blue fly, chills of excitement went up and down my spine. The Olympics brought many countries together in a spirit of unity that had been lacking for some time. Have you ever wondered how the Games got started?

The Olympic Games began more than twenty-seven centuries ago. In 776 B.C. Coroebus of Elis won the first victory ever recorded at Olympia. He won the 200 yard sprint, the only event of the first Olympic festival. Soon the Games began to grow in number and importance.

Whenever the Games drew near, heralds would be sent to all the cities telling the athletes of the approaching Games. The youths selected from each city would then travel to Elis to begin a month of training. Their training was very rigorous with discipline being a central part of their program. Their coaches enforced commands and punished mistakes with strokes of the rod on their bare bodies.

Bare bodies, you say? Yes, for you see, when the contestants performed in the Olympic Stadium they would be nude! Each oiled his body, often dusting it with golden brown powder, to heighten his natural suntan. How immoral can you get,, one might say. Yet, NO women were allowed into the stadium even as spectators. If women were caught observing the games, they would be punished by death!

As summer draws nearer, more and more people will be wearing less and less clothing. Bodies will become golden brown from the sun, and so there will be the inclination by many to display their tan bodies for all to see. No one will be put to death for this . . . at least not on this earth at this time!

Christ teaches in Mt. 5:27, 28 that evil thoughts are just as sinful as evil actions. Women and girls that wear skin-revealing clothes, whether it be swimsuits, shorts, or im-

modest dresses, will be just as guilty of sin in God's eyes and the man who lust and thinks evil thoughts of the woman or girl!

The philosophy of today is, "if you've got it, then show it!" Paul, being the vehicle of God's own hand, wrote in I Tim. 2:9: "In like manner also, that women adorn themselves in modest apparel, with shame-facedness and sobriety." The question is, who will we listen to, man or God? We need more women who would be shame-faced to wear some of the current styles and, therefore, will not wear them. For too long, Americans have been getting to the point where they cannot and will not blush over many of the sins that they are committing. It is time that we really see things as they are.

As a standard for all the clothes that you wear, ask yourself this question: Would Jesus Christ be seen with me in the clothes that I am thinking about wearing? If he would not, then as a follower of his, you had better not endanger your soul's salvation by wearing that manner of clothing. Let us, as Christian men and women, glorify God by our manner of dress and let us pray that people will be able to tell we are followers of Christ.—304 Clayton, Kennett, MO 63857

## Gift Of The Holy Ghost

Now In Booklet

During May and June of last year several editorials on the Holy Spirit were published in sequence. Many favorable comments were received, and some suggested that the material be published in booklet form. The material is now available in booklet form, and may be ordered from Bobby Duncan, 1501 Sixth Avenue, Jasper, Alabama 35501. The sixteen page booklet sells for seventy-five cents plus twenty-five cents for mailing costs. Congregations wishing to distribute these booklets may purchase them for \$60.00 per hundred. On orders of one hundred or more, you may save cost of mailing by including check with order.



# Words Of Truth

(USPS 691-760)

"I am not mad, most noble Festus; but speak forth the Words of Truth and soberness."

— Acts 26:25

VOLUME 16

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NUMBER 14

A Tribute To W. A. Black...

## "A Beloved Brother, And A Faithful Minister And Fellow Servant In The Lord"

FRANKLIN CAMP

The title of this article is taken from Colossians 4:7. These words were used by Paul in referring to Tychicus. I could not think of words that could be more appropriate to describe brother W. A. Black. Brother Black laid aside his mortal flesh and his spirit returned to God who gave it Saturday night, March 8 (Eccl. 12:7). His funeral was conducted in Millport, Alabama on March 10. It was in Millport, where he labored for so many years, that he preached his last sermon. Words of comfort were spoken to the family by brethren Hardeman Nichols, Jesse Phillips, and Parks. Brother Parks is an elder in the Scottsboro congregation where brother Black labored for several years. Brother Flavil Nichols and I concluded the service at the grave.

### HONORING "A BELOVED BROTHER"

I could think of words no more appropriate for me to use in an article honoring the memory of brother W. A. Black than those used by the apostle Paul in his reference to Tychicus. A heading for an article in his memory containing my words would be out of order. Brother Black was a Bible man. His love of truth and life molded by the precepts and principle of the Bible fit the language used by Paul. Wherever he was known he was loved. In all the years that I knew him I never heard any one speak of him except in a way of appreciation.

### "A FAITHFUL MINISTER"


Brother Black was not only a beloved brother he was also a faithful minister. He was faithful to the Book. The wisdom of men, the gimmicks and the gadgets that have become so popular with many in our day, never had any appeal to him. His sermons were filled with scripture. The lessons he learned from brother Gus Nichols about preaching were not in vain. Brother Black's sermons were not only scriptural they were simple and to the point. No one could hear him preach and miss the truth of his lessons. He never sought to impress people with his learning. He wanted men to see Christ and him crucified.

Brother Black was not only a faithful minister in that he preached the gospel, but also because he was an able defender of the faith. He knew how to contend for the faith once for all delivered unto the saints. Before his health failed he was among the best debaters in the church. He knew how to present the truth and expose error as well as any man I ever knew. He was always fair in discussions and never sought for anything except truth. While I lived in LaGrange, the elders asked him to represent the church in a debate with brother Irving Waters on the one cup and the class question. The truth never shined brighter nor did error ever suffer a greater defeat than in that debate. Even the local preacher in LaGrange, of brother Waters' persuasion, admitted to me the failure of brother Waters. Brother Black was always master of any situation. He never got excited or lost his cool. He knew how to be kind and yet firm in his stand for truth. I remember one of the things that happened in his debate with brother Waters. Brother Waters was trying to laugh off some of brother Black's arguments. In brother Black's next speech he said, "Brother Waters, your brethren invited you here to discuss the issues and I suggest that you do so, for I not only can deal with the proposition, I can take care of brother Waters if that becomes necessary!" In brother Waters' next speech he said to brother Black, "I brought my smile with me from Tennessee and I will carry it back." This happened in the second night of the discussion. The last night brother Waters was feeling the pressure of brother Black's arguments. In brother Black's last speech brother Waters looking as solemn as a judge was looking at the floor. Brother Black, with his dry humor, turned to brother Waters and said, "brother Waters where is that smile you were going to take back to Tennessee?" Brother Waters never cracked a smile and the audience got the point. The church will miss the power of his preaching and the wisdom of his advice.

### "A FELLOWSERVANT IN THE LORD"

It was my privilege to have known brother Black for more than forty years. I had the wonderful opportunity of working in the same city with him for thirteen years. He worked for the Sansom Avenue congregation for nearly twenty years and I was at East Gadsden for thirteen years. This gave me the opportunity of working closely with him. He was indeed a "fellobservant in the Lord." His influence was felt in every congregation in Gadsden. The relationship between the congregations of Gadsden during this time was the best of any place I have ever worked, and brother Black was responsible in a great degree for the unity between the churches. He was endowed with unusual wisdom. This wisdom was strengthened by the influence of truth in his life. Many congregations were blessed by his wisdom and judgment in helping them solve problems. I have often said that I would rather have his advice about how to deal with a difficult situation than any man I ever knew. I was never faced with a problem about which I was not willing to accept his wisdom and advice. His passing will leave a void in many ways, but none will be more evident than the loss of his wisdom in solving problems. I am glad that I can count him as a fellobservant in the Lord.

Brother Black's family will face a void in their lives. This will be especially true of sister Black. But as brother Black was no ordinary preacher, sister Black is not just an ordinary preacher's wife and Christian. Due to an automobile accident she was in the hospital and unable to attend the funeral. The day of the funeral she told some of the family she wanted to fix her face and hair lest someone come in and feel pity for her. I know her well enough to know that she will use this experience, as difficult as it is, to be a blessing to others who suffer along the way of life. As a friend of the family and one who had a deep appreciation for brother Black I express my deepest sympathy. — 309 Clermont Dr., Birmingham, Al. 35209.



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FROM  
**THE EDITOR**

**W. A. Black**



BOB DUNCAN

Elsewhere in this issue of *Words of Truth* you will find articles of tribute to W. A. Black by Franklin Camp and Curtis Dowdy. Both of these articles are excellent, and both of them pay fitting tribute to a great man. Our own personal remarks concerning brother Black have been withheld until we received the article by brother Camp, so as not to be repetitive.

We have personally known brother Black since our boyhood days in Jacksonville, Alabama. His was among the first of the names of gospel preachers I

learned as a boy; and his was among the most respected. One of my earliest memories of him is in connection with something he did to encourage a boy to grow and develop in Christian service. My family and I had occasion to worship one Sunday night with the Sansom Avenue church in Gadsden, Alabama where brother Black was preaching. I was in my teens, and was scared out of my wits when he announced to the congregation that I would lead the prayer that night. I don't know what kind of a job I did; but I do know what kind of an impression it made on me. The fact that I can remember it clearly after some thirty years points up that fact. Brother Black's confidence in me on that occasion has been a treasured memory down through the years. I know now what I did not know then, i.e., that one of the things that made brother Black great was his dedication to the encouragement of everything which would promote the spiritual welfare of an individual or a congregation.

In all my association with him down through the years this was always the case. Over the years he preached in meetings where I preached, both at Munford and at Adamsville. When the meetings were over I always felt that brother Black had done me a personal favor by coming, and that my life had been enriched by our association.

Brother Black's dedication to the encouragement of every good work could be readily seen in the way he attended gospel meetings in which others were preaching. In a day when some gospel preachers evidently feel it is a waste of time to attend gospel meetings, and when others are too busy to attend more than one service, it was not unusual for brother Black to be present, along with sister Black, at every service of a meeting except Wednesday night and Sunday. Those who preached in meetings within driving distance of Millport, Alabama could expect brother Black to be present.

Brother Black was also one with a great ability to help churches solve their problems. Like most other preachers, I am sometimes asked to assist congregations where brethren are at odds with each other, and where it seems there may be danger of a church split. Two or three times in recent years I have recommended that brethren in such a situation contact brother Black. In each case, he has taken the time to go and work with the brethren; and in each case he has met with some degree of success. In one case his coming definitely averted a split. In one case I know of (in which I had nothing to do with his going) he was successful in getting a group who had pulled out and started a new congregation to return to the original congregation. He had the ability to get brethren to see the evil of dividing the body of Christ.

When the history of the Lord's church in this generation has been written, W. A. Black's name will occupy a prominent place. We are confident that it already occupies a prominent place in the Lamb's Book of Life.

**Friendship**

EARLENE ROSE

*Greater love hath no man than this, that a man lay down his life for his friends.—John 15:13*

The friendship path may wander,  
But never does it end  
When trodden by endearing thoughts  
That reach from friend to friend.

1608 24th Street  
Northport, AL 35476

**Wells Without Water**

MIKE BARRETT

"These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved forever (II Peter 2:17).

The beloved apostle Peter has just completed a great message concerning seducers and false teachers. He describes their characteristics and also tells what is awaiting them. He says that such are "wells without water" with eternal darkness their reward.

It is difficult to imagine anything more useless than a well without water. But many had turned from the fountain of living waters, trying to drink from wells that were without the life-giving stream. They had forsaken God's fountain of truth, believing and teaching human traditions and doctrines of men (II Peter 2:14-16).

The Lord had promised that the fountain of life would be opened. Jesus said to the Samaritan woman, "Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be a well of water springing into everlasting life" (John 4:13-14). Later, on the great feast day in Jerusalem, Jesus cried, "If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water" (John 7:37-38).

Shortly thereafter the fountain of truth and life was opened unto all men. Peter set forth the terms of salvation on the first Pentecost after the ascension of Christ. Men asked what to do to be saved. Peter plainly told them to repent and be baptized, and three thousand faithful souls were added to the Lord's church (Acts 2:36-38). Thousands drank from the fount of life as the word was spread and in one generation covered the entire earth (Col. 1:23, Romans 10:18).

Many today are searching for the life-giving stream, but they too are searching in wells that are without water. They trust in wells that have been dug by human beings, forsaking the fountain opened by the Lord.

The well of subjective religion is a well that is without water. Personal feelings, emotions, and "religious" experiences cannot be true guides in

Christianity. As these people search for the life-giving stream, they fail to turn to the scriptures wherein it is revealed. They earnestly plead that the Holy Spirit works within the heart of a sinner in order that he might be saved. Yet, they turn from the very revelation of the Spirit delivered through inspired men (II Peter 1:20-21). The apostle Paul told the young preacher Timothy that from a child he had known the holy scriptures "which are able to make thee wise unto salvation" (II Timothy 3:15). Still, millions have forsaken the plain and simple gospel message for a "mourner's bench" religion. They search for the waters of life, but are trying to drink from a well without water.

The well of denominationalism is another dry well. Jesus said, "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men" (Matthew 15:9). Man-made churches founded on creeds, disciplines, and doctrines of men are drowning precious souls in a sea of perdition. They have forsaken the only true standard of authority and have established their own standards.

The nation of Israel in the long ago sought to reject God's standard of righteousness and authority and establish their own (Romans 10:1-3). The Israelites had great zeal, but not according to knowledge. Aware of these circumstances, Paul prayed that they would come to a knowledge of the truth and be saved.

The church of our Lord had a glorious beginning. But even in the first century men sought to depart from the truth. Paul told the elders of Ephesus: "For I know this, that after my departure shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things to draw away disciples after them" (Acts 20: 29, 30). Timothy was warned: "For the time will come when they will not endure sound doctrine..." (II Timothy 4:3). Then and now men despise sound doctrine and love religious error and the human churches it spawns. Doctrines of devils that include

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# How Shall We Approach The Scriptures?

People have always been misled by brilliant and charming personalities, and especially by those who misuse the Scriptures for their own purposes. This, above all, is why the system called Biblical Hermeneutics is so important.

Terry, in his classic work, said, "Hermeneutics is the science of interpretation.... This science assumes that there are diverse modes of thought and ambiguities of expression among men, and, accordingly, it aims to remove the supposable differences between a writer and his readers, so that the meaning of the one may be truly and accurately apprehended by the other" (Biblical Hermeneutics, Terry, p. 17). The Bible was written so that men could understand its meaning, and that happens when they are willing to possess an attitude of being open-minded and teachable. The apostle Peter wrote, "Knowing this first, that no prophecy of Scripture is of private interpretation. For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit" (II Peter 1:20, 21). Peter is affirming that since all prophecy came through the Holy Spirit, the best method for arriving at an understanding of prophecy is to let the Spirit also do the interpreting. This is the purest method of interpretation. The late Foy E. Wallace wrote, "The Jews believed their prophets, but these same Jews were mistaken about what their prophecies meant, and they were wrong in their application of the prophecies. The inspired men of the New Testament had to say to the Jews, 'This is that which was spoken by the prophets.' Dipping back into the Old Testament, and taking a certain prophecy, the New Testament writer would say to the Jew, 'this is that,' in which case 'that' was 'this' and THIS was THAT, when a New Testament writer so applied it" (God's Prophetic Word, Wallace pp. 63,64). In other words, we can be sure about the fulfillment of an Old Testament prophecy if a New Testament writer interprets it, but it is quite another matter for us to take unquestionably the interpretation of an uninspired man. If an inspired New Testament writer says, "This is that which was spoken by the prophets," then THAT'S THAT! However, if an uninspired man says, "This is that . . ." then watch out!

I do not believe false doctrines originate from men who open-mindedly examine the Word of God for understanding and faith. Men can understand the Bible alike. False doctrines rather result from an approach where men



CHARLES COOK

with preconceived theories read into the Scriptures what they already believe, or want to believe. It is obvious that some have dredged through the Bible for "proof-texts" which seemingly confirm their preconceived notions, and have not taken care to understand each passage in its own context or even taken the trouble to get the passage's surface meaning. With this kind of an approach a false prophet can teach almost anything he desires, and many do!

The science of Hermeneutics demands that every passage of Scripture be applied and used only in its context. "Any passage taken out of context is a mere pretext," uttered some wise old sage. Every honest student of the Bible must ask: "Who wrote this passage? When did he write it? What does it mean in its context?" With this disposition he is ready to receive correct answers about the meaning of God's Word.—P.O. Box 3049, Lihue, Hawaii 96766

## The Gospel Preacher

ALEXANDER CAMPBELL

EDITED BY RON HARPER

After what model does the gospel preacher fashion his discourse? Does he seek the model of his addresses in the schools of Grecian and Roman rhetoric? Tell it not in Gath! What! shall a gospel preacher place before him the masters of the schools of Pagan eloquence, polluted with all the idolatries and immoralities of two thousand years! To the priests of Pagan temples, or to the political demagogues of the "fierce democracy" of ancient Greece, shall the preacher of righteousness turn his eyes for the mould of an address to bring sinners back to God? It cannot be! Every sentiment which Christianity inspires revolts at such a thought.

Must he, then, look to the Alexandrian school, enriched with Egyptian speculations and the oriental philosophy, consecrated by the genius of an Ammonius or an Origen, to that sable mysticism which overshadowed East and West, and spread darkness over the world again? Can he find in any of the schools which reared and nurtured the fathers of the great apostasy, a guide to this efforts, a lamp to his feet, in presenting the light of life to a bewildered world? It is worse than absurd, if Experience that ablest teacher is to be heard at all.

Will the textuaries of the reformation, the sermons and homilies of those who have sucked the paps of the meretricious mother of that brood of abominations doomed to the vials of almighty wrath, become the masters in the Christian school, and direct the energies of those who would be the imitation of the promulgators of the ancient faith? Or must the gospel preacher be the copyist of those who, lured by some ecstasy, or smitten with some frenzy, imagine themselves uttering the inspirations of the Holy Spirit, when with all the vehemence of fanaticism, and incoherence of lunacy, they are only vociferating the hallucinations of a frantic imagination? Reason and Revelation forbid it.

Whether, then shall he devoted to the work of the Lord turn his eyes? Not to the schools filled with the formal, and cold, and speculative reasoners, who sit in the chair of Seneca and the frigid moralists. In a word, not to any other school than that founded and educated by him that taught as mortal never did. He that is consecrated to the Lord will spend his days and nights in musings upon the specimens of those great masters; he will learn every speech and catch the spirit of those whose artless heaven-directed eloquence broke down the obduracy and unbelief of Jew and Gentile, and leveled to the ground the ramparts in which a vain and deceitful philosophy had entrenched itself.

To aid such as are resolved to be the imitators of those first and best and most successful of

Christian preachers, we shall present an analysis of the few samples of their speeches recorded by Luke, and attempt to show that they are worthy of universal imitation. That they are alone sufficient for every purpose in addressing sinners, we will attempt to demonstrate from an examination of as many of them as will complete a model for every gospel preacher, whether Gentile or Jew.

### Peter's Pentecostian Speech

Let these preliminary matters, as previous to the analysis, be first maturely considered:-

1. The audience must always be regarded in its proper character before it is addressed, and before the propriety of an address on it can be correctly appreciated.

2. The object to be gained must always guide the speaker in the selection of his theme, and to this object all his thoughts and arrangements must be turned.

3. The theme proposed may sometimes be different from, and sometimes the same as, the object to be accomplished. But this the occasion of the discourse must always decide.

These things premised, we shall first consider the character of the audience addressed. Let it then be noted, that they were all Jews and proselytes to that religion: "devout Jews from every nation under heaven." They were intelligent in the law and prophets, expected a Messiah, held the traditions of the times, and are regarded by the speaker as acquiescing to the deeds of the rulers respecting Jesus the Nazarene. They were, it is to be presumed, the most devout part of the nation assembled from all quarters to celebrate the Pentecost.

Next the occasion of the speech. The excitement produced by the gift of tongues occasioned Peter to arise and address this immense throng. The question agitated by the audience at the time of his rising, was, "What does this mean?" To settle this question was the first object of the Apostle as preliminary to his grand design. His theme was the Holy Spirit; and his ultimate object was to prove that "God had made Jesus Lord and Christ."

### Analysis of the Discourse

1. An explanation of the miracle before them, and its meaning. In doing this, Joel's prophecy is adduced and applied to the gifts of the Spirit, visible and audible, of which the audience were witnesses.

2. A narrative of the life, miracles, death, and resurrection of Jesus, is next presented in order to give a proper direction to their minds as to the bearing of the miracle before them.

3. A concentration of the evidence in proof of his resurrection, from the prophecies of David and the living witnesses.

4. His exaltation to the right hand of God

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## Wells Without Water

Continued from page 2

liberalism, modernism, and anti-ism fulfill the warnings of the apostle.

Yet, there is a well that contains the living water. It is just as pure as when it was opened in Jerusalem. We can still believe the same Saviour, obey the same gospel, and be added to the same church, and in doing so receive the gift of living water (Acts 2:38-47).  
— 101 Lynn Avenue, Watertown, Tennessee 37184.

## A Tribute To My Hero

Every boy needs a hero! I had my share, from the mythical Robin Hood to the cowboys of the silver screen. But my real live hero stood in the pulpit every Sunday, while I was standing between my parents on the pew, or later as I sat down front to look up into his bright eyes so full of love. (I've been told that I helped him quote a few passages.)



CURTIS R. DOWDY

"Play-like" in childhood is a game that brings many hours of

pleasure and joy. One hour might have found me a Robin Hood and the next a Gene Autry, or one of the other cowboy stars of my day. Many times I stood on an old stump in the backyard of a boyhood friend preaching to him and the chickens. Guess who I was then?

One of my very best friends is a son of my hero. It was difficult then not to be just a little envious of that boy who lived right there in the house with my hero. But my joy was often complete when invited over for a meal with the opportunity to listen and talk with him.

I no longer "play-like," but I am a preacher of the gospel, as I have been for twenty years. Although I will never be the preacher my hero was, nevertheless, his example has

inspired me and several others to do the best we can to tell the old, old story. Hardly do I ever get into the pulpit that I don't look down into the eyes of a little boy and wonder who his hero is. Could it be me?

What a thrill last year to hear my hero preach again! After not hearing him for several years it was just like old times, and to have him acknowledge me as one of his "boys." I am saddened today because I learned of his departure, but rejoice that it was to be with the Lord.

Brother W. A. Black was deeply loved by those whose lives he touched. My wife and I were baptized at his hands, and we hold dear his memory. To his beloved wife and his entire family I dedicate this, A TRIBUTE TO MY HERO.—Obion, TN 38240

## The Gospel Preacher

Continued from page 3

proved by the descent of the Spirit and other prophecies of David.

5. The miracles and the prophecies are shown to give assurance that God has constituted Jesus both Lord and Messiah. Thus his grand object is gained. Conviction is produced, and he pauses for the effects, or is interrupted by another question.

The points introduced and touched with a master's hand in this discourse are numerous. That "the wonders and signs which God did by him." That the Jews had full opportunities of testing his miraculous displays, is affirmed from their being done "in the midst of them;" and that they were not ignorant of them is boldly asserted to their face. That Jesus being delivered into their power was in accordance with the counsels of God long ago promulgated; and was not as they supposed, because God cared not for him: that his resurrection was by the power of God and in proof of his righteousness: that he was now seated on the right hand of God, and, in consequence of a promise to that effect, he had received the Holy Spirit, which was now at his disposal: that his exaltation must terminate in the total abasement and destruction of his enemies. And, as the conclusion of the whole matter, "Let all the house of Israel know, as most certain and not to be gainsaid that God had exalted him in heaven whom they had judged and condemned as unworthy to live on earth." These are chief matters in this discourse, and show the point to which the eye of the speaker was from the first to the last word directed.

The argument of the discourse was irresistible. It is briefly this: All the gifts, and wonders, and signs of that day are ascribed to Jesus; and as the witnesses of his resurrection were the most large and distinguished participants of them, consequently their testimony is not to be rejected; and the amount of their testimony is, *that Jesus is made Lord and King*. Submission, or destruction from his presence, is the only alternative. To this point are the audience brought. Then from a thousand tongues the question resounds, "What shall we do?" It is answered, and new arguments and exhortations to obedience are presented. Remission of sin, and the enjoyment of the gift of the Spirit, as now in the hands of Jesus, are proposed to them that obey him. With many other words did he testify and exhort, saying, "Save yourselves from this untoward genera-

tion." Such was the discourse of the first gospel preacher under the new economy.

His manner was most conciliatory. "Men and brethren;" "Men of Israel, hear;" "Let me speak freely;" all was candid and benevolent—all was in the spirit of the message which he delivered—nothing wanting in gravity, dignity, firmness, uncompromising faithfulness, and the most condescending tenderness and compassion. It was all logic, reason, point, testimony, proof. There was no declamation, noise, tinselling, painting, and mincing in the set phrase of the rhetoricians of this world. No enthusiastic appeals to the passions. It was all addressed

to the understanding and the heart. The preacher forgot himself wholly in his subject. His master filled his eye, his head, and his heart. He saw, he heard, he felt nothing but the glory of the king in the salvation of his countrymen. That Jesus was the Messiah, the son of God, was never more convincingly preached; and never the truth told with more plainness, force, and persuasion.

The best commendation of the sermon, however, remains to be told. Three thousand souls gladly received the message, understood the argument, and were that same day immersed for the remission of their sins.

## Teaching The New Generation

A wise man once said, "A generation that fails to teach and to train the coming generation must bear its part of judgment for the failure of the succeeding generation." There is a great responsibility upon every member and, especially, the leaders of the church to see to it that the succeeding generation is properly taught.

Joshua is a good example of one who properly trained the new generation coming up. "And the people served Jehovah all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great work of Jehovah that he had wrought for Israel" (Judges 2:7). The Israelites served God well (for the most part) during the life of Joshua and during the life of those whom Joshua trained to be faithful. But the sad part is that those whom Joshua trained to serve God did themselves fail in the training of others. So, after Joshua died and after those died whom he trained, there came on the scene a



MICHAEL D. STONE

generation not trained and one that did not serve God.

I have often wondered how different Israelite history would have been if that one generation had done its work as faithfully as did Joshua. Perhaps some of the problems faced by the church would not be, if more planning, dedication and serious attention had been given to our Bible school programs in the local church. None of us are perfect and mistakes will be made from time to time. That the church can survive for generations in spite of mistakes is not denied. It is, however, affirmed that the mistake of failing to teach the coming generation is one from which there is no recovery.—321 Lynwell Drive, Orlando, Florida 32809.

**WORD of GOD**

As a dog returneth to his vomit, so a fool returneth to his folly.

Proverbs 26:11



# Words Of Tr.

(USPS 691-760)

"I am not mad, most noble Festus; but speak the Words of Truth and soberness."

— Acts 26:25

VOLUME 16

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## The Dignity of Ownership

The history of Israel as a nation, moving through the wilderness and finally to their own homeland, involves the search for DIGNITY. This explains in some measure the problem that exists today between the Palestinian and the Israeli; and, in my view, it will never be resolved until every man has his own fig tree to rest beneath the shade of.



CURTIS R. DOWDY

The history of man is tied in with a piece of property that one could call his own. The history of our nation is that of expansion. The move westward was motivated to a large degree by the desire of the "homesteader."

I can identify with the "American dream" of having a place to call one's own, although the Christian understands that it is not in ultimate sense. But let me tell you one of my own experiences in this regard.

As a boy I grew up in what was termed the "mill village." My parents worked for a textile corporation that not only owned the plant but the houses in which their workers lived. There were some advantages for the company in this arrangement, but few for the workers. However, it was eventually discovered that there were more advantages for the company in the long run in allowing the workers to own their own houses, among them being a sense of "belonging." This motivated a longer tenure on the part of the trained and skilled workers, more interest and incentive to produce, a certain amount of security, a great sense of belonging to the community. A new sense of dignity showed up almost immediately, as the "mill village" began to take on a new appearance. Houses were remodeled, yards were landscaped, garages built, and smiles showed up on the faces of families who lived there. Oh, I well remember the remodeling at our place.

The company allowed those who wished to

purchase the houses, in which some had lived for years, to have deducted a certain amount from their pay each week until the house was paid for. The houses were priced very reasonably to those who had worked and lived there for years. Need I say that very few did not wish to purchase. I shall never forget the feeling of elation at our house. But now on with the heart of the matter.

One of the last groups to hold out house ownership is churches of Christ. However, more and more elderships are seeing the advantages of a preacher's having the privilege of knowing the dignity of ownership. Therefore, I urge all elders and/or church leaders to read an article that appeared in the October 18, 1979 issue of the GOSPEL ADVOCATE. The article entitled, "The Housing Crisis: For Churches and/or Preachers," was written by P. D. Wilmeth, a most respected brother who is editor of VOICE OF FREEDOM. Allow me to quote liberally from that article:

"There is a crisis of enormous proportions facing many preachers and churches—housing. With real estate values skyrocketing and inflation rampant, many preachers who live in a church-owned house soberly realize there is the possibility of coming to the end of their active ministry without a place to live. Many retired preachers have experienced no house at the end of the road.

"More than one preacher who lives in a church-owned house has anxiously looked at his family and tried to come to grips with the stark realities of what would happen to them and where would they live if he died suddenly. It is but proper that the widow and family move out after a reasonable time because a new preacher will be moving in.

"A very definite advantage to a preacher's owning his own house rather than living in church-owned houses is found in the building equity, dignity of ownership and a sense of security. The burdens and blessings of home ownership should strengthen rather than weaken the ministry as the preacher identifies with other home-owners in his congregation.

"The debate on the desirability of a housing allowance as opposed to a church-home seems rather academic to the preacher facing retirement with no

house in which to live. A preacher's widow and family are not really interested in a debate that is too late to help them.

"Churches need to evaluate their plan of housing in regard to their preacher. Preachers need to kindly and humbly ask their churches to consider getting out of the housing business.

"The housing crisis facing preachers and churches can be solved with open, intelligent and prayerful consideration on the part of both the church and the preacher."

When the above article first appeared I took a little survey of the congregation here and asked other preachers to do the same. Here are the results of that survey: Of those who had read the article; 75 percent agreed fully, 5 percent disagreed, 10 percent agreed in part, and 10 percent were undecided. These figures, brethren, are most revealing and are worthy of prayerful consideration.

In recent days I have learned of several different arrangements that have allowed the preacher and his family to know the same dignity of ownership that characterizes the vast majority of the membership:

1. One congregation presented a deed to the preacher after his having worked with the church for 19 years. He had paid for it and the church understood that. It is highly significant that only a short time after this event the preacher died suddenly. Thank God the widow has a place to live.
2. Sell to the preacher at a price based on earlier pre-inflationary times and taking into account the years there as down payment, with a raise to cover the payments.
3. House sold at current rates and money divided between preachers who had and were living there, pro-rated by years of service, and a housing allowance provided.
4. Rent the house with proceeds being paid the preacher as a housing allowance.





## Words Of Truth

(USPS 691-760)

I am not mad most noble  
 but speak forth the Words of  
 Truth and soberness

— Acts 26:25

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## The Dignity of Ownership

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5. Turning the house into a home-care unit for homeless children and providing a housing allowance for the preacher.

There are, of course, any number of ways that it can be accomplished, but the thrust of this article is simply to ask brethren to consider giving to the preacher and his family the opportunity to know the dignity of ownership. I sincerely believe that the following excerpt from a recent bulletin speaks eloquently to this point: "For the past twenty-three years my family and I have lived in houses owned by the church. It's a new and pleasant experience for us to be home owners. We are grateful that the...congregation has helped make this opportunity possible."

The Federal Government has long sensed the need and has provided a tax break for ministers who are buying their house; now isn't it time brethren gave them the same break? — Obion, TN 38240

## Spring Is In My Garden

EARLENE ROSE

*For, low, the winter is past, the rain is over and gone; the flowers appear on the earth; and the time of birds is come, and the voice of the turtle is heard in our land. Song of Solomon 2:11, 12*

Come walk with me in my garden; I think spring is hiding there, And I always like to find her first, before she is noticed everywhere.

Step carefully, she may be hiding beneath a tawny blade of grass. Or she may lurk in the old Elm tree up where the branches pass Across a path of azure blue, just above the chimney top; Or she may be nestling in crocus bulbs that are just about to pop Into profusions of sunny yellow, or purples, and of whites; These are a few of the many antics in which young spring delights.

The birds all know her whereabouts, and their song a secret tells That she cannot stay hidden long, when her breath of Jasmine smells.

I know she is in the garden or on the wall where rose climb Because I find her in my garden every year about this time. — 1608 24th Street Northport, AL 35476



FROM

## THE EDITOR

## "Ramoth In Gilead Is Ours"

Ahab, Israel's infamous king, had defeated Benhadad, the king of Syria, and had made a covenant with him. According to the terms of this covenant, Ramoth in Gilead should have been turned back over to the nation of Israel, along with certain other cities (I Kings 20:34). It seems, however, that the king of Syria had not surrendered Ramoth as he had promised. It was according to the terms of this covenant that Ahab could



BOB DUNCAN

correctly say, "Know ye that Ramoth in Gilead is ours, and we be still, and take it not out of the hand of the king of Syria?" (I Kings 22:3). He knew that Ramoth rightly belonged to Israel, and would be theirs for the taking.

There are some things which are ours for the taking—things which God wants us to have and has placed within our reach, but which we can never possess until we choose to take them. But in some cases taking them requires strenuous work, great sacrifice, and a large measure of patience.

A good knowledge of the word of God is ours for the taking. How many times have you heard someone remark: "I wish I knew the Bible like brother or sister so-and-so"? Well, what one needs to realize is that brother or sister so-and-so was not born with a head full of Bible knowledge. It was gained rather by long hours and weeks and years of diligent study. It is true that some are gifted with brilliant minds; but as a rule the preacher who instructs you with well organized, Bible filled sermons is not a genius. He is merely one who knows the value of Bible knowledge and is making the sacrifices necessary to obtain it. A knowledge of the Bible is yours also for the taking.

Peace and unity in the local congregation is ours for

the taking. God never intended his people to be divided against each other (I Cor. 1:10; Phil. 1:27; Jno. 17:20, 21). Yet division and turmoil are so prevalent, even in the church of Christ. But it does not have to be that way. Peace and unity are ours, provided we are willing to put forth the effort and make the sacrifices that are necessary. Romans 14:19 makes it clear that in order to have peace, we must follow after the things which make for peace. It may mean making personal sacrifices for the benefit of others; it may mean not always getting our way in matters of opinion; and it will always mean submitting the will of the Lord. But peace is ours, if we will take it. In the local congregation matters of judgment are decided by the eldership. All others are to submit to its judgment (Hebrews 13:17).

Good influence in the world around us is ours for the taking. But we do not take it by conforming to the world (Romans 12:2), or by being friends of the world (James 4:4). Such only makes us the enemies of God. If we are to be the salt of the earth and the light of the world (Matthew 5:13, 14), we must maintain our separation from the evil that is in the world. Paul admonished: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you" (II Cor. 6:17). Would it be all right for your preacher to frequent the bars, even if he didn't drink? The race tracks and gambling casinos, even if he didn't gamble? The dances, even if he didn't dance? If you think it would be all wrong for your preacher to do such, then you must feel there is something about these things that would harm one's influence. Those who go to the dance, the bars, the casinos, the race tracks will do so at the sacrifice of their good influence.

A long list of things that are ours for the taking could be added. Perhaps these will suffice to stimulate further thinking. Remember that none of these things that are worthwhile will just fall into our laps. Most of them come only to those who realize their value, and then patiently toil and sacrifice to bring them about.

## A Desire To Give

RICK RICKARD

"With the price of gold and silver being what they are the value really adds up. A single item that may have been lingering for years in your closet or jewelry box, when combined with other such contributions, gives quite a boost to the drive. So bring that miscellaneous silver knife in. It will help a lot."

The above quotation is an appeal for, obviously, money. ("Oh no! Not again!") But, from where does the quotation come? Is it an appeal from a missionary in a difficult area who desperately needs help to keep his work alive? Was it written by a preacher in a local bulletin ("how dare he suggest selling our valuables!")? Is it perhaps a local preacher pleading with the membership to help overcome a deficit through sacrifice? Has it come from a heart that desires to gain support for people in some underprivileged area who are starving and whose helplessly diseased children are dying? No, it is none of these. The appeal is from the February 2 issue of *Daily World*, the voice of the U.S. Communist party.

The very place that an appeal like this one should be made is in brotherhood publications and from the pulpits of the land. From every corner should come the cry, "Give! Sell if necessary, but give so that

others may hear and live!" Our ears listen, straining to hear these words of dedication, but the cry is not sounded. Why? Worldliness. Everywhere people are more in love with things than with the gospel of God. Recently, a missionary approached a church and asked for an opportunity to discuss with them his work. His request was refused. "You only want money!" they said. Did the communists who read the *Daily World* throw the paper down and say, "they only want money!" Doubtful, isn't it? These brethren, though, merely reflect the attitude that so many in the church maintain but seldom ever speak. Sadly, an appeal like that made by these communists would probably cost some good preacher his job or some group of godly elders the harmony they so desire to maintain in the church. Most Christians just simply do not know the degree of dedication that the communists know. Too many give nothing at all and more give too little. We should hang our heads in shame.

All right-thinking people hate communism. We want to see its advances stopped. Communism, though, is merely another name for sin. Washington

Continued on page 3

# A Desire To Give

Continued from page 2

will never be powerful enough to stop sin. Only the gospel can. How much do we hate sin? How much do we love the Lord? The church is the guardian of the most powerful force ever known to man—the gospel of Almighty God. And, yes, it takes money to send it into the world. Missionaries still must pay for their transportation, food, clothing, supplies, and other needs. Bibles cost money. Why are we allowing the communists to outdo us? Is the gospel any less powerful than it was in the first century? Where is our zeal? Where is our dedication? Shall we stand before God in judgment and say, "I just couldn't give! I had to pay for the boat, the cars, the house, and the clothes; I thought someone else would do it!"? Materialism is no excuse for failure.

Every Christian who reads this appeal on behalf of the godless doctrine of communism should be saddened because their zeal and dedication once characterized God's people. "And they came, everyone whose heart stirred him up, and everyone whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments. And they came, both men and women, as many as were willing hearted, and brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man that offered, offered an offering of gold to the Lord" (Exodus 35:21, 22). "And all that believed were together, and had all things common; And sold their possessions and goods and parted

them to all men, as every man had need" (Acts 2:44, 45). "Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet" (Acts 4:34, 35).

We need to reevaluate our course and get serious about the gospel. If we would, we could send the gospel into every part of the world in 1980. What can you do? With the price of gold and silver being what they are, the value really adds up. A single item that may have been lingering for years in your closet or jewelry box, when combined with other such contributions, really gives quite a boost to the drive. So bring that silver knife in. It will help a lot. — 4207 Adamsville Pkway. Adamsville, Al. 35005.

## The Righteous Judgment of God

(No. 1)

"Or despisest thou the riches of his goodness and forbearance and longsuffering, not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up for thyself wrath in the day of wrath and revelation of the RIGHTEOUS JUDGMENT OF GOD; who will render to every man according to his works" (Rom. 2:4-6). Jehovah God knows no other way



VIRGIL BRADFORD

to judge except to judge righteously, and that not by the standards of men but by his own rule of right and wrong. When Abraham was pleading for the wicked city of Sodom he asked rhetorically, "Shall not the Judge of all the earth do right?" (Gen. 18:25). In one of the majestic scenes of the visions of Patmos John heard "as it were a great voice of a great multitude in heaven, saying, Hallelujah; Salvation and glory, and power, belong to our God: for true and righteous are his judgments" (Rev. 19:1f).

### WHAT THE JUDGMENT IS NOT

Some have made a futile effort to bypass the judgment and the teaching of God's word in reference to it by saying "the saved are saved and the lost are lost" so why the judgment? The fact of the righteous judgment of God is certain, as dependable as God himself. But the judgment of the last day is not to determine who is lost and who is saved. And since "it is appointed unto men once to die, and after this cometh judgment" it is but wishful thinking that there will be an opportunity after this life to turn to the Lord and be saved. Neither will the judgment be a balance in which we are weighed to determine whether we have been 51 percent, as it were, on the side of good or of evil with the greater figure determining our destiny. (Details later on what the judgment is according to the Scriptures.)

### WHO WILL BE JUDGED?

Do we really believe that there will be a "day in which he will judge the world in righteousness by the man (Jesus) whom he hath ordained: whereof he hath given assurance to all men, in that he hath raised him from the dead" (Ac. 17:30ff)??? The absolute certainty of the judgment, therefore, is in the grand fact that our Lord Jesus was raised from the dead to die no more (Cf. Rom. 6:9).

JUDGMENT OF NATIONS: "But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory: and

before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats" (Matt. 25:31f). But let us look further:

JUDGMENT OF CITIES: "Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not. Woe unto thee, Chorazin! Woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes. But I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgment than for you" (Matt. 11:20ff). Incidentally, here we find in this scathing denunciation of those unbelieving cities that there are indeed degrees of punishment based on ability and opportunity. Otherwise, what meaning could there be in the words "more tolerable" for one than for the other? Or, what of the "many stripes" and the "few stripes" of Luke 12:46ff if "hell is hell" as some are wont to say, and all will be rewarded or punished without consideration for opportunities to know and obey the truth? As you read these lines and think of your own opportunities to know from your own Bible what the will of the Lord is, it should cause you to thank God for the sacred Book of books and be diligent in your efforts to obtain the prize more precious than gold that perishes.

JUDGMENT OF CONGREGATIONS AND FAMILIES: Corinth serves as an example of a whole congregation woefully divided and engaging in sins of many kinds (Book of First Corinthians). And to the church in Ephesus who had left its first love the Lord said, "Repent, or else I will come to thee and remove thy candlestick out of its place, except thou repent" (Rev. 2:5).

According to the very nature of things as they exist whole families are included in these nations, cities and churches. But in the final analysis of things the I-N-D-I-V-I-D-U-A-L must stand in the presence of the Great Judge in that day. We all live in families, cities and nations, but think not that you can be hidden in the crowd in Judgment as you might in the crowded market place or football stadium. Note: "But thou, why dost thou judge thy brother? or thou again, why dost thou set at naught thy brother? for we must all stand before the judgment-seat of God. For it is written, As I live, saith the Lord, to me every knee shall bow, and every tongue shall confess to God. So then EACH ONE OF US SHALL GIVE ACCOUNT OF HIMSELF to God" (Rom. 14:10-12). There are some 220,000,000 people in this nation alone, but not one can possibly call upon another to answer the summons before the Judge "in that day."

Consider the parable of the talents (Matthew 25). Three men are given a total of eight talents and charged to put them to work. The one with five

brought other five. He who had two brought other two. The man with one brought one—no effort put forth to keep the charge from his lord. They three brought a total of fifteen talents. The gentleman with one who had buried his talents might have said, "Lord, look what we have done." But in the Judgment it is evident that "we" will not lean upon another for support; no credit shall be granted to the faithless, disobedient man. Rather, to him the Lord says, "Thou wicked and slothful servant." He might have asked, "What have I done?" And the answer would be, "NOTHING." Each man must give account of himself unto God.

"Therefore we ought to give the more earnest heed to the things that were heard, lest haply we drift away from them. For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape IF WE NEGLECT so great a salvation?" (Heb. 2:1-3). — 103 Green Valley Blvd. Franklin, Tenn. 37064

## Will A Hawk

## Follow A King?

Brother Bobby Duncan, editor of the *Words of Truth*, approached me at the Freed-Hardeman College lectureship and told me some had written him asking if I were going over to the King position. My reply is, No!

In the January, 1979 issue of *Studies In Bible Prophecy*, brother Charles Geiser, editor, entered an article by me on "Armageddon." It was continued in a following issue. Brother Geiser asked my permission to rerun this article which first appeared in the *Firm Foundation* in 1976. I consented, telling him that it was not copyrighted and therefore anyone could reprint it with or without my permission. My only objection to the printing of the article was that I thought the material brother Geiser had also contained a note which stated the article was my view and was not the last word on the subject. Perhaps he



RAY HAWK

Continued on page 4

# Will A Hawk Follow A King?

Continued from page 3

did not have this footnote and this is the reason it did not appear in the article when printed by brother Geiser. The printing of the article in no way meant that I agreed with the system of eschatology taught by brethren King and Geiser.

In the May, 1979 issue of *Studies In Bible Prophecy*, brother Geiser had an article on page 4 entitled, " 'Defender' Defends *What On Date Of Revelation?*" In this article, the impression was left that I moved to Tennessee because I believed the book of Revelation was written before A.D. 70 and those I left behind did not. I wrote to brother Geiser and in the July, 1979 issue, he corrected this implication on page 2.

I have some beliefs, based upon my study of the Bible, that are parallel or identical to brother King. However, I have some beliefs, based upon my study

of the Bible, that are identical to Billy Graham. I do not believe completely as does Billy Graham or Max R. King even though we have some points that are alike.

Brother Geiser and I have carried on correspondence since 1976 on these matters. In fact, I am still asking brother Geiser questions which he has promised to answer later in an edition(s) of his paper. I believe he is an honorable man and will do so.

I have taken the view of Revelation that I have, not because of any studies I have done from Max King's book, but rather from a study of Foy E. Wallace's book on Revelation! This began when I was preparing for a debate with a Pentecostal preacher in 1973. Although I have Max King's book, *The Spirit Of Prophecy*, I have never read more than the first two chapters in it. I have corresponded with brother King,

asking him questions concerning his view. Frankly, I find it hard to understand his answers, much less understand his view of I Thessalonians and I Corinthians 15.

Brother King, from what I can understand of his position, believes the New Testament has been completely fulfilled and that no passage refers to any event after A.D. 70. I cannot agree with this position. My disagreement does not make me right and brother King wrong. Nor does it make him right and me wrong. The Bible will do that!

I appreciate brother Duncan's giving me this opportunity to express myself relative to this point. If any brother reads an article I have written and has any questions concerning what I have said, please write to me and I will do my best to reply. — 1461 East Chester Jackson, Tennessee 38301.

## Crucify The Flesh

Paul was never a reprobate. To the Jewish counsel Paul said, "Brethren, I have lived before God in all good conscience until this day" (Acts 23:1). He had learned that the law of Moses was abolished. Becoming a believer in Christ on the road to Damascus he was, being blind, led to the city. After three days, God sent Ananias to tell him what to do to be saved (Acts 16:3-22). The proof that he responded is found in Rom. 6:4. He includes himself among the obedient. "We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life."

On the road to Damascus, he was a persecuter.



W. EDWIN KEARLEY

Arising from baptism he immediately began preaching that which he had sought to destroy and became the persecuted (Acts 9:20-25).

His dedication was complete. His interest was much, much deeper than just being part of a social society. He describes Christ as "Our Life" (Col. 3:4). He said, "Christ shall be magnified in my body whether by life or by death. For me to live is Christ, and to die is gain" (Phil. 1:20-21). His life was spent in spreading the message of salvation and strengthening the churches.

Through his writings he teaches all Christians to have that same dedication. To the church at Colossae he said, "Put on therefore, as God's elect, holy and beloved, a heart of compassion, kindness, lowliness, meekness, longsuffering; forbearing one another and forgiving each other, if any man have a complaint against any; even as the Lord forgave you, so also do ye; and above all things put on love, which is the bond of perfectness. And let the peace of Christ rule in your hearts, to which also ye were called in one body; and be ye thankful" (Col. 3:12-15).

The apostle Paul taught, "Be ye imitators of me, even as I also am of Christ" (I Cor. 11:1). He was

willing to hazard his life to carry the soul saving message to his fellowman (I Cor. 11:23-28).

We as Christians are to be "ready unto every good work" (Titus 3:1). Too often many are ready to do a good work if the idea was mine or if it is done my way. Too many are like the little boy who owns the ball and bat and controls the game with the threat of taking his ball and bat and going home. The work of the church is a cooperative enterprise. Individualism must disappear if we are to succeed. It is essential that we accept leadership.

Much of the lack of oneness in the church is caused by a divided allegiance. God never accepted such an attitude. Jesus said, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon" (Matt. 6:24). Dancing, social drinking, and worldliness in general is serving mammon. One who wants to be a faithful Christian will cease and renounce worldliness and give his allegiance to Christ.

We need people who will imitate Paul as he imitated Christ. Will you be one who will follow this example? — Rt. 4 Box 3A Buena Vista, Ga. 31803.

## You Are Too Close To My Price!

The most effective way to rise above sin is to stay away from temptation. Paul gives this wise, yet all too often unheeded, advice: "Abstain from all appearance of evil" (I Thessalonians 5:22). While it is wise to abstain from evil, it is wiser to abstain from the very appearance of evil. Perhaps the following story will illustrate this inspired principle.

During the Civil war it was illegal to trade and transport certain commodities. In spite

of the law, many unscrupulous opportunists would buy goods in the South, smuggle them aboard riverboats, and take them north to be sold for huge profits. One such opportunist approached a certain Mississippi riverboat and offered the captain \$100 to transport his goods.



DALTON KEY

The captain declined because it was against the law. The merchant quickly upped his offer to \$500. The captain stood his ground and refused. The merchant continued increasing his offer until it reached \$3,000, which was an enormous amount of money in those times. At that point the captain drew his pistol, pointed at the man and said, "Sir, get off my ship! You are coming too close to my price!"

The riverboat captain finally won over temptation by completely removing himself from it. Often, the best way to win over temptation is

to run from it. When Potiphar's wife seduced young Joseph to commit adultery with her, Joseph did not hesitate; he fled! (Genesis 39:10-12). He would not permit himself to tarry in the midst of temptation. Inspiration admonishes, "Flee fornication" (I Corinthians 6:18). Again, "Flee also youthful lusts" (II Timothy 2:22).

We must not see how close we can get to sin without sinning; we must stay as far away from sin as is humanly possible.—Box 126, Aurora, MO 65605

### WORD of GOD

Praise ye the Lord.  
Praise ye the name of the Lord; praise him, O ye servants of the Lord.

Ye that stand in the house of the Lord, in the courts of the house of our God,

Praise the Lord; for the Lord is good: sing praises unto his name;

for it is pleasant.

For the Lord hath chosen Jacob unto himself, and Is'ra-el for his peculiar treasure.

For I know that the Lord is great, and that our Lord is above all gods.

Whatsoever the Lord

pleased, that did he in heaven, and in earth, in the seas, and all deep places.

He causeth the vapors to ascend from the ends of the earth; he maketh lightnings for the rain; he bringeth the wind out of his treasures.

Psalm 135:1-7





# Words of Truth

(USPS 691-760)

"I am not mad, most noble Festus; but speak forth the Words of Truth and soberness."

— Acts 26:25

VOLUME 16

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NUMBER 16

## The Christian Race

JIMMY R. VEST

The 1980 Winter Olympic Games held at Lake Placid, New York attracted worldwide attention and had a tremendous impact in the United States. The games started 2700 years ago in Elis, Greece and every four years the Olympic Flame, a symbol of peace and friendship, is brought from Elis to the host nation. The official flag, is white with five colors made of interlocking rings of blue, yellow, black, green and red. The colors were selected because one color appears in the flag of every nation and the rings are locked together representing the sporting friendship of the peoples of the world. The official motto of Olympics is "swifter, higher, stronger." There is an international olympic committee who sets the rules for the games and each participant must abide by the rules.

The apostle Paul was familiar with the games during the first century and he writes, "Know ye not that they that run in a race run all, but one receiveth the prize? Even so run; that ye may attain. And every man that striveth in the games exerciseth self-control in all things. Now they do it to receive a corruptible crown; but we an incorruptible. I therefore so run, as not uncertainly; so fight I, as not beating the air: but I buffet my body, and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected" (I Cor. 9:24-27).

There are a number of ways that the Christian life may be compared to a race. First, in the olympics there is the striving for the prize which is a gold medal awarded to the racer who finishes first. The Christian's reward is more precious than gold. Paul expresses it in these words: "I press on toward the goal unto the prize of the high calling of God in Christ Jesus" (Phil. 3:14). He also says, "I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only, but also to all them that have loved his appearing" (II Tim. 4:7,8). The apostle Paul had a goal, "the crown of righteousness," and this reward is eternal, incorruptible, and the participant will enjoy it forever.

Second, preparation must be made in order to win

the gold medals. Eric Heiden disciplined himself and won five gold medals in speed skating. A small part of his training involved running ten miles a day with occasional 100 mile bike rides. But no American man has ever won a gold medal in skiing. American skiers have access to equipment and technicians as good as any in the world. Says Team Director Bill Marolt: "We have no excuses any more. What we don't have are enough good athletes who are willing to do the hard work it takes to become a champion. But we've got a few, and they're the match of any skiers in the world" (Time Magazine, Feb. 11, 1980, page 81). One only needs to read a few passages in the Bible to see what Paul did in the race that he ran for the Lord. He disciplined himself in order to keep his life in harmony with the Lord's will.

Third, in order to win, the competitors must run according to the rules of the International Committee. Paul commented on the necessity of running according to the rules: "And if also a man contend in the games, he is not crowned, except he have contended lawfully" (II Tim. 2:5). One is disqualified if he runs on the wrong track, yet in the religious world multitudes have picked the "track of their choice" and are running according to their own rules.

Fourth, the runners are encouraged by their respective coaches to lay aside the things that would hinder them from winning the race. Every athlete needs to eat the proper food, get adequate rest, and exercise properly in order to do his best. Excess weight will hinder the runner. There are things which weigh down the Christian in his race, and the Hebrew writer says, "Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and perfecter of our faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God" (Heb. 12:1,2). Paul admonishes us to put off or "put to death therefore your members which are upon the earth: fornication, uncleanness, passion, evil desire,

and covetousness, which is idolatry; for which things' sake cometh the wrath of God upon the sons of disobedience: wherein ye also once walked, when ye lived in these things; but now do ye also put them all away: anger, wrath, malice, railing, shameful speaking out of your mouth: lie not one to another: seeing that ye have put off the old man with his doings" (Col. 3:5-9). Obviously these weights of sin will burden us down and keep us from achieving the "Crown of Righteousness" which we desire. On the other hand there are those positive things which we must put on in order to be acceptable, as Paul admonishes: "Put on therefore, as God's elect, holy and beloved, a heart of compassion, kindness, lowliness, meekness, longsuffering; for bearing one another, and forgiving each other, if any man have a complaint against any; even as the Lord forgave you, so also do ye: and above all things put on love, which is the bond of perfectness" (Col. 3:12-14). If we start complaining about the apparel, what it is costing us, and what we have to give up, we will more than likely quit before the race is over. Jeremiah was complaining to God about how the wicked were prospering and God answered him: "If thou hast run with the footmen and they have wearied thee, then how canst thou contend with horses? and though in a land of peace thou art secure, yet how wilt thou do in the pride of the Jordan" (Jer. 12:5)? In other words, "Jeremiah, you are too easily discouraged." Our preparation must be adequate to contend with the best the devil has to offer.

Last of all there is the home stretch, and we like Paul must finish the course by being faithful until death (II Tim. 4:6-8). Isaiah talked about those who run the Christian race: "But they that wait for Jehovah shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk and not faint" (Isa. 40:31). What kind of race are you running, brother? In the olympic games there is only one gold medal winner to each event, but in the Christian race each Christian may be a winner and receive the prize. — 131 West Oak Hill Drive Florence, Alabama 35630.



## Words Of Truth

(USPS 691 760)

I am not made, most noble Jesus, but speak forth the Words of Truth and soberness.

— Acts 16:25

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## Saved Or Lost

IRA JOHNSON

When Christ was raised from the dead, he appeared to the apostles, whom he had chosen (Matt. 28:18-20). In verse 18 Jesus declares that all power in heaven and in earth had been given unto Him. Mark's record of the great commission, says, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; he that believeth not shall be damned" (Mk. 16:15-16). Luke's record of this same commission, states, "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem" (Lk. 24:46-47).

After having given these instructions, Jesus ascended to heaven to be with the Father. Christ now has all authority in heaven and in earth. Before His ascension Jesus had told his apostles that the Holy Ghost would come and guide them into all truth (Jno. 16:7-13). This promise was fulfilled on the first Pentecost after Jesus' resurrection. From that time the apostles began to preach the gospel of Christ to all nations. Every person who became a child of God heard and obeyed the same instructions as those given in Matthew 28:18-20, Mark 16:15-16, and Luke 24:46-47.

This is God's divine pattern in conversion. "What must I do To be saved?" The answer is found in Matthew 28:18-20, Mark 16:15-16, and Luke 24:46-47. What is the answer? Read closely: Believe, repent, baptized, saved. In the book of Acts the question, "what must I do to be saved?" in slightly different words, is asked three times.

We shall note: In Acts 2:36-38, the question was: "Men and brethren, what shall we do?" The answer, believe, repent, baptized, saved. In Acts 9:6, Saul asked, "Lord, what wilt thou have me to do?" The answer, believe, repent, baptized, saved (Acts 9:6; 22:16; Rom. 6:3-4). In Acts 16:30-34, the question was asked, "Sirs, what must I do to be saved?" Again the answer: believe, repent, baptized, saved.

Now we can see that in man's obedience to the facts of the gospel (I Cor. 15:1-4), faith, repentance and baptism all work together in bringing about man's salvation. In John 8:28-29, Jesus declared: "When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my

Continued on page 3



FROM  
**THE EDITOR**

## Goodness Like A Morning Cloud

At first glance the title of this article may look like a compliment paid to one because of his excellent goodness. But please rest assured that when God, through the prophet Hosea, used this kind of language he did not intend it to be complimentary. "O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away" (Hosea 6:4).

These are words of mourning because of the sad fact that the goodness of both Israel and Judah was so short lived. As the cloud might appear over the drought stricken land and give hope of rain, but then vanish without giving hope's fruition, so the brief periods of reform and goodness characteristic of God's people in the Old Testament were a tragic disappointment as they disappeared so quickly.

But has it not always been so, that the goodness of some, though ever so bright and promising at first, soon passes like the morning cloud, and vanishes like the early morning dew? Such has been characteristic of so many who have obeyed the gospel of Christ and have shown such promise for a time. But, alas, their zeal soon waxes cold and their enthusiasm wanes. Before you know it, they are no longer to be found among the activities of God's people.

What is true of individuals in this case is also true of congregations. Most of us have observed certain congregations of the Lord's people which for a time would adhere strictly to the precepts of God's word, both moral and doctrinal. Regardless of the positions occupied by their religious neighbors, the world around them, or even their sister congregations, they continued faithfully to hold up the banner of the Lord. What a commendable thing! But for many such congregations such fidelity was like a morning cloud, and has vanished away so quickly. They have become disenchanted with the idea of eternal vigilance, have tired of their ongoing battle against sin and Satan, and have capitulated to the enemy. A congregation's glorious past does not guarantee its future welfare or success. What happened to the church at Jerusalem? At Corinth? At Rome?

But what may be said of individuals and of congregations might also be said of such things as gospel radio and television programs and/or periodicals in which the gospel of Christ is taught. Some of them have started with such great promise and for a time accomplished so much good; but their goodness, in some cases, was as a morning cloud. Instead of continuing in faithfulness to declare in a distinctive manner the Jerusalem gospel, they have begun to send forth uncertain sounds. And even when they teach the truth, it seems that a calculated effort is made to couch it in language that would hide its distinctive nature from the untaught.

Christian schools, from elementary to college levels, have also been known to have a goodness like the morning cloud. Some which for a time maintained a degree of excellence in the training of students, not only in the three R's, but also in Biblical truth, have now ceased so to do. Some of them have bowed before the shrine of academic excellence; others have

sacrificed their principles of truth and righteousness upon the altar of popularity; and still others have been bought out by the almighty dollar.

We realize that in this article we have only talked about the problem; we have offered no solution. We believe, however, that a proper recognition of the problem should be helpful in effecting the solution. We must recognize the danger of allowing our good works to be only temporary. We must be made to realize the fact that success in anything is measured, not so much by how we begin, but by how we finish. And we must never forget that the Bible is the standard by which everything we do to glorify God's name must be regulated, both now and always.

## Are You A Christian?

BY W. A. HOLLEY

If you are not a Christian, you need to be one. All accountable people who are not Christians are sinners and are therefore lost (Rom. 3:23; 6:23; Lk. 17:10). God so loved the world that He gave Jesus Christ to die on the cruel cross that you might have the right to become a Christian.

Thus if you are not a Christian, it is not the fault of God or of Christ. God is not willing that any should perish, and Jesus came to seek and save the lost (II Pet. 3:9; Mat. 19:11).

Furthermore, God sent the Holy Spirit upon certain chosen men that the truth of God might be made known to all people (Jno. 14:26; 16:7-13; Acts 2:1-4). The apostles, therefore, spake "as the Spirit gave them utterance." The truth which they received was written in a book, the Holy Bible, so that when we read it we may understand God's will to suffering humanity (Eph. 3:3-6; 5:17; Jno. 20:30-31; II Tim. 3:15-17; II Pet. 1:3). God's divine revelation of truth is written in simple language which can be understood by any person of average intelligence.

Hence, if you are not a Christian, it is not the fault of the Holy Spirit nor of the Sacred Oracles.

If you are not a Christian, it could be your own fault. You may have chosen to live in rebellion to God's will; you may have decided to follow unsafe teachers. Or you may have obeyed the doctrines and commandments of men which cannot make Christians (Mat. 15:9; Mk. 7:5-13). If you are not a Christian it is the fault of the devil. This evil spirit makes it his business to blind, deceive, and to lead astray great multitudes of people (Jas. 4:7-8; I Pet. 5:8; II Cor. 2:11; Lk. 8:12). "But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (I Cor. 4:3-4).

If you would become a Christian, Believe on the name of the Lord (Acts 10:43), repent of your sins (Acts 17:30-31), confess the name of Jesus before men (Acts 8:37), and be baptized in the name of Jesus Christ for remission of sins (Acts 2:36-38).

When one becomes a Christian has he done all that God demands of him? By no means! One has just begun to live for Jesus. He must keep on walking in the light so that the blood of Christ can keep on cleansing him from sin (I Jno. 1:6-7; Rev. 2:10). He must add the Christian graces so as to make his calling and election sure (II Pet. 1:5-11). — P.O. Bx 274, Parrish, Alabama 35580.

# The Righteous Judgment Of God

(No. 2)

It seems rather strange that men receive the abundant blessings of God day by day and entertain the idea of eternal life and yet deny the fact of the "righteous judgment of God" which will bring punishment for unbelief and disobedience as well as eternal life for those who "walk by faith."



VIRGIL BRADFORD

The Judgment is not to determine who is saved or lost; not a balance of good against evil; and not a second chance beyond this life. Every responsible individual must appear before the judgment seat of Christ and receive the things done in the body, whether good or bad. No one can be justified now or then by the faith or works of another.

**WHY THE JUDGMENT: FOR WHAT:** We are all going to confess the greatest truth of the faith, or gospel, when we stand before the Judge in that day, as it is written: "As I live, saith the Lord, to me every knee shall bow, and every tongue shall confess to God" (Rom. 14:11). A fuller statement is this: "Wherefore also God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus EVERY KNEE should bow...and EVERY TONGUE SHOULD CONFESS THAT JESUS CHRIST IS LORD to the glory of God the Father" (Phil. 2:8-11). Do you find yourself in this, or do you turn away from the truth relative to such matters? Think of the countless numbers of people who have never really made Christ the Lord of their lives, who have lived in their own sinful ways, rejecting the teaching of the Lord of glory!

Instead of making a sincere and continuous effort to know the truth and faithfully practice the same many are there who fit themselves into the situation described by Jesus at the close of the Sermon on The Mount: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. Many will say to me in that day, Lord, Lord, did we not prophesy in thy name, and by thy name cast out demons, and by thy name do many mighty works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matt. 7:21ff). The Lord then throws more light on this subject in comparing you and me either to the wise who build on the solid rock of truth or the foolish who build on the shifting sands of destruction.

No doubt some will object that none of us lives a perfectly sinless life, and this is true. However, there is a vast difference in the state of a man's heart who puts his trust in the Lord and shows the same by sincere study, faithful worship and self discipline that conforms his life to the likeness of Christ, and the man who does not put forth the effort.

Much time and space in the Scriptures are given to our works and our words. All such will determine our destiny. "For we must all be made manifest before the judgment-seat of Christ; that each one may receive the things done in the body, according to what he hath done, whether it be good or bad" (II Cor. 5:10). "The good man out of his good treasure bringeth forth good things: and the evil man out of his evil treasure bringeth forth evil things. And I say unto you, that every idle word that men shall speak, they will give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words shalt thou be condemned" (Matt. 12:35-37). An "idle word" is not something in the way of light, clean humor or fun, but a "non-working" word; one that is

on the side of evil and not good.

Concerning those who lived before the great flood in the days of Noah; it is written (Noah and his family being the exceptions), "every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5). It seems that this was total depravity, by habit, not by birth. Without doubt many of you will say, "I cannot avoid having evil thoughts arise in my mind." Well, I can't either. But let me tell you what I can do, and what you can do, if you will; you can follow the divine admonition found in Paul's writing and overcome. "The weapons of our warfare are not of the flesh, but mighty before God to the casting down of strongholds, casting down imaginations, and every high thing that is exalted against the knowledge of God, AND BRINGING EVERY THOUGHT INTO CAPTIVITY to the obedience of Christ" (II Cor. 10:3-5). We can take charge of our thoughts if we have the will to do so. As Christians we can ask help of God and forgiveness. And God, who knows the heart, will do as he has promised.

On the negative side of judgment procedures we have this searching question: "How shall we escape if we NEGLECT so great a salvation?" (Read Hebrews 2:1-4). Here we see this rhetorical question based on the fact that "every transgression and disobedience received a just recompense of reward." Let us also keep in mind that "God is no respecter of persons," which fact we could easily overlook in our failure to see ourselves as God sees us.

Though "church attendance" is far from being the sum total of the Christian's responsibility, absentism

is yet a first sign of growing cold and eventually reaching a state of total apostasy. Relative to the caution not to forsake the assembling of ourselves together (Hebrews 10:25), the inspired record has this: "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more a sacrifice for sins, but a certain fearful expectation of judgment and fierceness of fire which shall devour the adversaries" (Heb. 10:26ff). The church of Christ is the "body of Christ" and as certainly as we separate ourselves from the body we also separate ourselves from the Head of the body, Jesus Christ (Eph. 1:22ff; 5:23, etc.). And everything we could say about God's righteous judgment must be considered in the light of the truth that **GOD'S WORD IS THE STANDARD OF JUDGMENT** (Jn. 12:48; Rev. 20:11ff).

## CHRIST THE JUDGE

"God will bring every work into judgment" (Eccl. 12:13ff) but in this age in which Jesus Christ has been given all authority in heaven and on earth, **HE IS THE APPOINTED JUDGE** (Ac. 17:31). He "shall judge the living and the dead by his appearing..." (II Tim. 4:1-2). The judgment shall be in righteousness, eternal blessing for the faithful ones; eternal punishment for those who are otherwise (Cf. Matt. 25:31ff).

Regardless of your past, if you will "harden not your heart," repent and obey the teaching of God's eternal word, surely the tender mercies of God will be your's through Jesus Christ our Saviour. — Rt. 9 Franklin, Tenn. 37064.

## Saved Or Lost

Continued from page 2

Father hath taught me, I speak these things. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please Him." Thus, Jesus left us an example that we should walk in his steps (I Pet. 2:21). Where the Bible speaks, we should speak; where the Bible is silent, we should be silent (I Pet. 4:11). Read Revelation 22:18-19, and you will see that man is forbidden to add or to take away from God's word. In Leviticus 10:1-2, Nadab and Abihu lost their lives because they disobeyed God by adding "strange fire" which God had not commanded.

God has always tested man's willingness to obey him. To be a real test, the thing commanded must be such that the person cannot see the connection between the thing commanded and the result to be obtained. For example, Naaman's dipping 7 times in the river Jordan (II Kings. 5:1-14), or the healing of some snake-bitten Israelites (Numbers 21:4-9) were not based upon human wisdom and reason, but upon

the promise of God's word. In the same vein Jesus said, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mk. 16:16). Dear reader, do not try to set this Scripture aside by human reason and human wisdom!

In one's obedience to the gospel of Christ, it should be remembered that full obedience to the commands of faith, repentance and baptism are all summed up in baptism. To reject baptism is to reject the counsel of God (Lk. 7:29-30). Hear Jesus: "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day" (Jno. 12:48). Jesus is the author of eternal salvation to all who obey him (Heb. 5:8-9).

Why would a person be foolish enough to say, "Lord," "Lord," and refuse to obey the commands of Jesus?? (Mat. 7:21-27; Lk. 6:46.) — Route 2, Box 354-B, Oakman, Ala., 35579.

## Refuge In Prayer

EARLENE ROSE

*The Lord also will be a refuge for the oppressed, a refuge in times of trouble. Psalms 9:9*

When the heart badly broken by sorrow and grief  
Seeks a safe refuge in its search for relief  
From the pain and the aching it must suddenly bear,  
Oh, how sweet is the thought of a refuge in prayer.

Just to talk with the Father whose love never ends,  
Will help ease the aching until the heart mends.

Give Him the bruised pieces that grief tore apart,  
For only His hands can mold a new heart.

He can take all the memories the mind can recall  
And press them so tightly against the heart's wall,  
That the heart will grow stronger, and again it can  
share

With others this refuge — this refuge in prayer. —  
1608 24th Street Northport, Alabama 35476.



# I'll Pitch A Fit - I Didn't Get My Way

A child throws himself onto the floor, kicking and screaming, because he did not get his way. An adult pouts or stomps out of a meeting, never to return, because he did not get his way. Immaturity on both counts! Paul wrote to an immature congregation and said, "Watch ye, stand fast in the faith, quit you like men, be strong..... Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men" (I Corinthians 16:13; 14:20).



RAY HAWK

"Quit you like men." Act like men! Almost every problem found in the home or church is caused by immaturity on the part of someone.

If you knew of a home where the woman ruled the household and told her husband when he could breathe, what would you think of that household? Would you hold either the man or woman in high esteem? Would you want your family to be like that? If you knew of an eldership that was run by one man

that had to have his way or else, what would you think of that man or that eldership? Would you want to serve under that eldership and be a member of that congregation? In either one of the above examples, we would reply in the negative. And rightly so! Both would be cases of immaturity.

We would not want to be members of a family where others were immature and occupied the wrong roles. Yet, most of us recognize that elders in a congregation have the "rule over" us and we must respect that rule and "obey them that have the rule over" us (Hebrews 13:7,17). But, do we always follow what the Bible states and we know to be right?

When elders decide on having classes that will help and encourage us and some decide to remain at home, they slide into the same ship of condemnation with the "ruling over" and "brawling woman." By example they teach that if one may disregard what has been decided by the elders, all may. That individual says, by his actions, that his judgment is far better than all the elders put together. He, in effect, makes himself "the" bishop of the church!

When elders have asked the church to give them several suggestions on some immediate or long range plans and then settle on one suggestion for each thing, we must respect their judgment in the matter.

It matters not whether our suggestions were carried out or not. However, due to the immaturity of some, if their suggestions are not acted upon, they become upset. In one way or another, others know that their suggestions were not followed and that they are pouting. This is the reason some become "spiritual drop-outs." Because of immaturity, that individual will run to another congregation or refuse to participate in any program of work after that. Immaturity. Actually, such individuals want to be "the chief elder" or "the brawling woman."

A family cannot have two heads nor a congregation two elderships! If a woman usurps her role and assumes the role of her husband, she not only will destroy her home but will lose her soul (Ephesians 5:22-24). She rewrites the word of God by playing the role of the husband and putting him in subjection to her. Just so, a person who refuses to follow the leadership of the elders, usurps their role and in effect makes himself "the elder" of the church. By his actions he encourages a rebellion on the part of others, either in his own family or in the congregation. He rewrites the Bible by his actions and stands condemned by God.

Paul's admonitions still stand today. Brethren, let's act like men! — 1461 East Chester Jackson, TN 38301.

## Christ Is A "He Who" Not A "That Which"

BY DICK SZTANYO

A passage which has always been used by brethren to show the cessation of miraculous gifts is I Cor. 13:8-10. The current phrase is "when that which is perfect is come" in vs. 10. In this context, the neuter gender is used to contrast two things, namely, "that which is in part" and "that which is perfect." Since the neuter gender is used we can properly translate these two clauses as "the out of part (or *incomplete*) things," and "the perfect (or complete) thing." Then, one argues that the "complete thing" is not Christ, because Christ is a "He Who" (masculine gender) not a "that which" (neuter gender).

But, there is an interesting exception, someone says. It is found in I John 1:1-4. And there, the argument continues, Christ is referred to in the neuter gender. The passage reads as follows:

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life: (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the father, and was manifested unto us;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and his Son Jesus Christ. And these things write we unto you, that your joy may be full."

John wrote this epistle to deal with a "heresy on the horizon" — docetism. Docetism is the view that Christ did not really come in the flesh (in short no incarnation), rather, he only *seemed* (Gk. *dokeo*) to be in the flesh. John wrote to prove otherwise. And, it seems to me that the stress of the opening verses is not upon the *Christ Himself*, but those things *concerning the Christ* (cf. vs. 1—"of" or "concerning" the Word of life). Those things concerning the Christ (i.e. those physical manifestations) which were *experienced* by the apostles as eye-witnesses (cf. Acts 1:21-22; etc.). That is, the physical evidence (those things heard, seen, and touched) was really

sufficient to prove what was denied, namely, that Christ came in the flesh! Thus, the focus is on the things manifested and experienced. So, it seems to me that this is not really an exception to the use of the masculine gender when describing the Christ himself. John is *not* describing the Christ himself, but those things *concerning* the Christ (hence, the

distinction). Therefore, it is still the case that Christ is a "He Who" not a "that which."

As applied to I Cor. 13:8-10, it means that the perfect (or complete) thing *cannot* be Christ!! I John 1:1 does not constitute an exception. Truly, Christ is a "He Who" not a "that which." — P.O. Box 865 Hurst, TX 76053.

## What Shall We Achieve In 1980?

"Among whom ye are seen as lights in the world holding forth the word of life..." (Phillipians 2:15-16). In this passage Paul states two facts. The first statement acknowledges the truth that the Christian is seen as a light in the world. In Matthew 5 Jesus uses the figure of light and salt to teach that God's people have influence. He said, "Ye are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out and trodden under foot of men. Ye are the light of the world, a city set on a hill cannot be hid...even so let your light shine before men that they may see your good works and glory your Father which is in heaven" (Matt. 5:13-16).

Every individual has influence for good or evil. The most evil person has some good in his life. The most righteous has some evil in his life. No one has reached perfection. If we are to be righteous, we must fight against the evil influence around us (Rom. 7:24-25). We must wage war against our lusts lest we let them conceive in our hearts and bear sin (Jas. 1:14-15). Paul said, "who will rescue me from this body of death?" "I thank God through Jesus Christ our



W. EDWIN KEARLEY

Lord" (Rom. 7:24-25). If we let our will become his will, we will overcome. Our faith will overcome the world (I John 5:4). If in 1980 we, with our Lord's help, will accomplish victory, it will be a great achievement.

One of our responsibilities is to teach the lost (Matt. 28:18; Mk. 16:15-16; II Tim. 2:2; I Tim. 4:16). The golden rule should help us to overcome our timidity and reluctance to teach the lost. In Matthew 7:12 Jesus stated what we call the Golden Rule. "All things therefore whatsoever ye would that men should do unto you, even so do ye also to them: for this is the law and the prophets." If we are filled with gratitude because someone taught us the truth we should be motivated to teach some other person the truth. Although it is the responsibility of the lost to obey the gospel, it would be wonderful if each Christian could teach and convert someone to Christ in 1980. This would be another great achievement in 1980.

To have a Christian home is a great need in our lives. God expects husbands to love their wives (Eph. 5:25) and wives to love their husbands (Titus 2:4,6). Children are to honor and obey their parents (Eph. 6:1-2). Fathers are to nurture their children in the chastening and admonition of the Lord (Eph. 6:4). Is there some change needed in your home? The fruit of a truly Christian home is real contentment. Achievement in this area would be fulfillment of hopes in 1980. To attain any of this, we must "seek first his kingdom and his righteousness" (Matt. 6:33). — Rt. 4 Box 3A Buena Vista, Ga. 31803.



# Words Of

(USPS 691-7)

"I am not mad, most noble Festus; but speak forth the Words of Truth and soberness."

— Acts 26:25

VOLUME 16

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NUMBER 17

## What About The Children's Bible Hour?

[Editor's Note: It is not the purpose of the writer of this article nor of the editor of this publication to encourage arranging separate assemblies. It is rather our purpose to show that such matters are within the realm of human judgment, and therefore, should not be allowed to become a point of contention.]

Is children's Bible hour (sometimes called children's church) a sin? Should one be withdrawn from if he believes in children's Bible hour? Should congregations be disfellowshipped if they practice children's Bible hour? To the above questions some have replied adamantly in the affirmative.

"First of all, when ye come together in the church. . . When therefore ye assemble yourselves together, it is not possible to eat the Lord's supper" (I Corinthians 11:18, 20 ASV, all emphasis mine, RH).

It is argued that children's Bible hour is sinful because it is not (1) the whole church and/or assembly (2) be come together (3) in one place KJV (4) to partake of the Lord's supper. It is argued that the I Corinthian 11:18-20 meeting, as well as those described in Hebrews 10:25 and I Corinthians 14:26, were one undivided assembly. The conclusion is that simultaneous assemblies are excluded and unauthorized just as is instrumental music. It is argued that there are not any commands, examples, or implications of simultaneous assemblies of a local congregation in the New Testament.

1. In some churches on Sunday evening, those who missed services that morning are dismissed to Room Five to partake, give, and have closing prayer while the assembly continues its closing song, comments, and prayer. This is a simultaneous situation. Those

who practice it argue that they are not dismissing children into another assembly. What difference does it make whether the dismissed are children or adults? The elders are dividing the one assembly and/or church into two assemblies and/or churches!

2. On Sunday evening those who missed Sunday morning as well as the entire assembly are dismissed. However, the ones who did not partake that morning are called into a classroom to partake, give, and close with a prayer. Although this is not a simultaneous situation, it too is out of harmony with our interpretation of Hebrews 10:25, I Corinthians 11:18, 20, and I Corinthians 14:26. Those in Room Five are not in any way (1) the whole church and/or assembly (2) be come together (3) in one place (4) to partake of the Lord's supper. The average congregation has less than 10% who partake on Sunday evening. In this case, the assembly and/or whole church has been dismissed and those who remained to partake cannot be thought of as the whole church. This situation would be parallel to a Bible class situation rather than the whole church. Since it is parallel to a Bible class situation, you would have an action parallel to the children's Bible hour! In this case the elders arrange a divided segment of the whole assembly and/or church to partake of the communion. Since children's Bible hour is a divided segment of the whole church and/or assembly, these two practices stand or fall together.

Actually, if the elders may arrange for 10% of the church and/or assembly to go into a segregated class to partake while dismissing 90% of the whole church and/or assembly, they could also arrange a class for the 90%. What authorizes a class for the 10% authorizes another class for the 90%. If not, why not? This practice and the children's Bible hour are parallel.

3. On Sunday morning the entire assembly is called together. It is true that very seldom is 100% of the assembly present. However, the elders have called the whole church and/or assembly together for the purpose of worship which includes the Lord's supper.

Every member present is commanded to partake (I Corinthians 11:23-29). Each is to wait on the other (I Corinthians 11:33). When a congregation has a second assembly for the purpose of partaking of the communion, it establishes a situation in which it is impossible for the whole church and/or assembly to obey the passages under consideration! If our interpretation of these passages is correct, the Sunday evening communion is not (1) the whole church and/or assembly (2) be come together (3) in one place (4) to partake of the Lord's supper. First, the whole church and/or assembly does not partake of the communion. Second, most of the whole church and/or assembly watches a small minority partake of the supper. We create a situation on Sunday evening, during the Lord's supper, where the majority of the assembly observes a minority worship. We actually have two assemblies in one auditorium! (1) A worshipping assembly made up of the minority and (2) a spectator assembly made up of the majority that have already partaken that morning. This equals simultaneous assemblies in the same place! We therefore have a parallel between the Sunday evening practice of partaking of the communion and the children's Bible hour. If children's Bible hour is sinful because the church has two assemblies in two different locations at the same time, think how much more this action described above is sinful!

4. Some congregations have Spanish and English

Continued on page 4

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RAY HAWK



## Words Of Truth

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I am not mad most noble men  
but speak forth the Words of  
Truth and soberness

- Acts 26:25

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## Spiritual Thieves

W. A. HOLLEY

"Is not my word like as fire? saith the Lord; and like a hammer that breaketh the rock in pieces? Therefore, behold, I am against the prophets, saith the Lord, that steal my words every one from his neighbor. Behold, I am against them that prophesy false dreams, saith the Lord, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the Lord" (Jer. 23:29-32).

Most people think it is terribly bad for thieves to take or steal their cars, furniture, jewelry, or other possessions. The loss of one's material goods is bad enough; in most cases these possessions can be replaced. How concerned are we when our possessions are stolen, but how indifferent are we when some engage in wholesale stealing of the word of God from the hearts and minds of countless millions!! In thousands of instances no hand is lifted, no voice is raised, to condemn those who actually steal the word of God away from humanity.

How do preachers and teachers steal God's word from unsuspecting victims? We suggest:

(1) They undermine and thus destroy the influence of the Bible in the minds of the general public. The Bible is out-dated; it needs to be modernized, it is often argued. It is filled with contradictions; who can trust it? we are sometimes asked. We would remind our readers that the Bible has stood the test of time. Do not allow anyone to take the Bible from you: It is the only book that answers man's most perplexing problems: "Where did I come from?" "Why am I here?" "Where am I going?" are questions which the Bible answers (Gen. 1:1-2, 26:28; II Tim. 3:15-17; II Pet. 1:3; Jude 3).

(2) Some steal the word of God when they substitute human creeds, manuals, confessions of faith, and other doctrines and commandments of men for the Bible. In some religious circles these man-made guides are given more authority than the Bible. What a conglomerated mess this human approach makes—contradictions, divisions, factions, fragments, and infidelity—all springing from human imagination. The only way unity of the faith can be achieved and maintained is upon the basis that the Bible is divine (Jno. 17:20-23; Rev. 22:18-19; Gal.

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## FROM THE EDITOR

## They Call It Lordship



BOB DUNCAN

Words have a way of taking on new meanings with usage. Sometimes a word which is uncomplimentary may be used by the enemies of a particular practice or position to cause others to frown upon that practice or position. For example, those of us who defend the right of churches to contribute to orphan homes have been called Liberals by those who brand the orphan homes as being unscriptural. These same ones refer to themselves in a way quite complimentary as being Conservatives. Those who believe in the false doctrine of the impossibility of apostasy prefer to say they believe in the security of the believer. The truth of the matter is that those who believe the Bible believe in the security of the believer, but not in the doctrine of the impossibility of apostasy. Calling a thing something does not make it that.

There are those among us who seem to believe they are just a cut above the rest of us in the matter of devotion to the Lord. They think of themselves as elite children of God who are, because of their superior dedication, not subject to the rule of the elderships of their respective local congregations. These have been connected with problems in churches from one end of the country to the other. They choose to identify themselves as those who believe in the Lordship of Christ. But we hasten to say that believing in one's own superior dedication is a far cry from believing in the Lordship of Jesus. Those who really exalt Jesus as Lord are those who are keenly aware of their own unworthiness, not those who have delusions of grandeur about their own superior dedication.

Some have been heard to say that they confessed Jesus as the Son of God before their baptism for remission of sins, but that it was several years later before they acknowledged him as Lord. Some have even seen a need to be baptized again, saying that their first baptism was not valid on the grounds that, though they were sincere and knew the plan of salvation, they did not acknowledge Christ as their Lord before being baptized. What does all this mean? Does it mean that before one can be scripturally baptized he must have perfect understanding of the Lordship of Jesus? Or does it mean that each time he comes into a greater appreciation and understanding of the Lordship of Jesus he should be baptized again?

It is interesting to observe that Jesus is also the Bread of Life (John 6:48-50), the Bridegroom (Matthew 9:15), the Door (John 10:1, 7, 9), the King (Matthew 25:40), the Light (John 8:12), the Resurrection (John 11:25), the Shepherd (Mark 14:27), the Stone that the builders rejected (Matthew 21:42), our High Priest (Hebrews 4:14), etc., just to name a few. Now must one have a perfect understanding of all this before he can be scripturally baptized?

When one repents of his sins, acknowledges Jesus as the Christ, the Son of God, and submits to him in baptism he is thereby owning Jesus as his Lord. It cannot be otherwise. Certainly he will continue to grow in his understanding of every phase of his relationship and duty to the Lord. But one who thinks just because he has grown that Jesus was not

formerly his Lord needs to grow some more in knowledge.

This misnomered Lordship reminds us of the second blessing idea propounded by many of the holiness sects for years. They teach that one is saved, and then at a later time is sanctified with a baptism of the Holy Ghost. This Holy Ghost baptism renders him sinlessly perfect.

When one says he has been a member of the church for years, but has just recently made Jesus his Lord, it makes us want to ask: "Are you now sinlessly perfect?"

We believe in the Lordship of Jesus, and always have. This is what we have always preached. But as words of caution to those who like to boast of their own superior brand of dedication, we would call attention to the admonition of the apostle Paul in Romans 12:3: "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith."

## Is Anybody Going To Hell?

Anybody who thinks we are not living in an age of super-tolerance just hasn't been keeping up! The philosophies and reasonings of men have convinced most of the world that they can believe anything they want to on any subject or believe nothing at all and they are still all right with God. Underscoring the popularity of this belief in universal salvation was a poll taken in Dallas recently. A large radio station sent a reporter out with a microphone to ask, "Who's going to hell?", of a random sampling of people. Of approximately 500 polled, 98 percent said they didn't know anybody whom they thought was bound for hell. Now that's getting pretty close to universal Universalism!

What does the Bible say about hell? Is hell just a place preachers have dreamed up to gain control of the lives of people through fear? Hardly. Jesus often spoke of hell. It is a place where both soul and body will be destroyed (Mt. 10:28). It is a place of weeping and gnashing of teeth (Mt. 13:42). It is place of eternal fire and eternal punishment prepared for the devil and his angels (Mt. 25:41, 46). Other Bible writers speak in plain language of this terrible place. Perhaps the very terribleness of the place is more than men have been willing to contemplate and they have thus tried to deny the existence of it by denying that anyone will go there. However, it must be remembered that there is as much (perhaps more) material in the New Testament to warn men of hell as



DUB McCLISH

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# What About The Children's Bible Hour?

Continued from page 1

speaking members. Neither speaks the other's language. The elders have arranged two simultaneous services for each language group. Some congregations with deaf members do the same. Both are parallel to the children's Bible hour.

5. Some churches have outgrown their auditoriums. The elders have decided to have two Sunday morning services. Taking our usual interpretation of I Corinthians 11:18, 20, I Corinthians 14:26, and Hebrews 10:25, neither of these two assemblies will fit our interpretation. You see, the elders would be *dividing* the whole church and/or assembly into *two assemblies* and/or *church* - something anti-children's Bible hour advocates say can not be done!

Why do those who dogmatically condemn the children's Bible hour never say anything about these parallel situations? Why do those who condemn children's Bible hour practice one or more of Cases 1 - 5 without question and even say that what they are doing is right while children's Bible hour is wrong?

It would seem to this scribe that if one is going to say children's Bible hour is sinful and we must withdraw fellowship from those who believe and/or practice it, that this person must be consistent and do the following.

1. Omit the Sunday night communion.
2. Condemn all who practice Cases 1 - 5.
3. Withdraw from those who will not stand firmly with him.

I believe we have allowed our thinking to get out of perspective on this issue. There are many practices now being engaged in by churches of Christ which cannot be found specifically named in the New Testament. That does not mean we are acting without authority in these things. Often, we prove things are authorized by showing their *constituent elements* to be scriptural. That which proves practices one through five to be right will also prove the children's Bible hour to be a correct. If Cases one through five are scriptural, and I believe they are, then so is children's Bible hour.

It is true that principles may be abused. We must always guard against such. But, what may be an abuse to one will not be for another. Having a steeple on the church building may be an abuse of church buildings and spending the Lord's money for some, but for the ones who have it, it may not be. Brethren, these things much of the time are matters of human judgment. For instance, if the elders may call a second assembly for the partaking of the communion on Sunday evening, it follows that they may call a third, fourth, eighth, twentieth, or one hundredth assembly. What they deem, in their judgment to be expedient to carry out God's command, may be done. But, can you imagine one hundred meetings on Sunday to accommodate one hundred members in the time that is convenient for them to partake? If an eldership may have two Sunday meetings, can it have three? If three, what about four? If four, what about five? Who is to make that *judgment*? If it is a matter of human judgment, is it a point of law? We think not.

Perhaps one thing we have forgotten in this issue is congregational autonomy. Each church is autonomous (I Peter 5:2). One eldership does not have a right to make human policy in matters of judgement for another eldership. One preacher may not bind his judgment on another preacher or congregation. When he does, we have anti-ism, pure and simple.

I am sure that a number of readers will not agree with what I have written. If you do not, please study the Sunday evening communion question in relationship to the children's Bible hour. Every point you make against children's Bible hour, see if it will not equally well prove Sunday evening communion wrong. I trust that each one who reads this article will study II Timothy 2:15 and be "swift to hear, slow to

speaking" (James 1:19).

It has not been easy to write this article. I know that some of my friends will accuse me of joining the ranks of the liberals. I have done no such thing; I am simply trying to be honest in my study of God's word. It seems to me that if we can practice Sunday evening communion without it's being specified in scripture and yet know that it is right, we could be charitable toward those who practice a parallel practice called children's Bible hour.

It has been a fact that over the years the church has

1:6-9; Eph. 4:4-6).

(3) Some steal the word of God away by telling you that baptism is non-essential to one's salvation. Great numbers of good people are cited who died without being baptized, and surely, if these could go to heaven unbaptized, so can you. This is an appeal to prejudice and ignorance. The sad part about this is, if you believe the Bible to be God's inspired book, your Bible plainly commands believers to be baptized in the name of Jesus Christ for remission of sins (Acts 10:48; 2:36-38; 22:16; Rom. 6:3-4; I Pet. 3:20-21). Will you permit others to turn you aside from the truth?

(4) Others steal God's word away from those who might respond to its appeal by telling them that one need not be obedient to truth taught in the Bible: One is saved by "faith only," just take Jesus as your personal Saviour, pray through to salvation, ask God to give you an experience of grace, because one cannot earn his salvation anyway. Of course, we cannot earn salvation but we can believe and obey the truth. We are saved "by grace through faith," when we believe and obey the gospel of Christ (I Pet. 4:17; II Thes. 1:7-9; Heb. 5:8-9; Mat. 7:21-23; I Pet. 1:22-23; Eph. 2:8-9).

(5) Preachers tell us that we need not partake of the Lord's Supper each Lord's day, thus stealing the word away from those who believe their message. We are told that the Lord's Supper is a church ordinance and that we can partake of it at our pleasure. Such is not the truth! The early Christians observed the Lord's Supper each Lord's day, which practice began on the First Pentecost, the first day of the week, according to the Scriptures (Acts 1-4, 41-42; 20:7; I Cor. 16:1-2; 11:23-29; Heb. 10:25).

(6) Some steal the church that Jesus built away from their hearers. How do they do it? Well, they say that the church is not essential to one's salvation; that one can be saved as well out of the church as in it; that the church is a matter of one's choice; that it is like going to Birmingham—there are many roads which lead to that city—that one can choose the road of his choice. Just so, there are many ways to heaven; one can choose the church of his choice, or refuse the church altogether and go on to heaven just the same. It is true that there are many roads to Birmingham, BUT THERE IS BUT ONE ROAD to heaven, Jesus Christ! Jesus IS THE way (Jno. 14:6). No man can enter into heaven except through Jesus Christ! A few Questions: Would Jesus build a non-essential church? Would Jesus be the head of a non-essential church? Would Jesus purchase with his own blood a non-essential church? Would Jesus add the saved to a non-essential church? Would Jesus save a non-essential church? Please, dear readers, consider these passages: Mat. 16:18, 19; Eph. 1:22, 23; Acts 20:28; Acts 2:41, 47; Eph. 5:23. Do not allow false teachers to steal God's word from you!

(7) Still others would steal the Christian life away from you. They say that if one has been saved, he is always saved, even though he may die drunk or in the

disagreed over a number of issues, but not allowed these to divide the church. If we can disagree over the war issue, the covering issue, the indwelling of the Holy Spirit, and many other things without dividing the church, why not over this issue also? Why can't we disagree without being disagreeable and respect one another's convictions and thereby "keep the unity of the Spirit in the bond of peace" (Ephesians 4:3)?—1461 East Chester Street, Jackson, Tennessee 38301.

## Spiritual Thieves

Continued from page 2

act of adultery. Hence, according to them, it is not necessary for one to live the Christian life; just eat, drink and be merry. Do as you please! No doctrine could be farther from the truth of God! All such teachings are lies! To show you the truth of God regarding the kind of life a child of God must live, we submit the following Scriptures: I Cor. 9:27; 10:12; Gal. 5:4; 19-21; II Pet. 1:5-11; 2:20-22; I Cor. 6:9-11).

To be saved, one must become a Christian, live the Christian life, remain faithful unto death. — Box 274, Parrish, AL 35580.

## The Noblest Deed

The noblest deed which can be performed by any man is that deed which is found to be the most difficult by all men. I am convinced, and I believe that all honest souls will agree that the act of forgiveness, true forgiveness, absolute forgiveness, is the most difficult act in this world to perform. It is far more difficult in most instances than even giving ones life for a righteous cause. This I believe is the most significant characteristic which differentiates humanity from divinity. Someone has said: "To err is human, to forgive is divine." God has demonstrated in the most dramatic way possible the essential element of deity by the giving of his own dear Son that he might be able to forgive, even when forgiveness was undeserved on our part. Only God, Christ, and the Holy Spirit are capable of such magnanimity.

The inability to forgive has taken it's toll upon every generation and society throughout the entire course of history. How many marriages could be saved or could have been saved if only the parties involved could forgive? How many crimes are committed daily because someone has a score to



ROY FULLER

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### GLEANINGS

The graveyards are full of people the world could not do without.—Elbert Hubbard

As kids we started smoking because it was smart. Why don't we stop for the same reason?—Harold Emery

# Is Anybody Going To Hell?

Continued from page 2

to promise them heaven. Men are fools to believe only the materials about heaven while disbelieving those about hell.

The Bible not only teaches plainly that hell is a real place in the eternal, spiritual world, but it also tells us who will go there. Paul lists some of its populace: "Be not deceived: neither fornicators, nor idolaters, nor

adulterers, nor effeminate, nor abusers of themselves with men (homosexuals-DM), nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God" (I Co. 6:9-10). He writes a similar list in Ga. 5:19-21 and likewise says that such things will keep one out of the kingdom of God. This is another way of saying that

such will go to hell. John lists several who will be in hell including those not written in the book of life (Re. 20:15; 21:8; 22:15). Those who do not obey the gospel will go to hell (II Th. 1:8-9). Lamentably, more will be lost than saved (Mt. 6:13-14). — Box 396, Granbury, TX 76048.

## The Noblest Deed

Continued from page 3

settle? How many heartaches, homebreaks, and churchbreaks occur every year because of the inability to forgive? We have no statistical data to offer in answer to these questions but it is reasonable to believe that the statistics would be staggering indeed. We hear the term "irreconcilable differences" used quite often today. Of course this is diametrically opposed to the divine characteristic of forgiveness and perhaps it is truly descriptive of our society in general.

Having set forth certain conclusions on the subject matter, I have also reached some personal conclusions of my own. It would be most hypocritical of myself (or anyone for that matter) to write such an article as this without a personal examination and application. I have studied for many years now all of the characteristics and attributes of the divine nature, and if I had to make a personal choice as to the one characteristic I desire the most in my own life, it would have to be the ability to forgive. For, if my

judgment be not defective in this matter, it seems clear to me that all other characteristics will stand or fall on this one. The bible says: "But if ye forgive NOT men their trespasses, neither will your father forgive your trespasses" (Matt. 6:15). Of what value then would be all else without this one thing?

May God help us all to be able always to perform the most noble deed of all, the act of forgiving. — Rt. 4 Box 479 Elba, AL 36323.

## IBC'S MAP

DAVID SHORT

Just returned from Liberia, West Africa are Gary Lynn and Cecil May III, students at International Bible College, Florence, Alabama. They have just completed a semester's study as part of International Bible College's Mission Apprenticeship Program (MAP). During their stay in the country they were involved in preaching and teaching in the local villages as well as teaching classes in a local Christian high school. All these efforts were guided by David Underwood, a faculty member from International Bible College who is in residence in Liberia, and who has had several years of experience in Nigeria, Cameroon, and other countries.

Another student, Don Schaffer, will be leaving for Monrovia, Liberia, West Africa on February 19 for a semester's study in the Mission Apprenticeship Program. Don, a junior from Boaz, Alabama, is pursuing studies for

the foreign mission field and is planning to go either to Tobago, Trinidad or an African nation upon graduation.

The Mission Apprenticeship Program is available to students at International Bible College who are studying toward going as a missionary to a foreign mission field after graduation. As part of the program the student continues his academic studies under the instruction of the in-country faculty member and at the same time gets first-hand experience in the role of a missionary. The purpose of MAP is to provide more adequate training and preparation for going on a mission field after graduation. The concept is that the new graduate will then have some idea of what to expect when he arrives as a missionary on his own, and also what is expected of him. Also of importance in the pro-

gram is the opportunity provided the student to decide, based upon experience if he is truly mission oriented. If he is not, the church will have saved an investment.

The value of the Mission Apprenticeship Program was expressed by Gary Lynn: "We learned the need of adjustment to a foreign culture and were shown how maladjustment can be a detriment to any work. We learned to adjust to foreign food, a foreign economy, to drive, how to deal with diseases we were not familiar with. We were given a deeper understanding of the plight of the man who is lost and without God. We were made most aware of the enormity of the job that lies ahead for us as missionaries for Christ."—P.O. Box BE, Florence, AL 35630

## Science & Nature—Two Votes For God

(An Unsolicited Recommendation)

Our society is being bombarded by the philosophies of organic evolution and atheism. This bombardment has also affected the church. Doubt has been cast upon the Bible and the existence of God. Fortunately, there is a new cassette series now available on the subject of Christian Evidences. The majority of the material is presented by Bert Thompson and Wayne Jackson, no strangers to readers of *Words of Truth*.



JOHN M. GRUBB

The series is divided into three sections. The first section is presented by brother Thompson dealing with the claims of evolution. Brother Thompson does a masterful job in dealing scientifically and scripturally with the false theories and implications of

evolution.

The second section is presented by brother Jackson. He deals with subjects that prove the truth of the Bible and the error of atheism. His lessons on Bible contradiction, archaeology, and inspiration are indispensable.

The third section consists of one tape by Ken Laurence of Sherman, Texas. His tape presents proofs of the resurrection of Christ.

These tapes are available from *Star Bible* at the cost of \$45. We believe these tapes would be a bargain at twice the price. There will be supplemental material ready this year including a Creation/Evolution Correspondence Course. We believe this series should be in every church library in the brotherhood. Christians need answers to questions asked them by the unbelieving world. We believe this series provides those answers. We also believe it would be good to have brother Thompson or brother Jackson or both to come to your community to present these truths which will build up your faith and will help to

reach non-Christians in your area. We whole heartedly endorse this series on Christian Evidences.—609 Center Dr., Frankfort, Indiana 46041.

### Gift Of The Holy Ghost

Now In Booklet

During May and June of last year several editorials on the Holy Spirit were published in sequence. Many favorable comments were received, and some suggested that the material be published in booklet form. The material is now available in booklet form, and may be ordered from Bobby Duncan, 1501 Sixth Avenue, Jasper, Alabama 35501. The sixteen page booklet sells for seventy-five cents plus twenty-five cents for mailing costs. Congregations wishing to distribute these booklets may purchase them for \$60.00 per hundred. On orders of one hundred or more, you may save cost of mailing by including check with order.



# Words Of

# Truth

(USPS 691-760)

"I am not mad, most noble Festus; but speak forth the Words of Truth and soberness."

— Acts 26:25

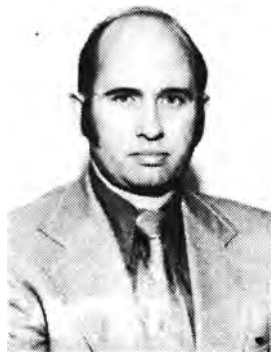
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FRIDAY, MAY 2, 1980

NUMBER 18

## The Manifold Value Of The Bible

What price could we put on the Bible? Just how could we measure its value? David wrote that God's word was "more precious than fine gold" (Psalms 19:10). In Communist nations disciples are willing to pay a month's wages for a Bible and risk government harassment in so doing. This may seem strange to some Americans who have never taken time to read one of the numerous Bibles in their homes. There are many values that flow from God's holy book, each of which provides an incentive to study it diligently. Consider some of the values:



JOHN WADDEY

**Practical Value:** "The Scriptures teach us the best way of living, the noblest way of suffering, and the most comfortable way of dying" (John Flavel). "The Bible is the one book to which any thoughtful man may go with any honest question of life or destiny and find the answer of God by honest searching" (John Ruskin).

**Personal Value:** "Thy word is a lamp unto my feet and a light unto my path" (Psalms 119:105). Other books were written for our information, but the Bible was given for our transformation.

**Educational Value:** "I believe a knowledge of the Bible without a college course is more valuable than a college course without a Bible" (William Lyon Phelps). "The opening of thy words giveth light; it giveth understanding unto the simple" (Psalms 119:130).

**Literary Value:** Again we quote from Dr. Wil-

liam L. Phelps, former president of Yale University: "From even a literary point of view the Bible is the greatest book in the world." The famous English author Charles Dickens, wrote, "The New Testament is the best book the world has ever known or will know." Our American patriot, Patrick Henry, said, "There is a book worth all other books which were ever printed."

**Social and Civic Value:** "For more than a thousand years the Bible collectively taken has gone hand in hand with civilization, science, law in short, with the moral and intellectual cultivation of the species, always supporting and often leading the way" (Samuel T. Coleridge). The brilliant Thomas Jefferson wrote, "I have always said...that the studious perusal of the sacred volume will make better citizens, better fathers and better husbands."

**Political Value:** "The Bible has been the Magna Charta of the poor and the oppressed" (Thomas H. Huxley). Jesus said, "And ye shall know the truth, and the truth shall make you free" (John 8:32). "It is impossible to mentally or socially enslave a Bible reading people" (Horace Greeley).

**Religious Value:** "The Bible is the only source of all Christian truth, the only rule for the Christian life;—the only book that unfolds

to us the realities of eternity" (Sir M. Hale). Peter expressed it in these words: "Lord, to whom shall we go? thou has the words of eternal life" (John 6:68). "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect throughly furnished unto all good works" (II Tim. 3:16-17).

**Eternal Value:** "Do you know a book that you are willing to put under your head for a pillow when you are dying? Very well; that is the book you want to study when you are living. There is only one such book in the world" (Joseph Cook). It is amazing how few infidels are found in the death-bed. All warned, "The word that I spake, the same shall judge him in the last day" (John 12:48). In the apostle John's visions of the judgment he saw all the race of man before the judge of the universe with "the books opened" and "the dead were judged out of the things which were written in the books..." (Revelation 20:11-12).

With Immanuel Kant we affirm, "The Bible is the greatest benefit which the human race has ever experienced." The question is, what use are we making of this marvelous book? Why not begin your course of Bible study today.—Route 22, Beaver Ridge Road, Knoxville, TN 37921

## The Verse-A-Day System The High Road To Heresy

ALEXANDER CAMPBELL

EDITED BY RON HARPER

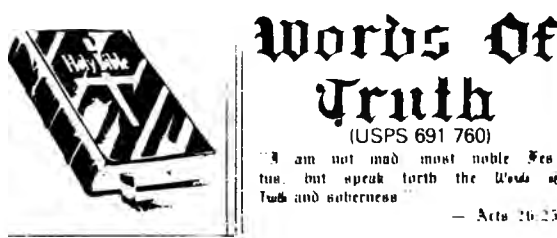
Much is now said and done in behalf of the Bible. As Paul once said concerning some who preached Christ in pretence, so say we in reference to all these enterprises in honor of the Bible. Whether in sincerity or pretence the Bible is extolled, its excellency set forth, and the reading and memorizing of it

commended, we rejoice, and will rejoice, that it is so far honored even by them who will not submit to be governed by it alone.

The "verse-a-day" system, or the daily committing a period of the scriptures to memory, has of late been

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**Words of Truth**  
(USPS 691 760)  
I am not mad, most noble King, but speak forth the Words of Truth and soberness - Acts 26:25

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## Prayer Partners



BOB DUNCAN

One would have to be demented to take the position that it is not right to pray with another. For two or more Christians to pray together is altogether proper and fitting. It is a great understatement to say we need more and more prayer, both by ourselves and with others.

The practice we are discussing is the practice of having one specific person to whom we confess our most intimate sins and with whom we pray regularly. The only difference between this practice and that of the Roman Catholic Church is the Roman Catholic Church says one has to do it, while those of our brethren who practice it just say one should do it.

The Bible teaches that sins known generally should be confessed publicly, that sins known only to one or a few should be confessed to the one or few, and that sins known only to God should be confessed only to God.

Our Lord taught the value of private prayer when he said: "But thou, when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly" (Matthew 6:6). He did not say, "Go into the closet with your prayer partner." There are some things which the Christian prays about in secret.

In Matthew 18:15 we have an example of a case where two Christians should pray together after one has confessed privately a sin known only to the two and to God: "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee thou hast gained thy brother." But in this case it is not a matter of one's revealing to another a secret sin known only to God. The man to whom the confession is made already knew of the sin before the confession is made. This should be the end of the matter. It need not go further.

The next verse shows how to deal with sins known only to a few: "But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established." Had the offender settled the matter with the one who came to him at first it would never have been necessary for these others to know about it, but now that these others know of the offense it will be necessary for the offender to confess his sin to them as well. Having done so, however, it will not be necessary for the sin to be further advertised by a public confession before the whole church.

But the next verse shows the circumstances under which it becomes necessary for a public confession to be made: "And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." When the sin becomes public knowledge a private confession will no longer suffice.

In order for sins of God's children to be forgiven they must be confessed (I John 1:7-10). But the knowledge of the confession need not be broader than the knowledge of the sin itself.

Those who would argue for the benefits and blessings of confessing to some other human being the sins known only to God are attacking the wisdom of God's arrangement. In other words, if the benefits and blessings of having a prayer partner to whom

intimate sins are confessed, why didn't God ordain that we do it that way?

## The Verse-A-Day System

## The High Road To Heresy

Continued from page 1

much extolled. It is a very dangerous course. This was one principal cause of my ruin. My father, from my earliest recollections, imposed this task upon me; and not upon me only, but made it a part of his domestic economy. All his children and domestics were, by a law like that of the Medes and Persians, compelled daily to commit one complete period, whether one or more verses, and to repeat it every evening when the family assembled for worship.

Emulation sometimes led us to commit a chapter per day. I have heard whole epistles repeated off in an evening, each on repeating in turn a chapter, until some of the longest were thus recited. The consequences were, his children became heretical, and were ruined. We lost all relish for creeds, for fashionable sermons, and for all the ceremony belonging to sectarianism. We became sceptics in every thing sectarian-in every thing in religion-but the Bible. We doubted of every thing that had not a "thus saith the Lord" for it.

When I had completed what is usually called an education, or after some fifteen or sixteen years' schooling, and had counted 21 years, I was good for nothing. The Bible had spoiled me. I could not be a lawyer; for, as I then viewed that profession, it was not favorable to avoiding "every appearance of evil." I could not be a Doctor, because I then thought that men's souls needed more medicine than their bodies, and that to have souls for patients was better than to have bodies for cure. But worse than all, after trying it for a while, I could not be a Clergyman in its proper import, because I saw that Clergymen generally were ministers of a creed and of a party, and that I must either harden my heart and sear my conscience, or abandon that honorable calling. (EDITORS NOTE: This verse-a-day system revealed to Campbell that the Clergy concept was not in the Bible-R.H.)

Again, if I taught nothing but the Bible, I foresaw that I must starve. I was driven to the alternative of seeking some other way of getting my bread and meat, and of preaching the Bible without money or price. But not only was my living just snatched from my teeth, but my reputation was blasted in a moment! I was "gone!" "ruined!" "a confirmed heretic!" in the estimation of my religious acquaintance. Thus the "verse-a-day" system proved my ruin.

Charity compels me to give this timely notice, and to relate so much of my experience as pertains to this project, now that the religious periodicals are so highly recommending it to the young. Having seen and experienced the consequences of this course, I can speak with all assurance, and must inform the eulogists of this scheme that it will, in the clerical import of the term, ruin the youth of this generation. Let all who wish for the wealth or fame of this religious world, beware of the "verse-a-day" system! EDITORS NOTE:

How many parents enforce such a system today? We suppose that if it were practiced in many homes today more great men like Campbell would be produced and much more good could be done in the cause of Christ. What a shame that so many families today have no time for the Bible.

## The Advantages Of A Christian College Education

As young people finish high school, there are many decisions that have to be made. What will I do with my life? Will I begin working somewhere, or will I go to college? If to college, where do I go—a Christian school or a state school?

There are many things that need to be weighed when deciding upon a school to attend. The field of endeavor will have a lot to do with your choice of schools. The distance from home will be another aspect to consider. And there is always the human element to consider—do I know others that are planning to attend there? I would personally like to see every high school student attend a Christian school. Every Christian college or university is staffed by competent, caring members of the church of Christ who care not only in you as a person, but in your soul. You will receive special treatment and care from the teachers, not from some graduate student who is only doing his required graduate work.

At any Christian school the Bible is the foundation of everything that is taught. Every subject and field of endeavor is formed around the nucleus of God's Holy Word. I attended Freed-Hardeman College, and its motto is "Teaching How to Live, and How to Make a Living." Notice, if you will, that the spiritual emphasis is placed first and the physical livelihood is second.

At any Christian school daily chapel services are required of each student. From personal experience, I can honestly say that this is the single greatest part of the Christian college life. In addition, regular nightly



DON WILLIAMS

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# The Advantages Of A Christian College Education

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devotionals go on at many schools. It is during these devotionals that one learns to love and get along with his friends and classmates. Everyone that attends a Christian college is not a Christian, and so these devotionals are a good time to teach someone the gospel. At any Christian school you will find those who purport to be Christians but by their actions do not show it. And yet, the same is true of life in general. Probably, when we stop and think about it, the Christian college life is the closest that one can get to heaven while here on earth.

As usual, there are those who have objections concerning sending their son or daughter to a Christian school. Many times someone says, "Well, I do not want my child to grow up in a sheltered environment!" Why is it that we keep our children in a "sheltered" home for eighteen years, and then all of a sudden, turn them loose, thinking they can handle anything and everything? Eddie Miller, a

Bible professor at Freed-Hardeman College, recently said that 80 percent of the Christian students that attend a state school lose their faith. Where do you think that would put your child? Also, it would be naive to assume that any Christian campus is without its problems. Not everyone that attends a Christian school is there for the right reason, and so any dedicated Christian will have temptations and problems that await him. He will also have guidance and help from those who care about him and his soul.

Other people object by saying that they cannot afford to send their child to a Christian school. I am sure that my parents would attest to the fact that the cost is great, for all three of the children were in school at the same time. But I am also sure that in the same breath they would tell you that it was worth every penny! What we need to say is this; I cannot afford *NOT* to send my child!

The benefits of a Christian college education are

infinite. Many people have turned out to be dedicated Christians, and they owe it in part to the Christian education they received. Our Christian colleges are a great place to meet one's mate for life. What is money in relation to a dedicated Christian partner for your son or daughter? For the most part, you will not have to worry about their becoming another statistic in the rising rate of divorces in our country.

This article is not intended to degrade any school in the United States, nor is it intended to trouble any Christian that attends a state school. I know of many dedicated Christians that attend state schools. I know of the great work that is going on with campus ministries across this great land. Careers have a lot to do with the college that one decides to attend. This article is only intended to allow you to think about what you want to do in your life. — 304 Clayton Kennett, MO 63857

## "Television Has Something For Everyone"

The ABC television network, a leader in promoting sin on the tube, is currently trying to excuse its abominable deeds. The approach is very cunning, and has traits of the Subtle One. Perhaps many have been deceived by the messages, especially if they have not seriously considered them. Hopefully, no members of the body of Christ have been convinced by ABC's illustrious group. The ABC messages to which we refer are the current ones, using the "stars" to do their dirty work. The actors are pictured with their families; and they tell the public that television has something for everyone, but that everything on television is not for everyone. They conclude by saying, "Watch what happens — together."



JAMES PILGRIM

The ideas being presented by ABC attempt to shift the blame on what is viewed to the listener. The station also attempts to excuse its many shows on violence, profanity, immorality (homosexuality, fornication, adultery, etc.), and such like. Perhaps it also attempts to make sin respectable in the promotions. Whatever their thinking or motives, they have not to date found a single sound argument to justify the sinful disservice they do the American public.

Beloved, sin is sin, and no amount of explanation or reasoning will ever change its ugliness. Sin separated man from God (Isa. 59:1,2), and it sent Jesus to the cross (Rom. 5:8-10), where he was separated from his Father to bear our sins (Matt. 27:46). The things with which we are being bombarded are the very things that brought about the depraved condition of Romans 1:18-32. Consider the respectability now enjoyed by sex perverts now called Gay, harlots (now called Madame), and such like. It is this writer's opinion that television more than any other force has contributed to this situation. Situation ethics is the norm on the tube.

Is it right for some to view sin, as ABC suggests? NO!!! "Be not deceived: evil communications corrupt good manners" (I Cor. 15:33) and "Abstain from all appearance of evil" (I Thess. 5:22) warn all against any fellowship with sin. Compare and apply II John 9-11. Adults have no more business

viewing sin than do children. A man after God's own heart was led to sin as a result of viewing a nude woman (Acts 13:22; II Sam. 11:2-5).

Joseph "got him out" of a tempting situation (Gen. 39:7-13). Christians need to *get out* from the front of the TV set. Does television have something for everyone? It certainly has plenty for sinners. How Satan must rejoice at

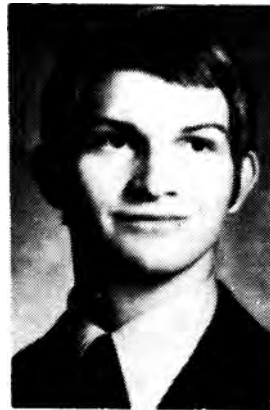
the continued drainage of morality through such a powerful means.

Beloved, do what you can to change programming on TV. However, if they will not hear, cut it off, and tell them of your actions. Make the sponsors aware of your move. Whatever, do not be deceived by ABC's latest diabolical campaign to excuse themselves.—P.O. Box 3022, Hueytown, AL 35023

## The Misused Tongue

Jesus issued a powerful warning in respect to the misused tongue in stating, "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matthew 12:36, 37). We should never become guilty of underestimating the damage of an ill-spoken word. As the tiny bit turns the much larger horse, and as the small rudder controls the majestic ship of the sea, so the tongue, to a large extent, determines the direction of an individual (James 3:1-8). Wars have been waged, marriages and families have been split assunder, lives have been lost, and souls have been lost because of the effect of a misused tongue. In many instances, churches have been needlessly divided as a result of unbridled tongues.

There is no need to take back foolish words that have never been spoken. If we refuse to revile, we will have no need to retract. A deeply distressed woman once came to Francis of Assisi, the famous founder of the Franciscan order, confessing she had circulated a false rumor about a friend. Now conscience stricken, she inquired, "How can I undo what I have done?" Francis got a feather pillow, took it outside, slashed the cover with a carving knife, and emptied the contents into the wind. Turning to the woman he said, "Now go and collect all of those feathers and bring them back to me." She made an attempt, but soon returned crying, "It is impossible; they are scattered to the four winds." "Neither can you recall the words that you have spoken," said



DALTON KEY

Francis. "They, like the feathers, are now scattered beyond your control."

Keeping these things in mind, let us allow "no corrupt communication" to proceed out of our mouths, "but that which is good to the use of edifying, that it may minister grace unto the hearers" (Ephesians 4:29).—Box 126, Aurora, MO 65605.

## The Men Of Athens

The sermon preached to the men of Athens in Acts 17 is perhaps the most well known of all the sermons preached by Paul. This outstanding declaration of the "unknown God" still serves as a basis for sermons on the existence of God.

A casual reading of Acts 17 will show that there are some points of difference between the sermon on Mars Hill and the other sermons in the book of Acts. The sermon in Acts 2 points out that, in fulfillment of prophecy, Jesus had been raised from the dead and is both Lord and Christ. The sermon to the men of Israel in Acts 3 points out that the lame man had been healed by the faith which is by Jesus. Jesus is the prince of life which the men of Israel had killed and God had raised from the dead. Moses had foretold that salvation would be through the Christ. It was also pointed out that Jesus was the fulfillment of God's promise to Abraham in Genesis 12 and 18.

The sermon on Mars Hill is different from these in that no reference is made to Old Testament prophecy. Also, the other sermons presuppose the existence of but one God who had created all things while the one



RON HARPER

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# The Men Of Athens

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on Mars Hill sets forth this truth.

What is the reason for the difference? The reason is that Paul and Peter addressed two different kinds of audiences. Peter preached to Jews. The men of Israel already believed in the existence of one God who had created all things. There was no need for Peter to expound this truth. On the other hand, Paul is preaching to an assembly of Pagans. Athens was one of the most idolatrous cities in the history of the world. It was a city "wholly given to idolatry" (Acts 17:16). The men of Athens "spent their time in nothing else, but either to tell, or to hear some new thing" (Acts 17:21). One ancient Roman said that it was easier to find a god in Athens than it was to find a man. If Paul had begun the sermon by stating that God had raised Jesus from the dead the men of Athens probably would have asked "which god?" It would have been futile for Paul to refer to Old Testament prophecy because the men of Athens did not accept the Old Testament as the Word of God. Paul had to deal with the most immediate need first.

He had to show that there is but one God and that idolatry is unacceptable. When this was established he could go on to other important matters. If a preacher is to be effective today he must have the wisdom to see and deal with the needs of his audience.

In spite of the points of contrast in the sermons we see that there are some points of similarity. They all show that God had raised his son, Jesus, from the dead. This should be the ultimate message of every sermon. We preach to cause men to be saved but salvation is in Jesus.

Paul's sermon was not without results. Acts 17:34 says, "Howbeit certain men clave unto him and believed...." Some of those who heard obeyed the gospel. Some would quibble at this point and argue that these people were saved by faith only. After all, it is not stated that they were baptized. The word "believed" in this passage is a synecdoche, a figure of speech where the part is put for the whole. This is used in other passages concerning the plan of

salvation. In Acts 2:38 the people were told to "repent and be baptized". No mention is made of belief, yet we do not hear anyone quibble that the men on Pentecost did not have to believe. Saul of Tarsus was not told to repent, yet how many would quibble that he did not have to repent? Acts 2:41 states that those "who gladly received his word was baptized." It is not stated that they repented or believed. Are we to assume that they did neither? No, "baptized" is a synecdoche. The Bible clearly teaches what one must do in order to be saved and all who will be saved must do as the Bible teaches. We are to believe the gospel, repent of our sins, confess our faith in Christ, and be baptized for the remission of our sins.

The men of Athens were like all other men in this one respect. In order to be saved they had to hear the same message and do the same thing. Though Paul's approach was different his message was the same. Jesus, the son of God, had been raised from the dead. The same message, preached today, will result in the salvation of souls. — 1501 6th Ave. Jasper, AL 35501.

## Search For The Truth

To the Jews that had believed on him, Jesus said, "and ye shall know the truth, and the truth shall make you free" (John 8:32). On trial before Pilate, Jesus said, "Everyone that is of the truth heareth my voice." Pilate said unto him, "What is truth?" (John 18:37, 38). This is the greatest question of mankind. Some search more diligently than others. The wise Solomon prompted, "Buy the truth and sell it not, yea wisdom, and instruction, and understanding" (Proverbs 23:23). Whatever truth is, Solomon wanted us to have and keep it above all costs.



W. EDWIN KEARLEY

Why do all people not have the truth? Paul tells us why, "And with all deceit of unrighteousness for them that perish; because they received not the love of the truth, that they might be saved. And for this cause God sendeth them a working of error, that they should believe a lie: that they all might be judged who believe not the truth, but had pleasure in unrighteousness" (II Thess. 2:10-12).

Jesus prayed, "Sanctify them in thy truth, thy word is truth" (John 17:17). Therefore the word of God must be very important in our lives. David said, "Thy word is a lamp unto my feet, and light unto my path" (Psalms 119:105). The same writer makes several statements about the law of God in the 119th Psalm as follows: "Oh how love I thy Law! It is my meditation all the day" (vs. 97). Another passage is, "How sweet are thy words to my mouth! yea, sweeter than honey to my mouth! Through thy precepts I get understanding: Therefore I hate every false way" (vs. 103-104). We must have this kind of love and appreciation for truth. Truth is never in conflict with truth. Truth runs in parallel lines as does the railroad track. It does not contradict itself. Truth is absolute. If these statements are not true, truth cannot be found. John said, "Who-soever goeth onward and abideth not in the teaching of Christ, hath not God; he that abideth in the teaching, the same hath both the Father and the Son" (II John 9). Other passages have the same message. Such instances are Romans 16:17, Galatians 1:6-9, and Revelation 22:18-19.

The gospel is God's power to save. Therein is revealed the righteousness of God (Romans 1:16-17). Jude writes, "Beloved, while I was giving all diligence to write unto you of our common salvation, I was constrained to write

unto you exhorting you to contend earnestly for the faith which was once for all delivered unto the saints" (Jude 3).—Route 4, Box 3A, Buena Vista, Georgia 31803

## Scientist Admits Ignorance

Scientific technology has blessed our lives immeasurably and we should be grateful to scientists for this. Scientific inquiry is a perfectly legitimate pursuit. In fact, God commissioned man to subdue the earth and to have dominion over fish, fowl and land animals (Gen. 1:28). In so doing, God authorized the experimentation and observation necessary to scientific studies. All of this is said to make it as plain as possible that the Bible believer has no cause to oppose real science.



DUB McCLISH

I do oppose many of the outlandish claims of over-zealous scientists who utter assurances that they KNOW certain things that are merely hypothetical and theoretical. Yet, the intellectual climate is such presently that all one has to do is to claim to be a scientist and a gullible public will bow humbly before him! Legion are those to whom science has become creator, master and sustainer, with a priesthood populated by infidel scientists. The bias is heavily slanted in the news media, public schools and universities and official government agencies toward godless, materialistic explanations of such things as the origin of the universe and life.

The National Geographic Society operates on the philosophical presupposition that organic evolution explains the origin of all things. The giant Smithsonian Institute in Washington steadfastly refuses even to allow creationists to display scientific exhibits refuting major claims of evolutionists. Reportedly, the American Humanist Association has recently issued a statement on evolution asserting that its signers KNOW that life emerged on earth in its present form by a process of evolution and not by creation by a Supreme Being.

I suppose I will become an iconoclast to the

avid devotee of science, but I must comment on a new book. The book is Encyclopedia of Ignorance, compiled by 58 scientists, of all things! The editors admit it is far from complete: "compared to the pond of knowledge, our ignorance is atlantic." In the long list of things scientists say they don't know is how the universe came into being. Interestingly, at least one man helped compile the encyclopedia and signed the AHA evolution statement. I just wonder how scientists can admit they don't know how the universe came into being and at the same time say they know that it occurred solely by materialistic evolution! Let's not forget that scientists are fallible men, like the rest of us.—Box 396, Granbury, TX 76048

## What About Now?

Earlene Rose

.....Behold, now is the accepted time; behold now is the day of salvation.—II Cor. 6:2

I've heard it said  
(Now, haven't you?)  
The many things  
That folks would do

If great riches  
They possessed,  
Or with great talents  
They were blessed.

But little things  
Add up in time;  
If you can't give more,  
Then give a dime.

The world can learn  
To make life bright  
If some will preach  
And some invite.

The things they'd do  
We'll never know —  
It's things done now  
That really show.—1608 24th Street, Northport, AL 35476





# Words Of Truth

(USPS 691-760)

"I am not mad, most noble Festus; but speak forth the Words of Truth and soberness."

— Acts 26:25

VOLUME 16

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NUMBER 19

## Spiritualism Exposed (No. 1)

During the years of 1975-76 Brother V. E. Howard and I worked on a group of radio scripts dealing with the wicked world of occultism. Covered in this timely series were such infamous errors as astrology, witchcraft, reincarnation, demon possession, exorcism, voodooism, modern day prophets and prophetesses, the church of Satan and spiritualism.



ROBERT R. TAYLOR, Jr.

This material was presented over The International Gospel Hour. Later the material was printed into a book of some 160 pages. Brother George S. Benson wrote a gracious and generous Introduction to this printed work on Occultism. Frequently, across the years I have spoken and written on occultism. Some of this material I have presented in the pages of WORDS OF TRUTH. Many people have been deceived by this infamous error. Countless others want to know more about it in order that they might refute it and expose it for the hoax and fraud that it has long been.

Sometime back brother Fred Faulk, one of the elders where I preach in Ripley, Tennessee, handed me an old copy of LIFE Magazine dated June 16, 1941. In this particular issue there are eight pages of pictures and stories dealing with a fearless exposure of spiritualism. Its title is SPIRITUALISM. A subtitle in black, bold letters was, "A *Psychic Investigator Exposes Mediums' Frauds.*" In this and three subsequent articles for WORDS OF TRUTH I want to set before our kind readers some of the findings in this LIFE exposure of Spiritualism which is an effort to communicate with the dead.

Though there were efforts to communicate with the dead in Bible times by the ignorant and misguided, yet the modern spiritual phenomenon of this movement is only 132 years of age. It began on March 31, 1848, in Hydesville, New York, with a little girl

named Catherine Fox. She had learned to make what appeared to be ghost-like raps. These she performed for her deeply superstitious mother. Thus the modern spiritualism movement was born in Western New York. Catherine was joined by her sister and for years they performed their "spirit raps" before so-called intelligent people both in this country and abroad. They deceived their audiences by the masses. LIFE says, "The 'spirit raps' they unfailingly produced gave millions renewed faith in a life after death." The same precise thing is being done now by those who claim a belief in reincarnation or that people keep coming back in other bodies and as other people in life after life. Sometime back I presented a number of articles in WORDS OF TRUTH on why reincarnation will not square with Biblical truth. The same thing is superstitiously passed off in these so-called death experiences where people claim they died, had unusual experiences beyond death's curtain, and claim to have returned to tell it all and help spiritual quacks get rich by writing books as touching such. I have written a number of articles for WORDS OF TRUTH refuting all such as this. Yet within recent months a lady, an intelligent member of the church, has told me personally about the fact that she now knows there is life beyond because of just such experiences. Another member of the church told me about dying and coming back. Reader friends, when that spirit leaves your body **YOU ARE NOT GOING TO COME BACK TILL THE RESURRECTION.** The same is true with me also. And death, Biblically speaking, has not occurred until the spirit makes its departure. But back to the Fox sisters. After long years of deceiving the public on two continents, they confessed that it was all a great big hoax. LIFE says, "In 1888 they confessed they had achieved their raps by cracking the joints of their big toes." Imagine tying one's belief in a future life to the talents of toes!! I am glad my faith of immortality rests on something more stable than the religion of **BIG TOES!!** My evidence lies in what Jesus taught in John 5:28-29, in John 11:25, and John 14 and John 17. It lies in what Paul taught in I Corinthians 15, in I Thessalonians 4 and II Thessalonians 2. It lies in what Peter wrote in his first chapter and in his final chapter (I Pet. 1:4; II Pet. 3:10-14). The Fox sisters should have known

whether they were on the up and up or not. Yet amazingly enough, the error had fastened itself so deeply within the public's superstitious mind that many fascinated patrons of Spiritualism disbelieved the Fox confession. Can you believe it? Barnum made a fortune out of the fact that a sucker is born every minute. Such is not all that important as far as a circus is concerned, but when souls are at stake, then the matter is one of extreme gravity.

It appears that Spiritualism always enjoys its greatest heydays when national emergencies arise or when times are very unstable and insecure. Spiritualism flourished during World War I. It did the same in World War II. At the time this exposure came out in LIFE in 1941 the U.S. was not yet world-wide holocaust. Yet many Americans were turning to seance parlors and to purported mediums who professed to be able to communicate beyond death's curtain. Spiritualism did not die a permanent death when the war ended in 1945. The popular fraud has continued through the remainder of the '40's, the '50's, the '60's, the '70's and now on into the fearful and uncertain '80's. Spiritualism and its occult cousins are currently enjoying a heyday as people are relying less and less on the Bible and more and more on such occult absurdity and total nonsense in trying to determine life's directions from stars, from black magic, from crystal balls and in concentrated efforts to contact those already departed from earthly scenes and who now are in the Hadean realm of departed spirits.—P.O. Box 464, Ripley, TN 38063.

## Man's Greatest Danger

JERRY A. JOHNSON

What is man's greatest danger? Is it ignorance? Is it disease? Is it the threat of nuclear war? It is the firm conviction of this writer that man's greatest danger is neglect. Neglect destroys houses and bridges. It ruins

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— Acts 26:25

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## Girls Grown To Glorify God

AVIS CORLEY PORTER

*As I teach I wonder if any little girls,  
Dressed so daintily in ruffles and curls,  
Will also teach Bible classes someday,  
And tell others to live in the right way.  
Only God knows if she will be a preacher's wife,  
And to him and God devote her entire life.  
Or perhaps the wife of an elder or deacon be,  
And tell others Christ died for you and me.  
They may all be Christian mothers and rear  
other souls for God.  
What greater work is there, as along life's path  
we tread?*

A reader has asked that we comment on Jesus' teaching in Matthew 19:3-9 concerning divorce and remarriage. It is suggested that what Jesus taught here was a part of the law of Moses, and as such, does not apply to those in the gospel age. It is further suggested that since Mark 10:11, Luke 16:18, Romans 7, and I Corinthians 7 forbid divorce and remarriage, it is therefore not permitted under any conditions.

Four things are made clear in Matthew 19:3-9: (1) God's plan for marriage from the beginning, (2) what God tolerated under the law of Moses, (3) Christ's law of marriage in the gospel age, and (4) an exception to the rule concerning divorce and remarriage. We will briefly examine each of these and make a few observations.

*God's plan for marriage from the beginning* was that there be one man for one woman, and that this union should last for a lifetime. He never intended for any marriage to end in divorce. The only way divorce can take place is for one or both of the marriage partners to deviate from God's original plan. We might add that this original plan is still the same today. "What therefore God hath joined together, let not man put asunder" (Matthew 19:6).

*What God tolerated under the law of Moses* was not according to his original plan. In former ages God has tolerated, and even regulated, that which was not in harmony with his will. It was not his will that a king be



BOB DUNCAN

FROM  
THE EDITOR

## Is Divorce And Remarriage Ever Permitted?

permitted to rule over the nation of Israel, but he allowed it and regulated it (I Samuel 8:1-9). Under the law of Moses, because of the hardness of heart characteristic of the Jewish people, God permitted divorce. Our Lord's statement in Matthew 19:8 is thought by some to indicate that God permitted divorce under the law for the protection of the women; i.e., the men were so hard hearted that if divorce were not permitted they would even kill a wife with whom they no longer wished to live.

*Christ's law of marriage in the gospel age* is no different from God's plan for marriage from the beginning. Unlike some of those Jews under the law, those who are Christians will not have to have concessions made to them because of the hardness of their hearts. Hardness of heart is not a characteristic of Christians.

*The exception to the rule concerning divorce and remarriage* is clearly stated in Matthew 19:9. The rule itself is if one divorces his wife (or her husband) and marries another, he (or she) is guilty of adultery. This is made plain not only in this passage, but also in Matthew 5:32, Mark 10:11, Luke 16:18, and Romans 7:3. But not all of these verses which mention the rule mention also the exception. Matthew 5:32 and Matthew 19:9 both mention the exception to the rule: "But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery" (Matthew 5:32). "And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery" (Matthew 19:9).

The fact that what Jesus said about divorce and remarriage is not a part of the law of Moses may be clearly seen by observing that it is put in contrast with

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## Man's Greatest Danger

Continued from page 1

farms and health. It eats away love and breaks up families. Neglect wrecks trains and brings cities down to ashes. But most of all, neglect is the greatest cause of spiritual ruin, both now and forever. It appears in the forms of forgetfulness, slothfulness and procrastination.

The disastrous results of neglect are vividly portrayed in the scriptures. The parable of the ten virgins (Matt. 25:1-12) is quite familiar to all Bible reading people. Five of them were wise and five were foolish. The five foolish virgins simply neglected to take enough oil for their lamps. The parable of the talents (Matt. 25:14-30) is another familiar Bible example of neglect. The person who was given one talent hid it in the earth. Consequently, he was regarded by his lord as wicked and slothful. Because of neglect he was cast into outer darkness.

Some simply neglect to act at all. God said to Ezekiel, "They hear thy words, but they do them not" (Ezek. 33:32). James writes: "Be ye doers of the word, and not hearers only, deceiving your own selves....Whoso looketh into

the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed....Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (Jas. 1:22,25; 4:17).

Some neglect to do their best. Jeremiah writes: "Cursed be he that doeth the work of Jehovah negligently" (Jer. 48:10 A.S.V.). Solomon writes: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (Eccl. 9:10). The apostle Paul writes: "Whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ" (Col. 3:24, 25).

No one wants to go to hell. All, it seems, intend to serve God sometime. Governor Felix trembled at the preaching of the apostle Paul and said, "Go thy way for this time; when I have a convenient season, I will call for thee" (Acts 24:25). The man who is too busy, the

youth who is too wrapped up in "good times," and the lazy minded who hate to take the trouble to investigate are negligent sinners.

What is the result when the ant fails to store up sufficient provisions for the winter? What is the result when the shipwrecked sailor realizes all too late that he has no lifeboat?

The conditions for being rescued are faith (Jn. 8:24; Heb. 11:6), repentance (Lk. 13:3, 5; Acts 3:19), confession (Matt. 10:32, 33; Rom. 10:9, 10), baptism (Mk. 16:16; Acts 2:38).

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him" (Heb. 2:1-3)—P.O. Box 425, Double Springs, Alabama 35553.

# Homosexuality, An Abominable Sin

## (No. 1)

An all-wise Creator made the distinctive sexual natures of men and women and assigned their unique roles in life. True happiness comes to men and women who understand their proper sex role and observe it. Unhappiness and moral disaster comes to those who pervert the natural role which God assigned their sex.

Homosexuality is defined as "eroticism for one of the same sex". I would add that to commit sin one would have to "lust after" such forbidden experiences in his own heart (Matt. 5:28), or actually engage in the evil act. We emphasize that one who has had one such experience in his past is not to be classed as a homosexual. He would be such only if it was continued. This distinction is important because it is a fairly common thing for children to have such experiences only to go on to normal sexual maturity.

Paul specifies this a prevalent sin among the Gentiles of Roman society. "...for their women changed the natural use into that which is against nature: and likewise also the men, leaving the natural use of women, burned in their lust one toward another, men with men working unseemliness" (Rom. 1:26-27).

Such perverted souls are often described as homos, queers, faggots, and fairies. They prefer to describe themselves as "gay." Women of this persuasion are called lesbians. This term comes from the Aegean Island of Lesbos where this practice was widespread in the 6th century B.C.

It is now estimated that between one in ten and one in six adults in America is homosexual. This would be between 10 and 20 million. Because of the present confusion of sex roles and the deterioration of home



JOHN WADDEY

stability, sexual perversion is rapidly a growing problem in our society. In 1964 it was established that there were 4,000 homos in Washington, D.C. Over a five year period of time more than 400 were dismissed from the U.S. State Department alone, in the nation's capitol. San Francisco now has the dubious honor of being the "gay capital" of our land with over 100,000 such citizens. Jess Stern in his book *The Sixth Man* boasted, "Someday we will outnumber you, and you will be the abnormal ones and we will be the normal."

Sexual perversion is an ancient evil. The citizens of Sodom were given over to homosexual practices. In Genesis 19:1-8 the men of Sodom accosted Lot's house desiring to "know" the two guests within. The word "know" is the same as that used in Genesis 4:1 where it is said that Adam "knew" his wife Eve and she conceived. Some scholars think that this was the sin of Ham against his drunken father Noah. This would explain the severe penalty which God imposed on him (Gen. 9:20-27).

Homosexuality flourished in ancient Greece and Rome as their civilizations grew old and began to decay. Notable perverts included Alexander the Great, Socrates and Plato. Among the Romans were Julius Caesar and other emperors. In the Renaissance period we find such names as Michaelangelo, Leonardo deVenci, and Frederick the Great.

It seems that sexual confusion is the curse of affluent, advanced civilizations. Rarely is it found in the primitive societies where sex roles are clearly defined and the lifestyle demands masculinity in males and forces the women into the motherly role. An African brother told me that his tribal language did not even have a word for such in its vocabulary.

We have already noted the sin of the men of Sodom towards Lot's guests. Moses relates that "the men of Sodom were wicked and sinners against Jehovah exceedingly!" (Gen. 13:13). Jude comments that the people of Sodom had given themselves over to fornication (literally sexual uncleanness) and gone after strange flesh (Jude 7). The angels of God

declared that the judgment on Sodom and her sister cities was because of just such conduct (Gen. 19:13). This is significant because modern day apologists for the gay "sub-culture" attempt to whitewash the people of Sodom by saying their sin was only lack of hospitality. The absurdity of such interpretations is patent. The word "sodomy" has been applied to this practice from ancient times.

Moses' law strongly condemned homosexuality. "Thou shalt not lie with mankind, as with womankind: it is an abomination" (Lev. 18:22). In such cases "Both of them have committed abomination; they shall surely be put to death..." (Lev. 20:13). The wages of a Sodomite were not to be brought into the house of Jehovah (Deut. 23:17-18). It was for just such moral crimes as these that God had taken their land from the Canaanite tribes. The land vomited them out. Moses warned Israel that the land would also vomit them out if they took up these corrupt actions (Lev. 18:24-30). Centuries later when Israel had absorbed the heathen Baal worship, blending it with Jehovah's religion, Sodomites set up shop in the very temple of Jehovah. Heathen fertility cults fostered all kinds of sexual indulgence in the name of religion. Josiah had them driven out in his reformation (II Kings 23:17).

The new covenant condemns homosexual conduct in no uncertain terms. In Romans 1:26-27 Paul points out the prevalence of such among the Gentiles and in verse 32 he concludes by saying that according to "the ordinance of God...they who practice such things are worthy of death..."

In writing the Christians in Corinth he warns that adulterers, the effeminate and abusers of themselves with men will not inherit the kingdom of God. He comments that some of these Christians had been such in the past but they had been washed, sanctified and justified in the name of Christ and the Holy Spirit (I Cor. 6:9-11). The implication is plain that such unholy activities were past events in their lives. — Route 22, Beaver Ridge Road Knoxville, TN 37921.

## "Give Us Flesh To Eat"

### Is Divorce And Remarriage Ever Permitted?

Continued from page 2

the law of Moses in Matthew 5:31,32. How could it be a part of the law of Moses when it is put in contrast to the law?

The fact that two or more passages discussing the same subject may not contain the same information does not mean the passages contradict. It just means that some passages contain more information than others. Such is the case with the passages under consideration. Matthew 19:9 and 5:32 are not in contradiction to Luke 16:18, Mark 10:11, and Romans 7:3. They simply contain more information. The former passages mention the exception to the rule; the latter do not.

It is a mistake also to try to draw a contrast between Matthew 19 and Mark 10, and to say that Matthew 19 (which mentions the exception) was a part of the law of Moses, but Mark 10 (which does not mention the exception) is a part of the gospel of Christ. A close examination of the passages in their context will reveal that these two passages are simply two inspired records of the same conversation. The Holy Spirit simply did not see fit to cause Mark to mention the exception which Matthew records.

With so many today ignoring God's law concerning marriage and divorce, let us be careful not to make demands heavier than those of God himself. We have no more right to ignore God's exception to the rule concerning divorce and remarriage than we have to ignore the rule itself.

The children of Israel were unhappy with the food (manna) that God was providing for them and complained because in Egypt they had fish, cucumbers, melons, leeks, onions and garlic (Num. 11:4-20). They wanted meat to eat with the manna. There is a lesson here for the church. Many times today members of the church complain about the provisions God has made for them and want to add to or take from them because Egypt (the world) is eating a variety of foods. Consider the following examples:

Vocal music does not appeal to man's sensual nature as does instrumental music. God specifies that we sing (I Cor. 14:15; Eph. 5:19; Col. 3:16). Many in the church enjoy the music of the world and complain, "We want flesh (instrumental music) to go with our manna (singing)."

Plain and simple Bible preaching is not as exciting as the theories and philosophies of men. God says, "Preach the gospel" (Mk. 16:15); "But speak thou the things which become sound doctrine" (Titus 2:1); and "Whosoever transgresseth, and abideth not in the doctrine of



S. G. GRAY

Christ, hath not God" (II John 9). Many in the church find attractive and tempting the excitement created in denominationalism over their theories on: (1) the latter times, consisting of nuclear war between Russia and America over Israel, (2) the rise of the anti-Christ who will rule over the common-market nations of Europe, (3) the abomination of desolation, consisting of persecution against the church lead by the anti-Christ, (4) the rapture, or taking up of the church into heaven for 3½ (some say 7) years while (5) the wrath of God is poured out on sinners (the millennium reign of Christ on earth); (7) the losing of Satan for a little season; (8) and the battle of Armageddon, resulting in the final and eternal defeat of Satan. Intermingled with the abomination of desolation is the mark of the beast, etc. Notwithstanding the fact that every passage used to support these theories is taken out of context and completely misapplied, many choose to believe these theories.

The simple organization of the local New Testament Church with bishops (elders) and deacons (Phil. 1:1) is too simple for some. The religious bodies around us have their offices and officers of rank and impressive titles. Some in the church are given titles and positions unheard of in New Testament times, "Ministries" of every kind that can be found in the denominations. This is saying with Israel of old, "God, we are not satisfied with your provisions, give us flesh to eat with the manna."—704 Cleveland Ave., Gadsden, Alabama 35901



# The Point Of No Return

The book of Hebrews was written to encourage faltering Christians who were on the verge of apostasy and show them the absurdity of leaving the Gospel of Christ and returning to Judaism (Heb. 5:12-14; 2:1-4). The key word in Hebrews is "better," and it is used to describe the Christian age as one with a better hope (Heb. 7:19), better covenant (Heb. 7:22), established upon better promises (Heb. 8:6), with a better sacrifice (Heb. 9:23,24) a better possession (Heb. 10:34), and a better country which is heavenly (Heb. 11:16).



JIMMY R. VEST

Even though there is an obvious superiority of the New Covenant over the Old Covenant some were going back, apostatizing, falling away. The seriousness of their apostasy can be seen in the word "impossible" used in the following passage of scripture: "For as touching those who were once enlightened and tasted of the heavenly gift, and were made partakers of the Holy Spirit, and tasted the good word of God, and the powers of the age to come, and then fell away, it is impossible to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame" (Heb. 6:4-6). It is impossible to renew them again is equal to saying they had reached the point of no return. In the government publication *Voyager*, it says, "Two Voyager spacecraft, carrying instruments to conduct 11 science experiments, were launched by the National Aeronautics and Space Administration from Cape Canaveral, Florida, on August 20 and September 5, 1977, toward Jupiter, Saturn, and the outer reaches of the solar system... The Voyagers are the fastest man-made objects ever to leave Earth. When the final rocket stage cut off to end powered flight, each spacecraft was travelling...almost nine miles per second. In less than 10 hours, they had crossed the moon's orbit... Years after launch, perhaps 30 times farther from the Sun than Earth is, their attitude control gas spent, the two Voyagers will be unable to respond to attitude correction commands from their Earth masters, and communications will fade and disappear... The two craft will sail on

## WORD of GOD

For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark,

And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

Heaven and

earth shall pass away, but my words shall not pass away.

But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

But as the days of Noah were, so shall also the coming of the Son of man be.

Matthew 24:35-39

forever."

It is interesting to learn of the great progress in our space program but this piece points out that the spacecraft will eventually reach "the point of no return" because they will not be able to respond to those in authority. How characteristic this is of people who reject our guide and authority. When we lay aside the inspired word and refuse to accept our Lord's word then we are like the spacecraft, adrift without a guide, chart or compass. We are out of touch with God and unless we change our attitude and course we will finally reach the point of no return. It will be impossible renew us to faithfulness.

Apostasy is not only possible but it is certain when men forsake the truth (I Tim. 4:1). The individuals in Heb. 6:4-6 were (1) once enlightened (2) tasted of the heavenly gift (3) were made partakers of the Holy Spirit (4) had tasted the good word of God and powers of the age to come and deliberately forsook the Savior. The writer vividly pictures, in figurative fashion, the condition they were in: "For the land which hath drunk the rain that cometh oft upon it, and bringeth forth herbs meet for them for whose sake it is also tilled, receiveth blessing from God. But if it beareth thorns and thistles, it is rejected and nigh unto a curse; whose end is to be burned" (Heb. 6:7,8). There

## "It Is Finished"

Many wonderful words fell from the lips of our Savior, things we ought to study and understand. But none are any more important than the statement he made while on the cross, "It is finished" (Jno. 19:30). He did not say, "I am finished;" he said, "It is finished." At the foot of Mt. McKinley a skeleton was found seated on the root of a tree. Just above it was an arrow carved into the bark pointing down to the skeleton. Beside the finger were the words: "The end of the trail." They told the tragic story of one who had set out to climb the mountain, but his strength had failed and he had died without accomplishing his purpose.

This was not the situation of our Lord at all. He was not finished. On the contrary, it is a shout of victory. He had accomplished his purpose. What things were finished or accomplished when Jesus Christ died upon the cross?

### FULFILLED PROPHECY

All the prophecies in the Old Testament that pointed forward to the coming of Christ and his dying at Calvary were fulfilled when Jesus said, "It is finished." Hundreds of years before Christ was born it was prophesied that he would be despised and rejected of men, that he would be hated without a cause, that he would be betrayed, that he would be led to the slaughter, and that he would be numbered among the transgressors. Now when he cries, "It is finished," we know that all this has come to pass. Christ died for our sins "according to the scriptures" (I Cor. 15:3). His sacrificial death was no after-thought, no accident, but the divine unfolding of God's original and eternal plan for the salvation of lost man.

### LAW ABOLISHED

When Jesus died upon the cross the old covenant

is a paranoic fear that some have in thinking they might have committed such a sin as is described in Heb. 4:4-6; however such a person whose life has already been severed eternally from God would not have the slightest possible concern over the matter of being saved or lost. There would be no feeling of guilt, remorse or godly sorrow necessary to bring them to repentance. They are out of touch with the words of truth.

The real danger is that folks may hear the gospel so often that it is rejected day in and day out until the hardening process sets in and causes them to avoid hearing it at all.

The Hebrew writer encourages those who were drifting away from God with these words: "But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak: for God is not unrighteous to forget your work and the love which ye showed toward his name, in that ye ministered unto the saints and still do minister. And we desire that each one of you may show the same diligence unto the fulness of hope even to the end: that ye be not sluggish, but imitators of them who through faith and patience inherit the promises" (Heb. 6:9-12). — 131 West Oak Hill Dr. Florence, AL 35630.

with its ceremony, animal sacrifices and human priesthood was finished. Having fulfilled the law, Christ died to abolish it and take it out of the way, so a new and better covenant could be established (Heb. 10:9). In dying on the cross, Christ blotted out the handwriting of ordinances (Col. 2:14-17). At the cross the law in its totality was taken away.

### REDEMPTION ACCOMPLISHED

When Jesus died upon Calvary's cross, the work of redemption was accomplished. The sin debt of humanity was paid in full (Mt. 20:28). We are not redeemed by such corruptible things as silver and gold, but by the precious blood of the Lamb (I Pet. 1:18,19). Christ was treated as we deserve, that we might be treated as he deserves. He received death that belonged to us, that we may gain the life that belongs to him. We can have life because Jesus gave his for us.

### SUFFERING WAS FINISHED

When the Lord Jesus shouted, "It is finished," it must have been a cry of rejoicing that his sufferings were over. Crucifixion was one of the most cruel methods of execution known to man. It was reserved for the worst criminals. We can only imagine the agony of his death. Now the suffering is over, both physical and spiritual. The cup has been drained, the darkness is ended, and the wages of sin has been paid. All the shame and suffering and agony are past.

### REVELATION OF GOD'S LOVE

The awfulness of man's sin and the greatness of God's love were completed when Jesus died. All the bloodshed on all the battlefields of all the wars of all ages do not show so perfectly the ugliness of sin as does the death of Jesus. The cross helps us to comprehend the seriousness of sin. Sin is so horrible that Christ had to die because of it. On the other hand, the cross is a compelling demonstration of divine love for mankind. In the cross of Calvary we find the full expression of God's love (Jno. 3:16; Rom. 5:8).

Thank God for Calvary and Jesus and for what he did for us. Let us never forget it. Because of his death we have hope. Let us live for him as long as he gives us breath. — 2110 Duncansby Dr. S.W. Decatur, Ala. 35603.



# Words Of b

(USPS 691-700)

"I am not mad, most noble Festus; but speak forth the Words of Truth and soberness."

— Acts 26:25

VOLUME 16

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## Spiritualism Exposed

(No. 2)

LIFE magazine, in its June 16, 1941, edition, did an eight page exposure of Spiritualism as a colossal fraud. The exposure was done both by picture and by penetrating articles.

Aiding LIFE in this scathing exposure was Joseph Dunniger, a nationally known magician, mentalist and psychic investigator. At the time he was serving as chairman of the *Scientific American Committee for Investigation of Psychic Phenomena and the Universal Council for Psychic Research*. In this capacity he attended well over 1,000 seances dedicated to spiritualism. In none of them did he witness anything performed that he could not duplicate, either by trickery or explain by natural means. At the time of this LIFE exposure, a half million Americans claimed to find comfort in Spiritualism. To such people it was a religion. Dunniger and his group were concerned chiefly with all the fraudulent methods employed to deceive gullible people for gain. That has always been the name of the occult game. It is fraudulent to the core and would go out of business YESTERDAY were it not for the money that gullible people pour into its covetous coffers annually.

In a series of pictures, Dunniger shows how some of the fraudulent mediums produced the supposed spirits for their duped disciples, their paying patrons, their deceived devotees. In one such sequence of pictures the famed magician is bound tightly, both hands and legs, to a chair. Inside the cabinet and with closed curtains he demonstrates how he disengages the arm of the chair without disturbing in the least the ropes that still bind him securely. Then with the aid of a telescopic rod and a luminous cloth he fabricates a "ghost" shown to the spectators at the seance. From the vantage point of the spectators, who are brainwashed already and conditioned to see what



ROBERT R. TAYLOR, Jr.

they have been prepared to see, it appears to be the ghost or spirit of a dead one that has come back to communicate. The contrast from inside the cabinet and the closed curtains and what the seance spectators see is a most amazing one indeed. Other pictures portray how they produced a spirit's hand, a spirit's photograph, a spirit's message, etc.

As a part of its scathing exposure LIFE has this intensely interesting paragraph: "In a safe deposit box in New York lies a heavily sealed envelope containing secret messages entrusted to Dunniger by Edison, Houdini and Sir Arthur Conan Doyle before they died. Each vowed if return from the grave were possible, he would transmit the key words that only Dunniger knew. A prize of \$10,000.00 offered by the Universal Council for Psychic Research awaits any psychic who can 'bring through' those words. In the last decade thousands of 'messages' have been submitted. None has won the purse." At the time this exposure was made in LIFE each of these men had been dead for at least ten years or more. Houdini died in 1926; Doyle died in 1930; Edison died in 1931. Seemingly, ten to fifteen years should have been sufficient for these three to communicate from the dead with the living Dunniger with whom they had entered into this agreement if such were possible at all. LIFE then presented a group of pictures with a written explanation of how one seance sought to bring back the Houdini message known only to Dunniger. The word they came up with was "bottleneck." It did not qualify; it was not the correct word. Then LIFE presented a number of pictures enacted by Dunniger as to how this seance came up with this piece of convincing forgery. Such may have been convincing to the seance spectators but was not good enough to deceive one who knows how such fraudulent schemes of forgery work. The prize money remained intact!

Is it not amazing that people who are intelligent in most areas of life will allow themselves to become so gullible in matters dealing with the occult? And when people believe they can receive a message from the stars in astrology, a revelation of what the future holds from the crystal ball, a reading of their palms or a supposed message from a loved one long gone from earthly scenes, such people are as little interested and concerned in what the Bible says as they can be.

"There is a sucker born every minute" not only applies to those who attend Barnum and Bailey Circuses but those who fall victim to the Satanic world of occult influences, also.

In view of the foregoing it is more understandable than ever why God outlawed such mediums in the Bible. Moses told ancient Israel, "Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord your God" (Lev. 19:31). Teeth were placed into these Mosaic mandates. He wrote in Exodus 22:18, "Thou shalt not suffer a witch to live." Isaiah wrote pointedly and plainly, "Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast laboured from thy youth; if so be thou shalt be able to profit, if so be thou mayest prevail. Thou art wearied in the multitude of thy counsels. Let now the astrologers, the star-gazers, the monthly prognosticators, stand up, and save thee from these things that shall come upon thee" (Isa. 47:12-13). In a trio of verses Moses is very much to the point as he writes, "There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee" (Deut. 18:11-12). Just a little later the Sinaitic lawgiver also stated, "For these nations, which thou shalt possess, hearkened unto observers of times, and unto diviners: but as for thee, the Lord thy God hath not suffered thee so to do" (Deut. 18:14). Much of the occult is covered in detail in these verses and spiritualism is certainly condemned.

### Gleanings

The chains of habit are generally too small to be felt until they are too strong to be broken.—Samuel Johnson

One proven way to teach your children to count is to give them different allowances.—General Features Corp.



## Words Of Truth

(USPS 691-760)

"I am not mad, most noble Men,  
but speak forth the Words of  
Truth and soberness"

— Acts 26:25

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## "Will A Man Rob God?"

W. A. HOLLEY

The foregoing question is found in Malachi 3:8. In answering the question the prophet charged the Jews with having committed this sin. In what ways can one rob God?

One can rob God of money which rightfully belongs to him. To rob one's fellow man is a great sin, but to rob God should be unthinkable. "The earth is the Lord's, and the fullness thereof" (I Cor. 10:26). For Christians to give as God has prospered them is to acknowledge God's ownership of all wealth and that men are but stewards of whatever comes under their control (I Cor. 16:1-2; II Cor. 9:6-7; Acts 11:26-30).

One can rob God of the worship which is due him. David declared that Israel was punished because they had not worshiped God "after the due order" (I Chron. 15:13). "Give unto the Lord the glory due unto his name: bring an offering, and come before him: worship the Lord in the beauty of holiness" (I Chron. 16:29). Worship "after the due order," is described in John 4:23-24, for those who worship God under the New Testament. The items of worship are included in Acts 2:42; 20:7; Heb. 10:25; Ephesians 3:19; Colossians 3:16.

One can rob God of service. Paul teaches us that God requires "reasonable service" (Romans 12:1-2). Our bodies are to be presented as living sacrifices to God. Paul commands, "Yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God" (Romans 6:13). "Even so now yield your members servants to righteousness unto holiness" (Vs. 19). Our bodies are important; as living sacrifices, we use them to worship and serve God. In fact, no command can be obeyed, and no kind of service can be rendered to God, without the use of the body. When one refuses to serve God in such a way as to make the world a better place in which to live, one robs God.

One can rob God of precious time. Do not permit

Continued on page 3



## FROM THE EDITOR

# "Witness To Church of Christ Members"



BOB DUNCAN

In the May 1979 issue of *Royal Service*, a publication designed especially for women of the Baptist church, there is an article by Lawrence E. Webb entitled, "Witness to Church of Christ Members." It is surprising to see that Baptists would want to "witness" to members of the church of Christ, seeing that Baptists generally claim it makes no difference what church one belongs to, and that members of the church of Christ are just as saved as members of the Baptist church. Would you call this a party spirit, or being narrow minded?

While we are sure Mr. Webb did not intend to do so, he actually complimented members of the church of Christ in connection with several different matters. He said: "They believe they are the true churches, the ones mentioned in the Bible by name." Is this an admission that Baptists do not believe they are members of the true church that is mentioned in the Bible by name? If I did not believe I am a member of the church I can read about in the New Testament, then I would get out of the church I am in, and I would seek diligently to get into the one I can read about in the New Testament.

He also said: "The Churches of Christ put a great deal of emphasis on the exact language of the New Testament. They claim to 'speak where the Bible speaks' and to be 'silent where the Bible is silent.' They claim to 'call Bible things by Bible names' and 'do Bible things in Bible way'." Is this another admission that would prove embarrassing to many Baptists? Is this an admission of a fact we have tried to point out time and again, that Baptists do not speak where the Bible speaks and remain silent where the Bible is silent? That they do not call Bible things by Bible names and do Bible things in Bible ways? If they do not, then why do they not? And why criticize those do not, then why do they not? And why criticize those of us who do?

As an example of our speaking where the Bible speaks and remaining silent where the Bible is silent, Mr. Webb mentions the matter of mechanical instruments of music. Notice carefully his statement: "For example, although Psalm 150 and other Old Testament passages call for the use of an assortment of musical instruments in worship, Churches of Christ do not use instrumental music in church because the New Testament 'is silent' about it." Is this yet another admission? That though mechanical instruments of music were authorized under the law of Moses, and were therefore right in Old Testament worship, such simply is not authorized in the New Testament? What about all the old arguments on certain passages in Revelation? What about the argument about music when the prodigal son returned? What about the argument on the Greek in Ephesians 5:19? Is Mr. Webb finally admitting what we have been saying for so many years, that none of these passages authorize mechanical instruments of

music in Christian worship?

Mr. Webb further says of members of the church of Christ: "They take I Corinthians 14:34 literally. Women are not allowed to speak in a church service or teach a class in which men are present." Does this mean that if all religious people took I Corinthians 14:34 literally it would do away with women preachers? Then why have so many argued that that is not what that verse says? Here is an admission that that is what the verse says, but that it is not to be taken literally. This is interesting, but there is one question that comes to mind: By what rule of interpretation is it determined that the passage is figurative rather than literal? D. R. Dungan, in his book on Hermeneutics, lists eight rules for determining that language is figurative. By none of those eight rules, nor by any other legitimate rule, is I Corinthians 14:34 judged to be figurative so as to permit women preachers or women teachers of men's Bible classes.

But let us suppose for a moment that the members of the church of Christ are mistaken about being members of the true church we read about in the Bible. We would like for Mr. Webb, or some other qualified member of the Baptist church to give us some answers to some questions: (1) Would it be possible for one living today to become a member of the true church, the one mentioned in the Bible by name? If so, what would one have to do, that members of the church of Christ have not done, to become such? (2) If one were a member of the church mentioned in the Bible by name, would speaking where the Bible speaks and remaining silent where the Bible is silent, be in harmony or out of harmony with Peter's admonition to "speak as the oracles of God" (I Peter 4:11)? (3) Would one be abiding in the doctrine of Christ, or going beyond the doctrine of Christ (II John 9) by calling Bible things by Bible names and doing Bible things in Bible ways? (4) Would singing psalms, hymns, and spiritual songs without mechanical accompaniment be pleasing to God? (5) In the absence of anything to indicate that I Corinthians 14:34 is to be understood in a figurative sense, is it a sin to understand it in a literal sense, and to be governed by it?

There was a time when preachers in the denominational world so strongly believed their religious views to be taught in the Bible that they would gladly mount a polemic platform to defend their positions. But the days of religious debates are largely gone. They now make their silly arguments against the truth in their own publications to their own members, and with the hope that no one calls attention to the fallacy of their reasoning.

We have not dealt with the arguments made in the article. Perhaps we will do so in a later issue.

## Gleanings

Most of our suspicions of others are aroused by our knowledge of ourselves.—Raymond Massey

When free people are divided, liberty is subtracted.—Walter Winchell

I don't know who my grandfather was. I am more concerned to know what his grandson will be.—Abraham Lincoln



# Homosexuality, An Abominable Sin

(No. 2)

In an earlier article we noted that God has always condemned homosexual conduct as a grievous sin. (Compare Gen. 19:108; Lev. 30:13; Rom. 1:26-27.) Now we will notice some causes of perversion in human sexual conduct.

To escape guilt and condemnation some argue that homosexuals were born that way, therefore they cannot help themselves. Dr. Charles Socarides, M.D. says that homosexuality



JOHN WADDEY

is not "innate or inborn" but "an acquired or learned process" (Journal of American Medicine). Dr. Isadore Rubin, M.D. writes in an official publication of SIECUS (Sex Information and Education Council of the United States) "That genetic, constitutional or glandular factors play little role in the causation of homosexuality." (Rubin sees no wrong in such conduct. J.H.W.) Homos admit that at some period in time they made that choice in lifestyle. Dr. Morris Fishbein in his book *Successful Marriage* notes that though genetic and hormonal factors may contribute to causing homosexuality, the environment which leads to homosexuality would still have to be provided. "The training is the differential in the individual's ultimate behavior."

In his excellent book *The Psychology of Counselling*, Dr. Clyde M. Marramore points out the following factors that contribute to sexual maladjustment such as we are discussing.

A. It may stem from a lack of wholesome sex education. When bashful parents fail in their responsibility here they may be contributing to their children's moral ruin. Children will seek out information about their sexuality. Either they will find it at home or from some far less desirable source.

B. Faulty childhood impressions and unwise handling of sexual training by parents can have profound effects on children. Such may cause serious problems of adjustment later in life. Little children must never be told scare stories or shamed when they need and desire information in this realm.

C. Sex problems may be created and/or aggravated by the unwholesome influence of a secular society. Many movies, T.V. shows, books, and magazines portray homosexual love as normal, tender and exciting. This stirs curiosity in some and awakens latent emotions in others. It also erodes social convictions that such is disgusting and wrong. Dr. Laurence J. Hatterer of Cornell University told the American Academy of Psychoanalyses that homosexuality can be triggered by environmental influence, chief of which are suggestive homosexual literature, plays and movies.

D. A dominant mother who stifles and belittles her son's budding masculinity may cause him to lose confidence in his own manly sexualness. It may cause him to fear women in general and thus turn to men.

E. A thoughtless mother threatens her son as a girl which she wanted but did not get. She dresses him in frilly clothes, keeps his hair long and encourages him to play with girls' toys. He thus grows up thinking it is natural to fill a feminine role in life.

F. A weak father may be the cause. The son cannot look to such a father for moral support in his struggle to be a man. Even a daughter may lose respect for men in general because of her weak unmanly father. These children may be drawn into homosexual liaisons.

G. When the father is cruel to his son, the boy may be fearful of competition with all males. Yet boys desperately need acceptance with their peers. They win this by allowing other boys to abuse them

sexually. This gains the attention and the comrades they long for. Girls with cruel fathers may transfer their fear and hate to all men and turn to women for a lover-companion. Lesbians are commonly the victims of a lack of love.

H. Overindulgent mothers can hurt their sons. Such mothers spoil their sons. Often they unconsciously try to make their sons substitute husbands. Sometimes his emotional attachment to his mother is so strong that he cannot love another woman. His sex drive leads him to men.

Dr. Irving Bieber, M.D., in his study, *Homosexuality: A Psychoanalytic Study of Male Homosexuals*, writes, "We have come to this conclusion that a constructive, supportive, warmly related father precludes the possibility of a homosexual son; he acts as a neutralizing, protective agent should the mother make seductive or close-binding attempts." Peter and Barbara Wyden in their book *Growing Up Straight* argue: "This much is certain, it is just about impossible for a homosexual to be the product of warmly loving, sensible parents and sexually well-adjusted home atmosphere."

I. Initial sex experiences may warp a child. Children are often seduced and molested by homosexuals. In their innocence and naivete', they find such erotically pleasurable and a pattern of

behavior is established before parents know it. Parents, be watchful of the friends and associates of your youngsters.

J. Homosexuals recruit heterosexuals into their fellowship and practice. They not only prowl the dark streets, they have their social clubs and promotional societies.

K. Such practices as unisex hair styles and clothing fads tend to blur the distinctions of sex roles. Youngsters growing up in such a culture may be adversely affected. In Deuteronomy 22:5, Moses warned Israel against men dressing as women and vice versa.

L. Last, we note that spiritual degeneracy tends to lead to moral decay. Because the Romans first refused to have God in their knowledge, God then gave them up to moral reprobation including sexual perversion (Rom. 1:24-27). Evil men wax worse and worse.

Is there no hope for the homosexual? The answer is yes. Some Christians in Corinth had been salvaged from such a horrid life (I Cor. 6:9-11). But there can be no saving of such until it is recognized as sin, repented of and forsaken with the help of God! "Keep thyself pure" (I Tim. 5:22). — Route 22, Beaver Ridge Road, Knoxville, TN 37921.

## "Will A Man Rob God?"

Continued from page 2

spiritual sleep to consume your time. Be awake and use what time you have left wisely and expeditiously; what time you have will be gone soon enough. "Redeeming the time" is a Bible expression. Of course, we cannot recall time, but we can in so far as possible gather up wasted opportunities and use them to the glory of God. Days and times can be evil because such may draw us into sin, but we should "redeem the time" in that we make the proper use of time (Ephesians 5:14-16; Col. 4:5).

Hence, let's be diligent in Bible study, often in prayer, persevering in attendance, ever doing our best to add the Christian graces (II Peter 1:5-11).

One can rob God of his own children. Eli is an example of this fact. They were "sons of Belial." They were public sinners before God and Israel. Eli did not restrain his sons! He was such a good man,

but such a poor father! It is suggested that our readers find the 2nd and 3rd chapters of I Samuel and read them slowly and prayerfully. God fearing parents must "train up" and "bring up" their children in the nurture and admonition of the Lord (Prov. 22:6; Eph. 6:1-4).

One can rob God of his own soul. The rich farmer (Luke 12:13-21) did just that. He thought that material blessings would fill all his needs. Just when he had all things stashed away "for many years," he lost everything! "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Mat. 16:26). "For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away" (James 4:14). Don't rob God of your soul. — Box 274, Parrish, Ala. 35580.

## The Evolutionary Hoax

We must not forget that which evolutionists often fail to admit—that evolution is not fact, but theory. Julian Huxley was sorely mistaken when he stated, "Whether or not we like it, Darwin's theory is confirmed...thanks to Darwin we accept evolution as a fact." A fact is that which has been proven; a theory is that which has not been proven. Evolution has not been, and never will be, proven as fact; therefore, it is mere theory, and a fanciful theory at that.

Evolutionary scientists have behind them a long record of false claims which cast a dark shadow of doubt upon their professional objectivity. In 1912 the



DALTON KEY

"missing link" between monkey and man was said to have been discovered in a gravel pit in Sussex, England. This discovery was based upon a few scattered bones. Some years later, it was learned that a few mischievous students had buried the bones, including the jawbone of an ape, as a prank on their professor. And that is not all. From a single tooth, scientists completely reconstructed the "Nebraska Man," which was supposedly millions of years old. The tooth was later found to belong to a pig. Perhaps one of the most popular discoveries was that of the "Neanderthal Man." This "missing link" was pictured as a slouched creature halfway between erect man and the knuckle-dragging gorilla. It was later discovered that the skeleton used for the model had in it's knees a bone disease, which accounted for the slouch. The "missing link" is still missing.

Why must we go to such great lengths to establish a foundation for disbelief when belief is so very easy? The question of man's origin is answered simply,

Continued on page 4

# The Evolutionary Hoax

Continued from page 3

completely, and plainly in the first few chapters of Genesis. For Bible believers there is no problem. Listen to the inspired Moses: "So God created man in his image, in the image of God created he him; male and female created he them...And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Genesis 1:27; 2:7). That, for all peoples and times, should settle the matter.

"In the beginning,  
God created..."  
This is a FACT  
Which today is debated.

Some argue that life  
Sprang up by mere chance,  
Then slowly evolved  
Until it wore pants.

We came from a monkey?  
We swang from a tree?  
It's amazing how foolish  
Some people can be.

In the image of God  
Created he us;  
Let's believe what he says  
And there'll be no more fuss. — Box 126, Aurora, Mo.  
65605.

## A Crippled Body

Sympathetic hearts are instantly and deeply stirred at the sight of a cripple. The real root of such sympathy is in knowing he is handicapped. While it is tragic enough for the physical body to be crippled, it is a multiplied tragedy for the Lord's spiritual body, the church, to be crippled; Christ planned the church to be "glorious, holy, unspotted and un wrinkled" (Ep. 5:27). The church of Christ is "the fullness of Christ" (Ep. 1:23), and should therefore fully demonstrate who and what Christ is to the world. Because of its human membership, it can become crippled by the follow-



DUB McCLISH

ing practices:

**HARBORING FLAGRANT SIN.** A church that is hesitant to deal with the problem of flagrant, public sin in its members is comparable to a person who has a dread disease, but who allows the disease to ravage his body without any attempt to arrest it. The Corinthian church is illustrative. They had an immoral man among them whose sin was being ignored (I Co. 5:2). Paul commanded them to "put away" the man, because if they didn't, the disease would spread (I Co. 5:13, 6). The same teaching was given to every other church (I Co. 4:17). The Lord's church must be pure to be strong. Undisciplined behavior cripples a church.

**CHRONIC ABSENTEEISM.** I speak not of those who desire to come and can't, but of those who can attend worship and study assemblies, but choose not to. Such members leave the impression with their friends that the church is unimportant, and they discourage their faithful brethren. They rob God of their

praise and their money. They miss the edification and fellowship that would strengthen them. They refuse to carry their part of the load and make the burden of others heavier (Ga. 6:4-5). Regular worship attendance is the minimal level of activity for a Christian. If one refuses it, he declares his utter inactivity in spiritual matters. Indefinite tolerance of this practice is a crippling handicap to a church.

**UNUSED, UNDEVELOPED TALENT.** A person who has many talents and squanders them may as well have none. He is a self-imposed cripple. A church cripples itself when it fails to develop and train its young men and women to fill roles of great service both now and later. A failure to utilize the many skills of its members makes a church crawl that could be running. If you pity the crippled man, weep and mourn for the crippled church. — Box 396, Granbury, TX 76048

## "A Minute For The Master"

"May I speak with you a minute for the Master?" This is the way Barry H. Cunningham begins each 60-second radio program which is sponsored by the Elizabethtown church over the local A.M. radio station. Then for exactly one minute he speaks on some Bible theme, and closes by saying, "I am Barry Cunningham, and 'A Minute For The Master' is brought to you by the Elizabethtown Church of Christ."



FLAVIL H. NICHOLS

Bro. Cunningham, a native of Walker County, Alabama and the great-grandson of a gospel preacher, received his B.A. degree from International Bible College, Florence, Alabama, on May 3, 1980. He began preaching in March, 1976, and was local minister at Maud Church of Christ, Cherokee, Alabama, for about three years. On March 1, 1980, he became the associate minister of the Elizabethtown Church of Christ, Elizabethtown, Kentucky.

"A Minute For The Master" is an example of how congregations can utilize radio to several advantages. (1) Bro. Cunningham uses one basic passage, or focuses on one principle Bible truth each day. (2) Broadcast three times a day early-morning, noon, and

late afternoon— each "Minute For The Master" is heard by many segments of the population. (3) This program keeps the name of the "Church of Christ" before the public, reminding the people that Christ has a church. (4) Special services (such as Vacation Bible School and revivals) can be advertised on these oft-heard spots. (5) Publicity can be given to Bible Correspondence courses offered by the local church. (6) In addition to giving favorable publicity to the Lord's church, a program like this opens

opportunities for members to discuss Bible themes with those who have heard the program.

*Words Of Truth* will carry a column by Bro. Cunningham for the next few weeks under the title, "A Minute For The Master." The first article is below, and may well serve your family as a one-minute devotional at the evening meal. Please read it to your family before anyone is excused from the table. — 1000 St. John Rd. Route 9 Elizabethtown, KY 42701.

## A Minute For The Master

BARRY CUNNINGHAM

Many marriage ceremonies end with the words: "What therefore God hath joined together, let not man put assunder."

This simply means that a man and a woman united in marriage are joined together (not just by a wedding band and marriage certificate) but by God! And, that no man should ever try to separate a man and woman who become husband and wife.

According to Jesus, there is only one cause for

divorce and remarriage. Marital unfaithfulness. Jesus said: "Whosoever shall put away his wife except it be for fornication, and shall marry another, committeth adultery; And whoso marrieth her which is put away doth commit adultery" (Mat. 19:9).

Friends, if we are concerned about our relationship with God, we will also be concerned about our relationships with our companions. — P.O. Box 652 Elizabethtown, KY 42701.



# Words Of Truth

(USPS 691-760)

"I am not in  
the Words of Truth and soberness."

— Acts 26:25

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## Child Abuse

WAYNE COBB

Linda Fay Burchfield was charged with imprisoning her daughter, Patti, in a closet for four years. When the police found her she weighed 23 pounds and was less than three feet tall, about half the normal size of a nine year old. Little three year old Dean Nozza was dead on arrival at Variety Children's Hospital Miami. His mother told police he had not eaten solid food for three months after her husband ordered her not to feed her son. His only sustenance had been chocolate milk. Alyssa Dawn Wilson died at the age of six weeks. An autopsy disclosed that the infant had a ruptured liver and spleen, eye injuries, a fractured knee, fourteen broken ribs, bite marks on her cheeks, and bruises on her stomach and back. Her father was arrested for murder.

Patti, Dean and Alyssa were all victims of grisly incidents of child abuse. The physical abuse or mistreatment of children is a growing and serious problem in this country. According to the U.S. Department of H.E.W. one million children will be abused in the United States this year. Of these, two thousand will die. Fifteen per cent of all children seen in an emergency room are seen as a result of abuse by some adult.

In Alabama, as in other parts of the country, thousands of children are abused every year by members of their family. In Jefferson County more than two thousand suspected cases of child abuse are reported to pensions and security officials annually. The National Center on Child Abuse and Neglect estimates that the reported cases represent only half of the child abuse that goes on.

Child abuse is certainly a spiritual, moral and social problem that we need to address ourselves to in an effort to help those who might engage in abuse and to help those who suffer from the abuse. The Bible teaches that there are times that children need chastening (Pro. 13:24; 19:18), but proper discipline excludes cruelty. Paul commands mothers and fathers not to provoke children to wrath (Eph. 6:4) and not to discourage them (Col. 3:21).

Child abuse can come in many different forms. Of course, the first kind of abuse that comes to mind is physical abuse. Physical mistreatment can range

from severe beatings to the extreme where death occurs. Although most people think of child abuse in terms of broken bones, that is far from the complete picture. Many children are abused sexually. Reported cases of sexually molested children outnumber cases of physical abuse. Surprisingly, most child molesters are the parents of the children, the natural father (not a foster parent or step father) sexually abusing his children with the mother's complicity.

Probably most widespread of all is the child suffering verbal abuse. For so many unfortunate children life is an endless series of "don't's," "no's," "can't's," "stop," "don't do that," "be quiet," etc. It is all negative.

There is no typical profile of an abusing parent. Child abusers do not fit neatly into any social or economic classification. However, there are a few characteristics of child abusers that seem to be consistent. For example, the one characteristic of nearly all child abusers is that they are products of homes where they themselves were abused or neglected as children. It is not at all uncommon to be able to trace child abuse back several generations. An abusive parent reacts the way he learned from his parents who learned the same from their parents.

Second, most abusive parents don't understand their child's emotional and physical needs. They lack knowledge of normal child care and have high expectations of the child. If the child isn't toilet trained by eight months of age, which it is not capable of being, the parents might see the child as bad or stupid, and this can lead to child abuse. They punish a child for being a child. Children should not be expected to act like adults (I Cor. 13:11).

Often abuse is sparked by crisis situations in the family. Marital problems, unemployment, poor housing, and poverty are often factors. As one counselor said, "No one can predict for sure who will abuse his child. But we can see that a family is undergoing stress and we can know that the conditions are ripe for abuse."

Most experts agree that the best answer to child abuse is the training of parents in the art of being a

parent. As Kitty Ward of the Massachusetts Society for the Prevention of Cruelty to Children said, "It's ironic that the most important job many of us will ever do is one for which most of us receive absolutely no training." In Titus 2:4,5 Paul urges older women to teach the younger women to love their husbands, to love their children, and to be keepers at home. The church must take an active role in teaching young adults to be better mothers and fathers. Teaching on the home and child rearing should be a part of every congregation's educational program.

We must be sensitive to abused children. We must not hesitate to get involved if we know of some child's being abused. Seek help from the preacher, elders, police, Department of Pensions and Security, or someone. The only hope of some child may be your concern. If you are a parent who has this problem, seek help. If Christians would help stop and prevent child abuse, the benefit would be immeasurable to hundreds of thousands of little children, to society, and to generations yet unborn.

Many parents who would never abuse their children physically are guilty of spiritual abuse. There are many parents who are rearing their children and who are giving little thought to their spiritual training. A recent Gallup survey revealed that only one third of the teenagers of America receive any kind of religious training. The greatest single thing one we can do for our children is to provide them with a Christian home and a Christian example to follow. — 2110 Duncansby Dr. S.W. Decatur, Ala. 35603.

### Gleanings

The teacher asked the boy, "What is it that comes in like a lion and goes out like a lamb?" The student replied, "My father."—Quoted in *Atlanta Constitution*





## Words Of Truth

(USPS 691-760)

I am not mad, most noble  
 tus, but speak forth the Words of  
 Truth and substance

— Acts 26:25

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## The Atheist's Corner

"The fool has said in his heart there is no God."  
 ALEXANDER CAMPBELL

The atheist chooses to say the universe is uncaused, rather than to say it has an intelligent First Cause. Because, says he, it is so difficult to conceive how the universe came to be, and to continue to be as it is, if we suppose an intelligent first cause. But to cut the matter short, we ask, whether is it not more difficult to conceive how the universe came to be, and to continue as it is, upon the supposition that there is no intelligent contriver, creator, or governor of it, than upon the presumption that there is!! "If weak thy faith, why choose the harder side!"

Again, says the atheist: It is as difficult to conceive of an intelligent first cause uncaused, as to conceive of an universe uncaused. Yes; but this is a play upon words: for it is impossible to conceive of a first cause caused. If any cause is caused, it is not the first cause. But reason says that so long as anything has existed, a cause has existed, or something began to exist without a cause: i.e. nothing produced something. Now he who can conceive of nothing causing something, or something causing nothing, is more fit for an hospital than a college.

Something always existed, or nothing could begin to exist. Grant it, says the atheist; but here is my refuge: any eternal something is as easily to be understood, or conceived of, as another. This we deny; for an eternal unintelligent something never could be the cause of any intelligent something. An eternal intelligent something is necessary to the existence of any intelligent creature. This our experience attests; for we see that intelligence can control and modify that which is unintelligent, but we have no experience of unintelligent matter creating, modifying, or controlling intelligence.

And may we not in all reason ask, seeing something must be eternal, whether it is not more difficult to conceive of an eternal unintelligent something, than of an eternal intelligent something; the latter being doubtless more adequate than the former to our existence? "If weak thy faith, why choose the harder side?"

**EDITOR'S NOTE:** This short article by brother Campbell shows how unreasonable atheism really is. This article was written nearly 150 years ago yet the point raised by brother Campbell remains unanswered to this day. We have nothing to apologize for if we believe in God!—Edited by Ron Harper, 1501 6th Ave., Jasper, Alabama 35501.



FROM

## THE EDITOR

## "Witness To Church Of Christ Members" (No. 2)

Likely not one percent of the people who read this paper have read the article we are reviewing and which appeared in the May 1979 issue of *Royal Service*. But the arguments which are made in the article against the essentiality of baptism are about the same which one might hear in conversation with the average denominational person. For this reason, we feel that answers to arguments might be helpful. BOB DUNCAN



The article says concerning those of us who are members of the church of Christ: "They believe baptism is necessary for salvation and often quote three Bible passages to prove their position: Acts 2:38; Mark 16:16, and I Peter 3:21." The article then adds: "Divorced from context, these verses may seem to argue for baptismal regeneration. But when we examine them in relation to the verses and chapters of which they are a part, and in the light of the total witness of the New Testament, there is no firm ground for teaching that baptism saves a person."

In reply to this we say that it is simply false to claim that we have taken either of these passages out of its context. We challenge any person to prove such an allegation. It simply is not so. In what way have we taken these passages out of context? What would the context have to say in order for these verses to teach what they "seem to argue" when we take them out of context? It is one thing to accuse one of taking a passage out of context and making it "seem to argue" what it does not really mean; it is quite another to prove that such is the case. We would like to see the proof.

The article quotes Acts 2:38 from the King James Version, and then says: "Other acceptable interpretations are, 'Repent, and be baptized...on the basis of (with reference to or on account of) the remission of sins'; or 'Repent for the remission of sins, and be baptized.' But this assertion causes two questions to spring into mind: (1) If the verse just seems to argue that baptism is essential because we taken it out of its context, then why change the wording of the verse? Why not just explain it in its context to show that it does not really teach what it seems to argue? (2) If these are "acceptable interpretations, to whom are they acceptable? The scholarship of the world? No!! There is not a reputable Greek scholar who would endorse such interpretations as being accurate translations of the Greek language used in Acts 2:38. This writer has around thirty translations of the New Testament in his personal library, some of them being works of Baptist scholars, and not one of them translates Acts 2:38 in such a way as could even be harmonized with these so-called interpretations. If these are "acceptable interpretations," they are acceptable only to those who do not like what the verse says, and who wish it would say something else.

It is next argued that baptism must not be essential, because it is not mentioned in the lat-

ter part of Mark 16:16 or in Acts 3:19. What kind of proof is this? Is faith essential? Well, it's not mentioned in Acts 3:19. If baptism is not essential because it is not mentioned in Acts 3:19, then neither is faith essential; for neither is it mentioned in Acts 3:19. Is repentance essential? Well, it is not mentioned in the latter part of Mark 16:16. If baptism is not essential because it is not mentioned in the latter part of Mark 16:16, then neither is repentance essential; because it is not mentioned in the latter part of Mark 16:16. By this kind of reasoning (?) one could prove anything.

But also in connection with the latter part of Mark 16:16 please observe that that part of the verse tells who will be damned or condemned: "but he that believeth not shall be damned." The writer of the article says that in this statement, "there is no mention of baptism." Certainly not! It makes no difference about baptism, if one is an unbeliever. "He that believeth not shall be damned," whether he is baptized or not. Those of us in the church of Christ gladly accept exactly what Jesus said in the latter part of Mark 16:16 concerning who shall be damned. Are Baptists willing to accept exactly what he said in the first part of the verse concerning who shall be saved?

It is also pointed out in the article that, "Mark 16:9-20 is not in the oldest and most reliable manuscripts of the New Testament." Therefore Mark 16:16 is called a "weak proof" of the essentiality of baptism. But just how much merit is in this argument, which says the text of the latter part of the chapter is not authentic? Well, let us see. The translators of the King James Version, the American Standard Version, the New English Bible, the New American Standard Version, Today's English Version, the Living Bible, the New International Version, just to mention a few, felt that Mark 16:9-20 stood upon good enough evidence to be included in the text. The Revised Standard Version, the only major translation we know which does not include it in the text, includes it as a footnote. And it is interesting to note that the new Catholic Edition of the Revised Standard Version, treats the passage as genuine and includes it in the text. While it is true that two of the three best uncial manuscripts do not have the passage, it is also true that one of the three does have it, and a second of the three leaves a blank space where the passage would have appeared. The earliest translation—Latin, Syriac, and Coptic—all possess it, and it is quoted by early Christian writers before the middle of the second century. (Cf. Kenneth W. Clark, "The Theological Relevance of Textual Variation in Current Criticism of the Greek New Testament," *Journal of Biblical Literature*, LXXXV (1966), p. 3).

But what have we here? An effort to invalidate the text of the Bible! But isn't this exactly what the writer of the article under consideration did with Acts 2:38? He rejected the rendering of the passage in every translation, and said, "Other acceptable interpretations are . . ." and then brazenly substituted for the inspired text what he wishes it said. He does the same thing later on in the article with I Peter 3:21, which says, "The Like figure whereunto even baptism doth also now save us . . . by

Continued on page 3

# Things Precious At Death

It was Peter who wrote concerning "exceeding great and precious promises" (II Peter 1:4), and I have found some things more precious than ever before.

Recently my father's earthly life came to a close in a hospital in Gadsden, Alabama. As the doctor offered his condolences, my mind raced to John 11:25,26: "Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die."

Dad was a simple man with a simple philosophy, "Do unto others as you would have them do unto you." He began working in the "woods" around a saw mill at the age of 12. From that day to that of his death he never turned his back on whatever needed to be done in making a living for his family and later working in the body of Christ.

I will notice a few of the things that are more precious today:

1. *Faithfulness*: "Be thou faithful unto death, and I will give thee a crown of life" (Revelation 2:10c). Dad's faithfulness to his companion for more than fifty two years grew out of his faithfulness to Christ and his church. After moving to the "country" mother and dad made the twenty-eight mile round trip to worship and back home twice on Sunday, on Wednesday, during meetings, VBS and visitation for 18 years.

2. *Labor*: "Let us labor therefore to enter into that rest" (Hebrews 4:11a). I am thankful that dad was willing to be spent in the Master's service. Some suggested that my father's life may have been shortened because of the stress and concern he had for the flock over which he served as an elder. I don't know about that, but from what the members told me about the way he worked with the weak and/or unfaithful, and from what mother reports of his concern for lost souls it may have been a factor. However, I am thankful that he was willing because of Revelation 14:13.

3. *Love*: "Love never faileth" (I Corinthians 13:8a). Dad's love for God, Christ, Holy Spirit, church, family, brethren, friends and neighbors grew through the years. His love was expressed in words and in deeds. Numbers of people spoke to me of his friendship and what he had done to help them. I shall always treasure the love he gave to mother, to me and to my family. He believed I Corinthians 13:13.

4. *Heaven*: "In my Father's house are many mansions" (John 14:2a). Dad put his faith in what Jesus said here, and, indeed, this is where his treasure was. As the world measures riches and success my father had neither, but from what Jesus said in Matthew 6:19-21 he now has more than all the riches this world holds. Because of the hope we have in Christ Jesus we know a reunion awaits in that city four-square.

All the above is predicated upon the love, mercy, and grace of God, as expressed in the sacrifice of Jesus at Calvary.

5. *Family*: "Of whom the whole family in heaven and earth is named" (Ephesians 3:15). As an only child the fleshly family is small, but the great family of God came to feel with us our loss. Countless numbers who had learned of dad's death were with us in thought and prayer. It was especially meaningful for a car and van load of brethren from Obion to make the trip of 300 miles to tell mother and me "that the church family weeps with you." How very comforting! There were brethren who came from



CURTIS DOWDY

every congregation where we have worked. Many of the dearest friends we have on this earth were among them. Too, there were kin, friends and neighbors from the past and present who knew how to "weep with them that weep." To all those who have in any way expressed love through prayers, cards, memorials, gifts, and otherwise, my precious mother, my family and I thank you for reaching out to say, "We care."

At 2:30 p.m. on Sunday, April 20th a memorial service was conducted in memory of my father, with the spacious chapel of the funeral home overflowing with those whom we love so deeply. Singing of hymns

dad loved so much was beautifully done by dedicated brethren, and words of comfort from the Scriptures came from men he knew and respected in the Lord.

The earthly remains were put to rest in a quite and peaceful cemetery to await "the shout" of resurrection glory. Until that time we lift our eyes toward the place of departed spirits assured in faith that as we bade farewell for a time other members of God's family were bidding welcome.

Praise the precious name of Jesus who made it possible for Paul to write, "For me to live is Christ and to die is gain" (Phillippians 1:21). — Obion, Tn. 38240.

## Man-Made Creed Or The Bible: Which?

In 325 A.D. 318 bishops (Fisher says 250) met at the city of Nice, Bithynia for the purpose of writing a creed. They hoped this creed would unite the church. The very opposite occurred. The division over the trinity began and continues until this day. The Roman church throughout its history has placed authority in the hands of the clergy instead of the Bible. Luther in 1530 concurred in the writing of his doctrines in the Augsburg Confession. Men have continued to write authoritative creeds that divide the professed followers of Christ into different conflicting groups. This is contrary to the prayer Jesus prayed in John 17:20-21. He prayed not only for his apostles but for others who would believe in him. That prayer includes us today. He prayed, "Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou Father art in me, and I in thee, that they also may be one in us: that the world may believe that thou didst send me." The perfect Jesus did not pray for the impossible.

**AUTHORITY RESIDES IN CHRIST.** Prior to his ascension to heaven Jesus declared, "All authority hath been given unto me in heaven and on earth" (Matt. 16:18). Upon the mount of transfiguration God established the authority of Jesus. Transfigured before Peter, James and John, apostles of Jesus, were Moses, Elijah and Jesus. Peter said, "Lord, it is good for us to be here: if thou wilt, I will make here three tabernacles; one for thee, and one for Moses, and one for Elijah. While he was yet speaking, behold, a bright cloud over shadowed them: and behold, a voice out of the cloud, saying, This is my beloved son, in whom I am well pleased; hear ye him" (Matt. 17:4-5). Christ must be heard (Acts 3:22-23).

Paul said God made Christ head of the church. He said it in these words: "And he put all things in subjection under his feet, and gave him to be head over all things to the church" (Ephesians 1:22 and also Colossians 1:18).

**HE DIRECTS THE CHURCH THROUGH THE NEW TESTAMENT.** Jesus said, "He that rejecteth me, and receiveth not my sayings, hath one that judgeth him: the word that I spake, the same shall judge him in the last day" (John 12:48). The last day will be when Christ comes again (John 6:44; 5:28-29). To reject the word of Christ is to reject Christ.

THE WORD OF CHRIST IS THE NEW



W. EDWIN KEARLEY

TESTAMENT. The word of Christ was revealed by the Holy Spirit to the inspired men. While speaking to his apostles Jesus said concerning the work of the Holy Spirit, "Howbeit when he, the spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but whatsoever things he shall hear, these shall he speak: and he shall declare unto you the things that are to come" (John 16:13). Paul taught, "which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth; combining spiritual things with spiritual words" (I Corinthians 2:13).

**THE FIRST CENTURY REVELATION WAS COMPLETE.** Peter said, "seeing that his divine power hath granted unto us all things that pertain unto life and godliness, through the knowledge of him that called us by his own glory and virtue" (II Peter 1:3). When Peter wrote this statement about 66 A.D., the Holy Spirit had revealed his will to man. Paul said the scripture furnishes man completely unto every good work (II Timothy 3:16-17). Any other message would pertain to ungodliness and death, and would furnish man to bad or evil works. John records, "Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book: but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name" (John 20:30-31). Since there is no new revelation, there is no need for the miraculous to confirm the word (Mark 16:20; Hebrews 2:3-4).

**THE GOSPEL IS GOD'S POWER TO SAVE** (Romans 1:16). The word is the agency the Holy Spirit uses to convert the souls of men (I Peter 1:22-23). Read the Bible (God's word) diligently for the words of salvation and direction for daily living. — Rt. 4, Box 3A Buena Vista, Georgia 31803.

### "Witness To Church Of Christ Members"

Continued from page 2

the resurrection of Jesus Christ." He says that "we can confidently interpret I Peter 3:21 this way: The flood is a picture of baptism, just as baptism is a picture of Jesus' resurrection." Oh?

Do you see the problem Mr. Lawrence E. Webb, the writer of the article, is having? His problem is that his doctrine does not harmonize with the clear statements contained in these verses. He must either modify his doctrine to fit the Bible, or else he must modify the Bible to fit his doctrine. He has chosen to do the latter—change the reading of a verse here, substitute a few words in a verse there, discard a dozen or so verses in another place, and the job is done.

I cannot bring myself to believe that the rank and file of Baptists approve of the kind of treatment being given the Holy Scriptures by their leaders. But the only alternative is to accept the Bible as it is, and submit to its teaching.

# A Biblical Overview Of The Spirit Of God

(No. 1)

BUD WHITE

One of the most misunderstood biblical subjects is that of the Spirit of God. The failing to understand the overall work of the Spirit of God has led to a misunderstanding of his work in particular passages of both the Old Testament and the New Testament. Theologians, in order to complicate things, like to refer to the study of the Spirit of God as pneumatology.

The word "pneumatology" is compounded from two Greek words, *pneuma* and *logos*. *Pneuma* means, "blowing, breathe, or spirit, that which animates the body" (Arndt and Gingrich, *Greek Lexicon of the NT*, p. 680). When used in the same context with flesh, it denotes the immaterial part of the body (cf. II Cor. 7:1; Col. 2:5). When applied to deity, therefore, it would have reference to the Divine Spirit or the Spirit of God.

The word *logos* means, "speaking, or words." The expression may take any one of many different forms, so that the exact translation of *logos* depends upon the context. It can mean "assertion, declaration." Therefore when *pneuma* is compounded with *logos*, we have what man has said about the Spirit. Thus pneumatology is man's study of the Spirit of God.

The Spirit is not an emotion, nor an experience as many people claim today. The Spirit of God is a distinct personality and has proper names and or designations applied to him. He is called the Holy Spirit, Spirit of God, Spirit of the Lord, and the Comforter. He possesses the same characteristics that are given to other distinct personalities. He can be grieved (Isa. 63:10), he speaks (I Tim. 4:1), he teaches (Jn. 14:26). Therefore, there is no reason to assume that the Spirit of God is not a distinct personality.

The Hebrew equivalent of *pneuma* is *ruah*. The etymology is not certain, but is thought to have originally meant, "to smell." From there it meant, "breath, wind, or spirit." In the Septuagint (the Greek Old Testament translated about 250 B.C.) *pneuma* replaces *ruah* two hundred and sixty-four times. It is used as breath of life in Gen. 6:17; it is used of the wind of heaven in Gen. 8:1; and it is also used as the spirit of the body in Gen. 45:27.

As one begins to study the Old Testament doctrine of the plurality of the Godhead, i.e., God the Father, God the Son, and God the Holy Spirit, is not as apparent as in the New Testament. It would be more proper to say that the "seed" is there but not the full grown doctrine. In Gen. 1:1,26; 3:22; 20:13; 48:15; Isa. 6:8, plural nouns and plural pronouns are found applied to God, and this implies a plurality concept, but would not necessarily reveal what some call the trinity. The Jews called this the "plurality of majesty." This is especially true in Gen. 1:1, for it literally reads, "In the beginning, he created, God, the heavens and the earth." In this statement, God is plural but the governing verb, *bara*, is singular, which may be an indication of the unity of God rather than a statement of plurality with reference to the trinity, as Moses records in Deut. 6:4, "Hear, O Israel: the Lord our God is one Lord."

Even though the doctrine of the plurality of the Godhead may not be as apparent in the Old Testament as it is in the New Testament the work of the Spirit of God is apparent.

The work of the Spirit can easily be seen in the creation: "And the Spirit of God moved upon the face of the waters" (Gen. 1:2). The word *moved* is translated from a Hebrew word which literally means to "hover over, to brood (fertilizing) as to give life to" (Brown, Driver and Briggs, *Hebrew Lexicon*, p. 934). The indication is that the Spirit of God was the organizer or the life giving force of the cosmos. When one keeps in mind the meaning of *ruah* as "spirit, wind or breath" then Ps. 33:6 takes on a clearer meaning. "By the word of the Lord were the heavens

made; and all the host of them by the breath of his mouth." There seems to be an allusion to the work of the Spirit in creation in Psalms. If one looks back over this Psalm with the first century concept of the Godhead, and takes the "word" in this Psalm as Christ (cf. Jn. 1:1-3), then the Godhead in the Old Testament becomes clearer.

The work of the Spirit of God can be seen in the prophecies uttered by the prophets of old. "And Pharaoh said unto his servants, can we find such a one as this is, a man in whom the Spirit of God is?" (Gen. 41:38). Here Joseph is said to have possessed the Spirit of God because he interpreted Pharaoh's dream. David said that the words he uttered were the words of the Spirit of the Lord. "The Spirit of the Lord spake by me, and his word was in my tongue" (II Sam. 23:2). Likewise, the prophet Isaiah realized his words were the words of the Spirit of the Lord. "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek..." (Isa. 61:1).

The Spirit of God was very active during and just after the period of the Judges. The Bible speaks of the

Spirit of God's coming to the aid of Israel. "And the Spirit of the Lord came upon him, and he judged Israel..." (Judges 3:10). In this reference, the Spirit of God came upon Othneil to deliver the Israelites. When Jephthah was dealing with the Ammonites, he was aided by the Spirit of God. "Then the Spirit of the Lord came upon Jephthah, and he passed over Gilead, and Manasseh..." (Judges 11:29). The Spirit of God appeared unto Saul. "And the Spirit of God came upon Saul when he heard those tidings, and his anger was kindled greatly" (I Sam. 11:6).

The miraculous work of the Spirit of God is very evident in the Old Testament. If one is to grasp the true meaning of the phrase, "Spirit of God" in a particular passage or context, then one must deal with the phrase as used in the overall context. The Spirit of God was the force behind the mighty powers of the judges; he was responsible for the prophetic speech; and he was the organizing force behind the creation. This same miraculous force was also active in the New Testament. — Rt. 2 Box 455 Parrish, AL 35580.

## A Profile Of Paul

In Acts 20 is the record of Paul's journey to Jerusalem, concluding his third evangelistic tour among the Gentiles. While stopped at Miletus, he visited with the elders from nearby Ephesus. In his eloquent discourse to these men we receive a remarkable insight.

PAUL WAS CONSISTENT. From the first day and all the time thereafter his manner of life was the same (v. 18). His consistency was manifest in his relations with others (v. 21), his morals (I Co. 9:27) and his doctrine (I Co. 4:17). Inconsistency in our lives is a blight on the church everywhere. Let us keep both our doctrine and our lives pure. Steadfastness, dependability, faithfulness all flow from consistently serving the Lord as did Paul.

PAUL WAS HUMBLE (v. 19). He had a record of



DUB McCLISH

service about which smaller men would have boasted. Even when it was necessary to mention this record to answer the lies of enemies, none could call it boasting. Perhaps his meekness explains one reason why he attracted so many to Christ and also why we fail to. We must ever remember that we are *servants*.

PAUL WAS SINCERE. He served the Lord with tears and trials, night and day (vss. 19, 31). Men will weep and suffer trials only for those matters that genuinely concern them. Let us ask ourselves when we last shed a tear over a lost soul or when we last were willing to suffer for Christ's sake.

PAUL WAS BOLD, COURAGEOUS. He declared everything that was profitable, the whole counsel of God (vss. 20, 27). This is not only the task of gospel preachers, but of all Christians. It will likely not cause us to win popularity contests, and it may bring us trials, ridicule and abuse; but it must be done if the truth is advanced. Let us never confuse boldness with an ugly spirit, but neither let us confuse humility with timidity (II Ti. 1:7).

PAUL WAS ZEALOUS. He taught both publicly and from house to house (v. 20). Like him, we must consider material things only a means to the end of serving Christ and our fellow man. He had a right to say, "Imitate me" (I Co. 11:1). — Box 396, Granbury, TX 76048.

## A Minute For The Master

BARRY CUNNINGHAM

Whenever we travel long distances to strange places by car we usually like to have with us a good road map to help us reach our destination.

I have found, and probably so have you, that a good road map is far more reliable than some good-intentioned soul, who, in giving directions, fails to mention a necessary turn, or tells me to go the 3rd traffic light when I should go to the 4th!

The Bible is like a road map. As we travel life's highways, so long as we follow the map of God's

word, all is well with our soul and heaven will be our home.

But if we blindly follow a human creed book or even a good-intentioned preacher, we may find that we have taken a wrong road in life, and that changes need to be made.

The Bible calls the people of Berea "noble" because they "received the word...and searched the scriptures daily, whether those things were so" (Acts 17:11). — P.O. Box 652 Elizabethtown, KY 42701.





# Words Of Truth

"I am not mad, most noble Festus; but speak forth the Words of Truth and soberness."

— Acts 26:25

## Spiritualism Exposed

(No. 3)

During the last half of the nineteenth and practically all of the twentieth centuries Spiritualism has enjoyed a heyday of success among those who sought in every conceivable manner to obtain communication with their loved ones who have died. It was especially strong during World War I and during the decade of the 1920's. This was particularly the period in which the famed magician Houdini challenged



ROBERT R. TAYLOR, Jr.

the spiritualists of his era to produce anything by their chosen media that he could not duplicate by natural means. During his last years and preceding his death in 1926 he spent much time in unmasking the fakeries that characterized the lucrative business of spiritualism, seances, etc. Such exposures cost him the friendship of one of his former friends, Sir Arthur Conan Doyle of England, creator of Sherlock Holmes. Doyle had become fascinated with Spiritualism and lectured extensively in its favor. He resented the Houdini exposure.

Spiritualism was still quite a prominent phenomenon during World War II. LIFE magazine in its July 16, 1941, edition devoted an eight page spread of pictures and articles in a scathing exposure of the same. On pages 78-79 of this spread there is a short article entitled, "Physical Phenomena Make Best Seances". The short article states, "Seance phenomena fall into two categories. In one the medium demonstrates purely mental power: clairvoyance, telepathy, trance-speaking. The other encompasses the physical phenomena of levitation, rappings, luminous materializations, automatic writing, spirit voices and the like. It is with these manifestations that Dunniger and his fellow investigators are concerned.

"The question most often asked by skeptics is: if spirits can communicate with earthbound man, why

must they employ eccentric methods? Why do spirits need trumpets, tambourines, bells? Why do mediums operate behind curtains or in the dark? Dunniger's answer is that most physical mediums consciously or unconsciously utilize techniques of deception. Many, he contends, are simply prestidigitators and escape artists who attribute their professional prowess to supernatural aid. But to their followers, mediums are ministers of the faith. There are two main spiritualists' organizations in the U.S. which license mediums and grant the title 'Rev.' for a fee. Ministers of the Spiritualist Church in some states may officiate at weddings and funerals. Seance procedure, however, varies little whether the medium is a 'Rev.', 'Mr.', or 'Madam.'

"On these pages Dunniger explains the more familiar tricks of the psychic trade. Exposures and arrests have made mediums wary. Too often 'astral apparitions' have been grabbed in the dark by unbelievers. Too often splendid cascades of 'ectoplasm'—which the Encyclopedia Britannica learnedly discusses in an article on Spiritualism by the late Sir Oliver Lodge—have been identified as cheesecloth, muslim or bubbly mixture of peroxide and toothpaste. Today many a medium confines himself to mere verbal transmission of messages from beyond. But hundreds of specialists in physical phenomena still practice. Here you see how some of their effects are obtained."

Surrounding this article are ten pictures which show how some of the mediums operate. Phony ghosts who supposedly represent spirits of departed loved ones are "simply images applied with luminous paint on fragments of black velveteen." By means of trick lighting and double imaging the desired effect is created for the superstitious seance spectator. The moving apparition has been a long time favorite with many mediums. Mr. Dunniger shows how the eerie process works by means of two pictures. The seance audience sees an "astral figure" supposedly floating throughout the seance chamber. The other pictures shows what the medium does to create this moving figure. The figure "is traced in luminous paint on black underside of lady medium's robe or dress. In the darkness medium stands on chair, lifts dress over head, revealing floating full-length figure of spirit

underneath." It is rather amazing what darkness and some luminous paint can do to conjure up that moving figure. And the overhead is not high either for these common ingredients!!

Table levitation (the process of lifting a table without seeming to be doing any lifting) has been one of the favorite medium tricks for many years. The medium and his assistant stand at opposite ends of the table. The two of them put their hands on top of the table. So do the two seance spectators. Unknown to the seance spectators the medium and his assistant have hooks strapped to their arms and carefully concealed by the sleeves and coat. Barely protruding out are the unnoticed hooks which fit underneath the card table. With ease they pick up the table and yet all eight hands are lying flat on the top of the table. So simple and yet many have been deceived by such well planned fakeries.

The words of our Lord are very appropriate at this point, "Take heed what ye hear..." (Mark 4:24.) Added to that should be this admonition also, "Take heed what ye see." Relative to deception in the first century Paul wrote rather plainly and pointedly to the saints of God at Colosse and declared, "And this I say, lest any man should beguile you with enticing words...Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power..." (Col. 2:4,8-10.) What if every medium through the years had had this test applied to him, "Prove all things; hold fast that which is good. Abstain from all appearance of evil" (I Thess. 5:21-22)? They all would have gone out of business YESTERDAY if such apostolic admonitions had been heeded in universal fashion. Paul's statement to the youthful Timothy certainly fits the avid patrons of Spiritualism: "But evil men and seducers shall wax worse and worse, deceiving and being deceived" (II Tim. 3:13). John's counsel in the opening part of I John 4 needs to be heard and heeded along this and all other lines of falsehood and superstition: "Beloved, believe not every spirit, but

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## Words Of Truth

(USPS 691-760)

"I am not mad, most noble Festus, but speak forth the Words of Truth and soberness"

— Acts 26:25

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## A Minute For The Master

BARRY CUNNINGHAM

You are, today, a product of all the decisions you made yesterday. This is true simply because the decisions that you make today influence you tomorrow.

You may be married, and, if so, you are because you decided to be married.

You may work for one company instead of another, and if so, you do because ultimately you decided to do so.

When it comes to your relationship with God—you are either saved, or lost, depending upon what you choose.

The Bible says, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness" (Rom. 6:16).

Friend, have you decided to follow Jesus? If not then "repent and be baptized for the remission of sins" (Acts 2:38). — P.O. Box 652 Elizabethtown, KY. 42701.

## Spiritualism Exposed (No. 3)

Continued from page 1

try the spirits whether they are of God: because many false prophets are gone out into the world... We are of God: he that knoweth God heareth us; he that is not of God heareth not us, Hereby know we the spirit of truth, and the spirit of error" (I John 4:1,6). Anyone of these Scriptures would put Spiritualism and all its infamous occult cousins out of business promptly if heeded by all. — P.O. Box 464, Ripley, Tennessee 38063.

## FROM THE EDITOR



## Acts 2:38 And The Translations

In order to circumvent baptism in God's plan of salvation the denominational preacher will often try to destroy the force of Acts 2:38 by saying that the Greek word *eis* 'for' means "because of" instead of "in order to." Such simply is not the case. While it is true that our English word *for* may mean "because of," such is not true of the Greek word which is translated "for" in Acts 2:38. The Greek word *eis* 'for' occurs 1773 times in the Greek New Testament, and it is never—



BOB DUNCAN

not even once—translated "because of."

We recently had occasion to check some of the translations of Acts 2:38 with reference to this matter, and thought it might be interesting and helpful to some to have a list of several translations with their respective renderings of Acts 2:38. Needless to say, this list is by no means exhaustive; but it is a fair sampling of the translations available to the English reader.

"And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit."—American Standard Version.

"And Peter said to them, 'Repent, and let each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit.'"—New American Standard Version.

"And Peter said to them, 'Repent, and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit.'"—Revised Standard Version.

"'Repent,' said Peter, 'repent and be baptized, every one of you, in the name of Jesus the Messiah for the forgiveness of your sins; and you will receive the gift of the Holy Spirit.'"—The New English Bible.

"Peter replied, 'Repent and be baptized, every one of you, in the name of Jesus Christ so that your sins may be forgiven. And you will receive the gift of the Holy Spirit.'"—New International Version.

"Peter said to them, 'Turn away from your sins, each one of you, and be baptized in the name of Jesus Christ, so that your sins will be forgiven; and you will receive God's gift, the Holy Spirit.'"—Good News for Modern Man (TEV).

"But Peter said to them, 'Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit.'"—Confraternity Version (Also New American Catholic Edition).

"Peter answered them, 'Repent and be baptized, every one of you, in the name of Jesus Christ so that your sins will be forgiven, and you will be given the Holy Spirit.'"—The New Testament in the Language of Today (Wm. F. Beck's Translation)

"Peter said to them: 'Repent, and let each one of you be baptized in the name of Jesus Christ for forgiveness of your sins, and you will receive the free gift of the holy spirit.'"—New World Translation

"And Peter answered them, Repent—change your views, and purpose to accept the will of God in your inner selves instead of rejecting it—and be baptized every one of you in the name of Jesus Christ for the forgiveness of and release from your sins; and you shall receive the gift of the Holy Spirit."—The Amplified New Testament

"'Repent,' answered Peter, 'and be baptized, every one of you, in the name of Jesus Christ, for the remission of your sins, and you shall receive the gift of the Holy Spirit.'"—Centenary Translation (Translated by Helen B. Montgomery)

"Peter said unto them, 'Change your hearts and lives! And each one of you must be baptized in the name of Jesus Christ. Then God will forgive your sins, and you will receive the gift of the Holy Spirit.'"—English Version for the Deaf (also New Easy to Read Version)

"Peter said to them, 'You must repent, and every one of you be baptized in the name of Jesus Christ, in order to have your sins forgiven; then you will receive the gift of the holy Spirit.'"—Edgar J. Goodspeed's Translation

"Peter said to them, 'You must repent—and, as an expression of it, let every one of you be baptized in the name of Jesus Christ—that you may have your sins forgiven; and then you will receive the gift of the Holy Spirit.'"—Charles B. Williams' Translation

"'Repent,' said Peter, 'let each of you be baptized in the name of Jesus Christ for the remission of your sins; then you will receive the gift of the holy Spirit.'"—James Moffatt's Translation

"Peter responded, 'Repent and be baptized each of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit.'"—The New Berkeley Version

"Peter told them, 'You must repent and every one of you must be baptized in the name of Jesus Christ, so that you may have your sins forgiven and receive the gift of the Holy Spirit.'"—J. B. Phillips' Translation

"'Repent,' replied Peter, 'and be baptized, every one of you, in the name of Jesus Christ, with a view to the remission of your sins, and you shall receive the gift of the Holy Spirit.'"—Richard Francis Weymouth's Translation

"'Repent,' Peter told them, 'and let each of you be immersed for the forgiveness of your sins in the name of Jesus Christ, and you will receive the gift of the holy Spirit.'"—Hugh J. Schonfield's Translation

"And Peter replied, 'Each one of you must turn from sin, return to God, and be baptized in the name of Jesus Christ for the forgiveness of your sins; then you also shall receive this gift, the Holy Spirit.'"—The Living Bible

As we said, these are not nearly all of the English translations, but this is a fair sampling of them. As can be seen, despite all the efforts of denominational preachers to explain away the force of the teaching of this one passage,

Continued on page 3

# The Preacher A Professional?

JIMMY EDWARDS

We live in a business oriented world. Untold numbers are in pursuit of careers in which they can wear a three piece suit and sit behind a beautifully polished oak desk in a comfortable chair. Most are looking for an occupation of prestige, honor and very little work.

Unfortunately, ministers in the Lord's church sometimes share these characteristics. Those in the world can be expected to exhibit such traits, but certainly not preachers of the gospel. When will we learn that there is a vast difference between worldly and spiritual success?

The real work of an evangelist is being overlooked by too many brethren. Sometimes, by our actions, we have shown the attitude that our job can be done while

situated behind a desk. Have we truly become professionals?

One author in his book *Preaching In A Revolutionary Age* describes "The Professional": "He is a job conscious, highly trained professional, a master of religious fellow, a gentleman who looks out for his own interests in the job of serving the Lord. Religion is largely a matter of form." How sad that some of us have become professionals!

Following this picture is a description of another preacher: "He is sustained by a sense of being called, driven by the Spirit of Christ, seeking naught save the privilege of serving Christ." This is the quality of the genuine, true and loyal gospel preacher.

Charles Reynolds Brown wrote: "If you are preaching because you find certain intellectual satisfaction in standing in a public place, the admired of all beholders, then you will fail. And you ought to fail. You cannot succeed except as your heart is joyfully set upon the deeper, spiritual values bound up with this work of preaching."

Paul wrote to Timothy, "Be thou sober in all things, suffer hardship, do the work of an evangelist, fulfill thy ministry" (II Timothy 4:5). Sitting behind a desk forty hours a week will never accomplish the task. The gospel preacher must realize his true work and devote himself to accomplishing the Lord's business! — 316 LaFayette Street, South, LaFayette, AL 36862.

## A Biblical Overview Of The Spirit Of God

(No. 2)

BUD WHITE

As one leaves the Old Testament in his pursuit of the study of the Spirit of God, he finds in the New Testament amazing completeness as to the work of the Spirit. Due to the brevity of this writing, we will not be able to cover every facet of the work of the Spirit, but try to outline logically his work. Therefore, we will set forth a progressive presentation of the activities of the Spirit of God beginning with the birth of Jesus, and ending with the revelation and inspiration of the scriptures.

"Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Spirit" (MT. 1:18). Luke records this fact with a different wording. "And the angel answered and said unto her, the Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee: Therefore also that holy thing which shall be born of thee shall be called the Son of God" (Lk. 1:35). Thus from the very first pages of the New Testament the Spirit of God is active.

The Spirit is next found active at the baptism of Jesus. Matthew records the event: "And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him" (MT. 3:16). John testifies that it was through the descending of the Spirit in the form of a dove that he knew Jesus to be the one "baptizing with the Holy Spirit" (Jn. 1:32). Here we have the anointing of the Holy Spirit unto Jesus setting him forth in his public ministry. Just as the Spirit of God was the energy force that organized the cosmos in the beginning, so it was in the work of Christ. The Spirit of God would be the energy force that would organize the work in the creation of New Testament Christianity in its infant stages.

The organization by the Spirit of God can be better seen in the work of revelation and inspiration than in any other facet of his work. There are two types of revelation, i.e., natural and special. It must be noted that natural revelation is not sufficient. It does allow us a glimpse of the power, providence and eternity of God; but it fails to present clearly, his person, his holiness, his righteousness, and above all his redeeming love and everlasting purpose of us.

Special revelation is the miraculous manifestation through the means of inspiration. The word inspiration is compounded from *theos* 'God' and *pnoe* breathed." Thus inspiration is the determining *theopneustos* which literally means, "God breathed". Thus inspiration is the determining influence exercised by the Holy Spirit on the writers of the Old and New Testaments in order that they might proclaim and set down in an exact and authentic way the message as received from God. The apostles were promised inspiration in Jn. 14:26 and

16:13. For other passages see, I Cor. 2:10-13; 14:37; I Thess. 1:5; 2:13; I Tim. 4:1; Acts 2:4; 4:8.

One of the greatest aspects of the work of the Spirit in revelation and inspiration of the word of God was that of imparting miraculous gifts as proof of inspiration (Mk. 16:20). There are two words used in the NT for gift. The first is *dorea* and the second is *charisma*. These gifts can be broken down into three specific classes: (1) Gifts of inspiration and interpretation, (2) Gifts of miraculous demonstration, and (3) Gifts of miraculous ability to convey these revelations. In I Cor. 12:8-10, Paul lists different gifts bestowed by the Spirit.

The gifts of inspiration and interpretation are found in verse eight, "For to one is given by the Spirit the word of wisdom: and to another the word of knowledge by the same Spirit." Wisdom (Gr. *sophia*) is that miraculous element that brought the scriptures into existence, and knowledge (Gr. *gnosis*) is the ability to interpret these revelations.

In verses 9-10, the second class, i.e. the gift of miraculous demonstration, can be found. "To another faith by the same Spirit; to another the gifts of healing by the same Spirit; To another the working of

miracles." Faith would be the miraculous faith of those in the first century such as the apostles and others (I Cor. 13:2). The gifts of healing would be applied toward the sick, lame, blind etc. The gift of miracles would be great signs or wonders other than the healing of the sick.

Then in verse 10b the third class, the gift of miraculous ability to convey these revelations is given. "To another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues." These were the miraculous gifts that were needed to convey the revelation of God.

Thus the miraculous work of the Spirit of God can be seen throughout the history of mankind. The Spirit of God was active in the creation, in the giving of prophecy, in the delivering of the promised land during the period of the conquest and throughout the entire Old Testament period.

Likewise in the New Testament the miraculous work of the Spirit can be seen. The Spirit was active in the birth of Jesus, the baptism of Jesus, and in the revelation and inspiration of the Word of truth. — Rt. 2 Box 455 Parrish, AL 35580.

## Can We Say "Represents?"

TOM CHILDERS

Occasionally someone will object to the word "represents" being used in prayer in connection with the Lord's Supper. Such people will emphasize that the Bible says, "This is my body." They will remind you that it does not say, "This represents my body" [Cf. Matthew 26:28.]

All of us should be concerned about praying correctly and using language that reflects the teaching of the Bible. Far too many people do not know how to correctly begin or end a prayer, nor what should go in between. They need to be taught how to pray [Luke 11:1.]

Our prayers should be in harmony with the Bible, but does this mean that we must quote the Bible word for word in our prayers? Can we not express the teaching of the Bible in our own words? Jesus gave us a model prayer, not a form prayer. "After this manner therefore pray ye. . ." [Matthew 6:9]. In Matthew 26:26, the expression, "This is my body" was not a part of the prayer of Jesus. He gave thanks for the bread, then he expressed his purpose for giving it to them. Can we in our prayers express why Jesus gave the bread and the fruit of the vine?

Whether we can correctly say "represents" when we give thanks at the Lord's Supper depends on whether "this is my body" and "this

is my blood" are literal or figurative statements. If the statements are literally true, then the Catholic doctrine of transubstantiation is true, and we must say "is." If the statements are figurative, then we can express what Jesus meant in our own words.

Most rules of hermeneutics suggest that a

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## Acts 2:38 And The Translations

Continued from page 2

none of the translations support their theories. Not one of them indicates that baptism is administered to people who are already saved and because they have been saved.

One final note: We do not believe that every translation from which we have quoted in this article is a good translation. Our purpose in quoting them is to show that those who know enough to make a translation—even a poor one—know that the Greek word *eis* does not mean "because of."



# Can We Say "Represents?"

Continued from page 3

passage is figurative if a literal meaning is impossible or if a literal interpretation will cause the passage to contradict another passage. Matthew 26:26-28 contains figurative language. Jesus was still in his body, and his blood had not yet been shed when he said, "this is my body" and "this is my blood." Paul said Christians eat bread and drink of the cup: they do not eat flesh and drink blood (I Corinthians 11:26.)

One type of figure of speech is the simile. It makes a comparison by using "as" or "like." On the other hand, a metaphor is a comparison without the signs "as" or "like." If Jesus

had used a simile, he would have said, "This bread is like my body." However, he used a metaphor and drew a comparison of the bread and his body. In Genesis 41:26-27, the dream of Pharaoh contains a metaphor. In the interpretation, Joseph says, "The seven kine [cows] are seven good years." Since it is impossible for a cow and a year to be the same thing, we know that the seven good cows stood for or represented seven good years of plenty.

I believe it is proper for "represents" to be used in our prayers to describe the Lord's Supper. First, Webster says the word "is" means to "represent symbolically." In this

sense, there is no difference in saying "is" or "represents." Next, the word "represents" is defined by Webster's dictionary as "to bring clearly before the mind; to serve as a sign or symbol of; to form an image or representation in the mind."

It seems to me that we have an obligation when we pray at the Lord's Table to make a distinction between transubstantiation and what the truth is. The word "represents" as defined by Webster describes exactly what all Christians should be doing when we break bread.—7189 Westbranch Olive Branch, MS 38654

## Of What Does The New Testament Church Consist?

**CHRISTIANS.** The name "Christian" is the new name prophesied in Isa. 62:2: "And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name." The Gentile race, represented by Cornelius, saw the righteousness of God, through the gospel of Christ (Rom. 1:16,17), in Acts, chapter ten. Hence, in the eleventh chapter of Acts we read, "And the disciples were called Christians first at Antioch" (Acts 11:26). The New Testament church consisted and consists of Christians only. No human names were attached to God's children until the church began its sink into apostasy.



DALTON KEY

**HEIRS.** According to the inspired language of Rom. 8:17, we are "heirs of God, and joint-heirs with Christ." As Christians, we look forward to "an inheritance incorruptable, and undefiled, and that fadeth not away, reserved in heaven" (I Pet. 1:4). As heirs, where is our inheritance? "Reserved in heaven" (I Pet. 1:4). Thus, our "citizenship is in heaven" (Phil. 3:20, ASV).

**UNITED** brethren. Long ago, David declared, "Behold, how good and how pleasant it is for brethren to dwell together in unity" (Psa. 133:1). Paul admonished the divided church at Corinth to "be perfectly joined together in the same mind and in the same judgment" (I Cor. 1:10). The church is one body and should act as such, ever striving to keep the "unity of the Spirit in the bond of peace" (Eph. 4:3,4).

**RIGHTEOUS** members. Listen to the apostle John: "If we know that he is righteous, ye know that every one that doeth righteousness is born of him...he that doeth righteousness is righteous, even as he is righteous" (I John 2:29; 3:7). In the last day, it will be the righteous who shine forth as the sun (Matt.

13:43).

**CHILDREN** of God. The church is a family; it is the family of God (Eph. 3:10-15). Paul wrote Timothy concerning "the house of God, which is the church of the living God, the pillar and ground of the truth" (I Tim. 3:15). Within this house, we may be called the sons of God, and have the blessed privilege of going to God, our heavenly Father, in prayer (I John 3:1; Matt. 6:9; I John 5:14). To become a child of God, one must be born into the family of God (John 3:1-7; I Pet. 1:22,23; Rom. 6:3,4).

**HOLY** members. To be holy is to be sanctified, or set apart. Peter refers to those comprising the church as an "holy priesthood", and an "holy nation" (I Pet. 2:5, 9). Paul wrote "unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints" (I Cor. 1:2). Christians must be "peculiar people" in that they dedicate themselves to pure living (Tit. 2:14; I Pet. 2:9). Without called out, sanctified members, the church, as the "ekklesia Christou," or "called out of Christ," cannot rightly live up to its God-given name. — Box 126, Aurora, Mo. 65605.

## The Christian

BY W. A. HOLLEY

That person who is a Christian has submitted to the demands of Christ. He has believed and repented and has been baptized into Christ for remission of sins (Mark 16:15-16; Acts 2:36-38; 22:16; Romans 6:3-4). Moreover, he continues to live and worship God in keeping with the commandments of Christ (John 4:23-24; Acts 2:42; 20:7; Ephesians 5:19).

The value of a Christian to the world in which he lives cannot be overestimated. The Christian is the salt, the light, the leaven, that keeps this world standing and makes it suitable for human habitation. If the wonderful influence of Christianity were taken away, the world would soon be turned into a veritable

hell. Remember, just a little salt, just a little light, just a little leaven, is much better than nothing! Verily, Christians, although they may not make the Television Evening News, nor the headlines of the newspaper, contribute more to the betterment of society and the upbuilding of truth and righteousness, than all the sophistry of Satan, however plausible and suave it may appear (Psalms 1:1-6).

One reason why Christians are so extremely valuable is because of their wonderful example. Among their radiant graces which all Christians

possess are: virtue, justice, mercy, self-control, beauty of character, clean hands and pure hearts, devotion to principles of righteousness, perseverance, courage, and an unbounded faith in God Almighty.

These are virtues which the world desperately needs. Just imagine what the conditions of the world would be, if such qualities were non-existent!

We urge you to be a Christian in the fullest meaning of the term. Is your example one that portrays the truth concerning true Christianity? If not, why not? — P.O. Box 274, Parrish, Ala. 35580.

## Every Child Will Follow Someone

EARLENE ROSE

*Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.* I Timothy 4:12

Every child will follow someone;  
We never know just whose  
Life will be his pattern;  
Whose examples he will use.

A son may mimic father,  
Try to copy how he walks;  
Listen to his father's stories;  
Use his language when he talks.

A daughter may use mother  
To set her standards by,  
And things she sees her mother do

Are things she wants to try.

Whether relative or neighbor,  
A pattern you may be.  
Every child will follow someone,  
And it might be you or me.—1608 24th Street  
Northport, AL 35476.



# Words Of Truth

(USPS 69)

Speak forth

Acts 26:25

VOLUME 16

FRIDAY, JUNE 6, 1980

NUMBER 23

## Lessons From The Prodigal Son

"An earthly story with a heavenly meaning." That was a little boy's definition of a parable—and I think it cannot be greatly improved upon. Our Lord was the Master Teacher. He taught with great clarity, and unequalled simplicity. Nicodemus said of him, "We know thou art a teacher come from God" [Jn. 3:1-2]. He frequently spake in parables. Among all his parables, probably the most familiar one is "The Prodigal Son," found in Luke 15:11-31. Please turn and read it before continuing this article.



WENDELL WINKLER

Perhaps it is more accurate to call this the parable of the Prodigal "Sons" [plural]; for one was a prodigal at home, while the other was a prodigal in the far country. One was a prodigal through sins of the flesh, while the other was a prodigal through sins of the disposition. Let us ponder some lessons from the younger son. Consider the contrast between his two requests. "Give me," he said as he left home; but upon returning, he requested: "Make me. . ." Many are the 'Give-me' boys today! But Christians work so that they will have to give [Eph. 4:28]. "He that is greatest among you shall be your servant" [Matt. 23:11]. The returning son said, "Make me as one of thy hired servants" [Lk. 15:19].

However, it is not within the scope of this lesson to deal fully with those differing requests.

Our Lord said concerning the Prodigal's return: "And when his father saw him. . .!" This tells me that his father was looking for his return. With an eager, loving heart that father was expecting the Prodigal to return. He daily [no doubt] looked for his younger son to come home! One glad morning when he looked toward

yonder hill, he recognized either the image that he saw, or the swing of his step, or the lines of his body! And he said, "That's my Son!" Jesus said he "RAN" to greet the returning prodigal! That shows how anxious our heavenly Father is to receive *us* back! The love and affection of the earthly father typifies our Heavenly Father. "All day long I have stretched forth my hands. . ." [Rom. 10:21]. We need to more frequently contemplate the beauty and the wonder of Divine forgiveness! Paul wrote of "the great love wherewith he loved us" [Eph. 2:4].

### What He Did Not Say

Consider some things the Prodigal Son did NOT say: First: He did NOT say, "I would love to go home; but, I have gone too far! I'll just have to live and die in this far country!" Dear Friends, aren't you grateful that he did not say that? Yet how many—even among our reading audience—have said, "I would love to be a New Testament Christian; but, I'm too great a sinner!" Don't you realize that if those who CRUCIFIED JESUS CHRIST could receive forgiveness of sins upon their repentance and baptism by faith in Him [Acts 2:30-47], YOU are not 'too mean' to be saved either!

Second, the Prodigal Son did not say, "I would give anything in the world to be back! I would love to go back—I really would! But—just as surely as I started to go back home, I don't know whether I could make it or not! and I would prefer to live and die in the Far Country rather than try to go back home—and never make it!" How foolish that would have been. Yet, friends, many have said, "I would love to be a child of God; but I'm not sure I could hold out faithful to the end" [Rev. 2:10]. Such an attitude overlooks God's promise and ability to help us [Heb. 12:5-6]. We must learn to walk by faith [II Cor. 5:7].

Third, that younger son could have said, "I would like to be back home with my loving Father! I'd give anything in the world to be back home—until I think about that elder brother! I would just as soon starve to death, or eat the husks in this swine pen, as to be back home with *him!*" Are you saying, "I would like to be-

come a New Testament Christian; but, there are just too many hypocrites in the church?" Dear Friends, you can't afford to let a hypocrite stand between you and your loving Father. For, remember this: whatever is between you and God, must [by the very nature of the case] be closer to God than YOU are!!! However, the one you call a "hypocrite," may just be a "weak" Christian! [Rom. 14:1].

I appeal to you as an honest reader: Do not offer any excuse, but "Today if ye will hear his voice, harden not your heart" [Heb. 3:7-11].

### Was Free To Choose

The younger son in this story discovered that he could leave home if he wanted to. This teaches us that no man serves God by coercion. Just as the father in the story allowed the son to leave home, so our heavenly Father will allow his children to depart if they choose to do so. Man is a free moral agent, and is a creature of choice [Josh. 24:15]. However, each is responsible for his own choices in life [II Cor. 5:10].

### Sin Divides

The Prodigal Son also learned that sin is divisive. [1] Sin divides a man from God [Isa. 59:1-2; Jas. 4:4; Eph. 2:13]. Since "death" means separation, the sinner is said to be "Dead" [Eph. 2:1] because he is estranged from God. He is not "dead" in the sense of being inactive in the salvation process, for the same epistle commands "Awake thou that sleepest, and *arise from the dead*, and Christ shall give thee life" [Eph. 5:14]. He is *dead* therefore in the sense of being separated from God, the source of all life. Being alienated from God, he dwells in darkness.

[2] Sin also divides a man from his better self. Within the heart of man there is a civil war, described by Paul: "The spirit warreth against the flesh, and the flesh against the spirit" [Gal. 5:17]. Now when the flesh gets the victory, it divides us against our better selves, and we are miserable! Note this description of the conflict: "But that which I would not do, that do I; and that that I would do, that do I not." [Rom.

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## Words Of Truth

(USPS 691-760)

I am not mad, most noble, for  
I speak forth the Words of  
Truth and soberness

— Acts 26:25

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## WORD of GOD

The Lord looked down from heaven upon the children of men, to see if

there were any that did understand, and seek God.

Psalms 14:2

7:19). Are there not times in the lives of us all when we resolve, "I will not do that," and then we find ourselves going right ahead and doing it? And haven't we all determined we would do certain things, and then failed to do them? Can't we all relate to this text? The trouble is, sin divides us from our better selves! Paul concludes his description: "O, wretched man that I am!" [Rom. 7:24]. Psalms 37 and Psalms 51 record David's struggles from within, after he had been estranged from his better self!

[3] Sin also will separate you from your loved ones and family. Did it not so do in the case of Lot? They had some children who were married in Sodom [Gen. 19:14], but they lost them in that wicked city's overthrow! Enroute to Zoar, Lot lost his wife [Gen. 19:26]. Finally Lot lost his two unmarried daughters, who became mothers of illegitimate children by their own father! In successive steps, because of sin, Lot lost his entire family! That is what sin can do to you, my friend! It can divide you from your loved ones!

[4] Sin also can divide a man from his friends. The apostle Paul wrote: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us" [II Thess. 3:6]. Time and again godly Elders have had to announce that their efforts have failed to bring to repentance those living in adultery, or forsaking the assembly, or guilty of other sins; and they have tearfully and prayerfully recommended

When our esteemed Editor, Brother Bobby Duncan, planned to be touring Palestine this month, he requested me to edit *Words Of Truth* for the first two weeks in June. The Editor has a constant regular task, with no respite even when he is away for gospel meetings or other special lectures, etc. Postal regulations require that the paper must be issued as scheduled, without fail, fifty-two weeks a year. Although

regretfully his plans were cancelled, I gladly agreed to relieve him for two weeks. However, I am confident that he yet feels that ultimately the burden is on him, anyway! He is just that conscientious! Nevertheless, please do not blame him for the contents of these two issues!

### CHURCH DISCIPLINE A NEGLECTED SUBJECT

When I did some research for a lesson on "Church Discipline" in 1951, I could find very little assistance. The Uniform Sunday School lessons used by many congregations from 1922 until 1950 had not contained a single lesson on this subject! Only a very, very few articles have I ever seen on "Church Discipline." Is it



FLAVIL H. NICHOLS

## FROM THE EDITOR

## A Special Issue

any wonder that brethren have not *practiced* what they have NOT been taught?

In a recent meeting with us, Brother Wendell Winkler spoke one night on "Some Lessons From The Prodigal Son." That sermon contained some excellent points along other lines; but what he brought out regarding "Church Discipline" in the course of the sermon was as my late father would say "Rich as a gold-mine" for the lover of truth! I sought and obtained Bro. Winkler's permission to publish practically the entire sermon, making only needed adaptations for readers of this journal.

To Preachers and Elders, I believe this lesson holds far more than usual interest. But it has exceeding great value for the rank-and-file of church members, too. I trust every Christian will read it, and be motivated to lovingly encourage each congregation to apply its truths.

Of course all should remember: "Let nothing..." —and that includes Church Discipline! "Let NOTHING be done through strife, or vain-glory..." (Phil. 2:3). In seeking to restore one who is overtaken in a fault, we must ourselves have "the spirit of meekness" (Gal. 6:1-2). Just think how much power it would give the Elders if all Christians would assure them of a readiness to follow them as they lead the congregation to fully obey God, even in the matter of Church Discipline. — 1000 St. John Road-Route 9 Elizabethtown, Ky. 42701.

## Lessons From The Prodigal Son

Continued from page 1

that the fellowship of the faithful Christians he withdrawn from such impenitent members. Sin *separates* the unfaithful from us, although we be 'Blood Brothers'—for you see, we all have been bought with the blood of Christ. [I Pet. 1:18-19]. Such steps are necessary because of the nature of sin! It is divisive, dividing a man from his God, from his own better self, from his family, from his 'Blood Brothers' in Christ, and from his friends! This happened in the church at Corinth [I Cor. 5:1-13].

### Church Discipline Required

Some object to the practice of church discipline, saying that it will cause problems in the congregation. The Holy Spirit guided Paul to write to the church in Corinth. In every single chapter of the book of First Corinthians, Paul discusses some problem in that very church. That is a remarkable feature of First Corinthians. Chapter five reveals that the brethren had failed to discipline a case of fornication. They may have reasoned [?] that [a] we cannot exercise discipline because Paul is not here, or [b] we need not exercise discipline because Paul is not here! [verses 1-2]. But in either case, they were mistaken! Paul with urgency writes them to take care of this matter, "that he that hath done this deed might be taken away from among you" [verse 2]. Thus we see that sin divides one from his brothers in Christ! The Holy Spirit requires the church to "deliver such a one unto Satan" [verse 5], and to "purge out therefore the old leaven," [verse 7], and "not to company with fornicators" [verse 9], or "not to

keep company... no, not to eat" with such [verse 11], and "put away from among yourselves that wicked person" [verse 12].

### Discipline and "Judging"

Some claim that to practice church discipline would violate Jesus' command, "Judge not, that ye be not judged" [Matt. 7:1]. However, the very next verse requires that some "judgment" must be exercised: Jesus added: "For with what judgment ye judge, ye shall be judged" [verse 2]. In the same chapter he said, "Give not that which is holy unto the dogs" [verse 6]—hence one must 'judge' who the "dogs" are! Jesus further said, "Neither case ye your pearls before swine..." [verse 6]. So one must "judge" who the "hogs" are! Still in the same chapter Jesus cautioned: "Beware of false prophets..." [verse 15]. It is inescapable that some "judgment" must be exercised to discern who the "false prophets" are! Is this to be arrived at by censorious, carping, critical, fault-finding "judging?" No! That is the kind of JUDGING which Jesus prohibits! [Verse 1]. But, "By their fruits ye shall know them" [verse 20; also verse 16]. It is in keeping with this instruction of Jesus that Paul wrote: "Do not ye judge them that are within?" [I Cor. 5:12]. Some in our day would say, "No! We believe in leaving all 'judging' up to God!" But Paul is here urging that the faithful in Corinth participate in the "judging" of those within the

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# Lessons From The Prodigal Son

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congregation!

## Discipline is Punitive

Later, upon the man's repentance, Paul wrote a second letter in which he said, "Sufficient to such a man is this *punishment* which was inflicted of many" [II Cor. 2:6]. The marginal reading for PUNISHMENT is "CENSURE," and alternate translations were adopted by the forty-seven Scholars of the Authorized [or King James] Committee only when two-thirds voted to do so. Hence, the word "censure" or "punishment" is one purpose of church discipline.

## Names For Church Discipline

We see in these two chapters [I Cor. 5 and II Cor. 2] that Paul speaks of discipline in the following terms: [1] it is a taking away; [2] it is a delivering of the offender unto Satan, whose he is; [3] it is taking out the old leaven; [4] it is refusing to have company with the offender; [5] it is a church "judging" process; and [6] it is a spiritual punishment process, or a "censure." For years we have advocated that we ought to speak where the Bible speaks, and be silent where the Bible is silent; and we ought to call Bible things by Bible names, and do Bible things in Bible ways. We all agree that is a sound principle; and it is applicable to church today, what are we doing? [1] We are refusing to have company with the offender. [2] We are "judging" that offender. [3] We are administering a "censure." [4] We are inflicting a "punishment." [5] We are delivering the offender unto Satan, whose he is. And [6] we are "taking" that said one "from among us." Now, that all being true, may we never hear: "The Elders 'kicked him out!'" Brethren, let us stick with the Scriptures, and "speak as the oracles of God" [I Pet. 4:11].

## Authority For Discipline

The apostle Paul not only described what church discipline is, but he also expressed the urgency that it must be done. Then he gave us the authority thus to practice it: "In the name of our Lord Jesus Christ, to deliver such an one unto Satan" [I Cor. 5:4]. In other words, this action is backed by, and based upon, the authority of Christ. We are commanded, "Whatever ye do, in word or deed, do all in the name of the Lord Jesus. . ." [Col. 3:17], meaning "by his authority." By divine direction we [1] PREACH *in the name of Christ* [Lk. 24:46-49]; [2] we ASSEMBLE *in the name of Christ* [Matt. 18:20]; [3] we REPENT *in the name of Christ* [Acts 2:38]; [4] we are BAPTIZED *in the name of Christ* [Acts 10:48]; and [5] we also are to EXERCISE CHURCH DISCIPLINE *in the name of Christ* [I Cor. 5:4]. Now, when have you ever heard anybody object to PREACHING? to ASSEMBLING? to REPENTING? to BEING BAPTIZED?—you haven't, have you? Why? They are predicated upon, and powered by, the authority of ["In the name of"] Christ! then why do we have trouble getting brethren to practice discipline, when it is backed by the same authority? Brethren, let us be consistent, remembering that discipline in the church is by the authority of, or in the name of, our Lord Jesus Christ! [II Thess. 3:6].

## Purpose of Church Discipline

The purpose of discipline is clearly stated: "Deliver such a one unto Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus" [I Cor. 5:5]. That is the finest verse of the whole chapter! It tells us the PURPOSE of discipline from the standpoint of the guilty individual: it is to save *him*. At no time should church discipline be exercised in a spirit of vindictiveness! That would be wrong! But it is exercised for the purpose of saving a lost soul! Many workshops and other special training efforts have emphasized how to save

the alien sinners—and with this goal I am delighted. But, brethren, Soul-winning includes edifying the Saints, too! Brother Raymond Kelcy used to say, "I'd rather revive five hundred dead church-members than to baptize five hundred alien sinners; because if I revive five hundred dead church-members, I save those five hundred;—and being revived, they will go out and baptize at least five hundred alien sinners—and now I have saved a thousand!" Yes, when you baptize people, that is "Soul-winning;" and when you edify the saints, that is "soul-winning; and when the church exercises discipline, that is "soul-winning!" ". . . that the spirit may be saved," says the apostle Paul, "in the day of our Lord Jesus" [I Cor. 5:5]. So, the purpose of the disciplinary action regarding the *individual* is found in verse five.

"Know ye not that a little leaven leaveneth the whole lump?" [I Cor. 5:6]. This is another way of saying that one rotten apple in a barrel will soon cause the majority of the apples with it to rot. Sin, like leaven, is an influential entity. So, the apostle now says that, in addition to saving the *individual*, we now need to consider saving the *church*. Discipline must be exercised in order to keep the church pure.

## Who Should Be Disciplined?

The Holy Spirit gave us a list of those from whom to withdraw: fornicators, covetous, extortioners, idolaters, drunkards, and railers [I Cor. 5:10-11]. Sometimes brethren have said, "These are the only ones we can withdraw from." Now, that is not true: the drug addict and the habitual liar are not mentioned in that passage! It does not mention child-molester, nor wife-beater! False teachers and church dividers are mentioned in another passage [Rom. 16:17-18], but not in this list. This suggestive list is supplemented by a comprehensive statement of the matter when the same apostle said, ". . . withdraw yourselves from every brother that walketh disorderly" [II Thess. 3:6]. Vine's *Expository Dictionary of New Testament Words* defines the word DISORDERLY in this passage as one who breaks the ranks "like soldiers not keeping rank" [Vol. 1, p. 320]. Brethren, we are in the army of the Lord! Our Captain is Christ [Heb. 2:10]. Our orders are the New Testament [II Tim. 3:16-17]. When a member manifests an insubordinate spirit, and 'breaks rank,' he then becomes a subject of the action of discipline.

## Bible Is All-Sufficient

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works" [II Tim. 3:16-17]. In studying church discipline, primarily from I Cor. 5 and II Cor. 2, my faith was deepened and strengthened, and I was literally amazed at the All-Sufficient Word! I don't now a facet of this subject which is not discussed—at least in principle—in these two chapters! They contain the most comprehensive development of the subject imaginable! [1] If you want to know *who* should be withdrawn from, the passage tells you [2] If you want to know *why*, *congregationally*, it tells you. [3] If you want to know *why*, *individually*, the text tells you. [4] If you want to know *by what authority*, it tells you. [5] If you want to know *when*, it tells you. [6] If you want to know *what you do* when you withdraw from one, it tells you. [7] And if you want to know *who* is to do it, it tells you: "In the name of our Lord Jesus Christ, when ye are gathered together. . . to deliver such a one unto Satan" [I Cor. 5:4-5]. Then in his second epistle to those same brethren Paul, referred back to this case, saying "Sufficient to such a man is this punishment which"

—now watch this: "which was inflicted of many" [II Cor. 2:6].

## A Congregational Action

Church discipline is not something exercised in the secrecy of an Elders' meeting; it is exercised congregationally! Yet in practice many times the elders, when preparing a new church membership-list, discuss a member who has been negligent in attendance perhaps after involvement in other kinds of sin, first, and one comments something like this: "Well, since he hasn't been here in a 'month of Sundays,' I think we ought to drop his name from our directory of members."

And it is a sad commentary upon ourselves, but that is about the only kind of Discipline [?] which some congregations have ever engaged in! True, but sad! I believe the Elders are shepherds of the fold or "flock" of God [I Pet. 5:1-3]; they are rulers of the fold; they lead the fold; obviously therefore they LEAD the church in disciplinary actions; but the action is CONGREGATIONAL in nature. Therefore there must be some type of publicity attached to the same: "When ye are gathered together. . ." [I Cor. 5:4].

## "It Will Tear Up The Church!"

Some honest, but mistaken hearts, when discipline is discussed, have said something like this: "If we do it, it will tear up the church!" Tear up the church? Do you not know that the primary fault of the corinthian church was DIVISION? That particular sin was condemned in First Corinthians, chapters one, three, six, twelve, thirteen, and fourteen! All these chapters deal with the sin of DIVISION! Do you think the Holy Spirit would have divided??? No! It won't tear up the church to scripturally practice church discipline!

## Other Objections Refuted

Some one says, "I'll tell you one thing: The Lord said, 'Let him that is without sin cast the first stone; and we have so much sin in the lives of all of us, that we never can practice church discipline.'" Well, if that were the case, there needs to be a real revival in that church! If it has one hundred members, it ought to have one hundred responses for all one hundred to be restored! I believe that, sincerely! But, ordinarily, that excuse is just a rationalization. There are sixteen chapters in I Corinthians; and Paul discusses some particular sin in every single chapter of the book! Now, if ever there was a church that could not administer discipline because sin was among all members, it should have been *Corinth*! Yet Paul still wrote [by the Holy Spirit!] for the church at CORINTH to practice discipline [I Cor. 5]!

Another says, "I don't believe in judging; the Bible says, 'Judge not, that ye be not judged.'" We have already seen that the context of this very passage [Matt. 7:1-3] requires us to judge characters so as to determine who the "dogs" and "swine" are! To quote verse 1, and stop there, is like our religious neighbors who quote Acts 16:31 ["Believe on the Lord Jesus Christ, and thou shalt be saved. . ."] and stop there—without reading on down through verse 34 which shows that they became true, Bible "believers" by being baptized the same hour! In Matt. 7 some kind of judging is forbidden, and some kind is demanded. What is the point? The kind of judging which is forbidden is the hypercritical, censorious, unfounded, fault-finding, nit-picking judging! There Jesus talks about one who had a BEAM in his own eye, yet was trying to remove a MOTE from his brother's eye! That is the kind of "judging" that is forbidden! However, I Cor. 5:12-13 demands that in church discipline there *must be* some judging: "Do not ye

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# Lessons From The Prodigal Son

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judge them that are within?" Brethren, you are going to face these verses in the final judgment day! How are you going to handle verse 12, where the Holy Spirit says you are to do some JUDGING?

Another says, "I'll tell you one thing: I've never seen a case yet that worked! I don't believe it will work!" Well, it worked at Corinth! It worked in that horrendous case where a man had his father's wife! The fornicator repented and wanted to be restored! [II Cor. 2:6-11]. I, and a lot of brethren beside me, have seen it work today! Not once, nor twice, but many times have I seen it accomplish God's desired goal of saving both the congregation and the individual! When someone says he doesn't think it will work, he actually is reflecting upon his own knowledge of First and Second Corinthians! It worked at Corinth, and it will work today!

## Sin Is Deceptive

In the Far Country, the Prodigal thought he would find freedom. But did he have freedom? No! He was a slave, and was sent to feed swine! Sin deceived him!

He sought for happiness; but was he happy? No! In the Far Country he was in misery! It illustrates that sin is a deceptive thing. We read of the "deceitfulness of sin" [Heb. 3:12-15]. Many young people have let the bright lights of the city get into their eyes, and deceive them. The deceitfulness of sin is one way the Devil hardens men's hearts [Heb. 3:13]. Satan himself is the great Deceiver [Rev. 12:9; 13:14], and sin is deceptive [Rom. 7:11]. The Prodigal discovered this!

## Sin Is Disgraceful

Out yonder in the Far Country, not only did the Prodigal Son discover that sin is [1] Divisive, and [2] Deceitful; he also discovered that sin is [3] Disgraceful! If anything was disgraceful to a Jew, it was to be sent to feed Swine!—and that is what this young man was sent to do! While he was out there in the 'hog-pen' he became so hungry that he would have filled his belly with the carob beans—"the husks"—that the swine did eat! Oh, How disgraced he was.—all because of SIN!

Sin will disgrace a nation. America is fast becoming the laughing-stock of the world. We lead even infidelic France in divorce! Yet we claim to be the land of Bibles—the land of Christianity! It is not the fault of the Bible that America's crime rate has soared, any more than it is the fault of soap that so much filth prevails in the world. The fault is that the remedy in each case has not been applied! The Bible has not been obeyed! Again I say, sin has disgraced our nation, and made it an international laughing-stock! Solomon wrote: "Righteousness exhalteth a nation, but sin is a reproach to any people" [Prov. 14:34].

However, sin not only disgraces a nation, it will also disgrace a city. It is common knowledge that a few years ago Phenix City, Alabama, was the crime capital of the Southeast! It was called "Sin City, U.S.A." Sin will disgrace a county, or a region, or a community!

Sin also will disgrace our families. David was grieved by one of his sons who became a rebel, and cried: "O my son Absalom! My son, my son Absalom!" [II Sam. 18:23]. "A foolish son is a grief to his father, and bitterness to her that bare him" [Prov. 17:25, and "A foolish son is the heaviness of his mother" [Prov. 10:1]. We must remember, however, that parents are not responsible for the sins of their children so far as the GUILT of sin is concerned [Ezek. 18:20].

## Sin Develops

The Prodigal in the Far Country also discovered that sin develops. Jesus said the younger

son "took his journey" into the far country. That is the way sin is: One seldom goes from the heights of an elevation to the bottom, in one leap: it takes place by gradual steps of decline. Thus Isaiah [30:1] speaks of "adding sin to sin." Departing from the living God results from unbelief which stems from an evil heart [Heb. 3:12]. And it is possible for a man to sink so deep, and to go so far, as to become totally incapable of meeting the divine conditions of salvation! [II Pet. 2:14]. His damnation is not because of any inability or unwillingness on the part of God to save him! But, because God saves man on conditions—and man may render himself so totally unresponsive to God's will that, like the ancient Hebrews, "it is impossible to renew them again unto repentance" [Heb. 6:4-6]. Sin grows [Jas. 1:15].

## Sin Is Deadly

In the Far Country, the Prodigal also discovered that sin is Deadly! The sinner is described as "dead in trespasses and sins" [Eph. 2:1]. The word DEATH means *separation*—and sin separates from God [Isa. 59:2].—Good news: the blood of Jesus Christ can bring you back to God [Eph. 2:13]. To receive the benefits of that blood you must be baptized into his death [Rom. 6:3-4]—where the blood was shed [Jn. 19:31-34]. God's erring children must repent and pray [Acts 8:22-24] for pardon, or: "Confess your faults one to another, and pray one for another, that ye may be healed" [Jas. 5:16]. Like the Prodigal, won't you come back to the loving Father today? We pray that you will.—Minister Brown Trail Church of Christ, Fort Worth, Texas.

## "Clean Up Television"

BY JOHN GIPSON

In the near future cable TV is coming to Little Rock. This will provide many additional channels and alternative viewing for those who are tired of ABC, NBC and CBS. But if you think many of the programs being shown by the networks are bad, just wait until you have seen Home Box Office. Compared to HBO, everything on the networks is good, clean, wholesome entertainment.

While in Memphis last week I stayed in a motel which provided HBO free and had an opportunity to sample some of its fare. It offers a malaise of nudity, violence, profanity and carnality. It seems "to expose to public view intimate and personal experiences of life for the sole purpose of arousing lust, inducing shock, or exploiting morbid interest."

It is difficult for me to imagine anything which is more diametrically opposed to the Christ-like qualities which Christians are endeavoring to attain.

The ways of the world are certainly not the ways of God. If the apostle Paul were alive, he would have just reason to exclaim once again, "Do not be conformed to this world but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect" (Romans 12:2).

I believe that those who are truly concerned about being Christians will refuse to allow such filth to contaminate their children or themselves. They will make a conscious effort to think about "whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious" (Phillippians 4:8).

It's hard enough living the Christian life without paying a monthly bill for the devil to make house calls.—via KEYNOTER, Sixth and Izard, Little Rock, Arkansas.

## A Strange Philosophy Pervades The Land!

FOSTER L. RAMSEY

There is an old saying which seems to be going out of style; that saying is: "crime doesn't pay." Modern-day attitudes and the actions of some people both in government circles, are making the statement untrue unless you consider the results of the crime in the light of eternity.

A criminal who had been guilty of a number of crimes of violence, killed a man in the course of a robbery. He was eventually brought to trial, and found guilty. The sentence handed down in compliance with the law was death in the electric chair. After every avenue of appeal had been exhausted, the date of the execution was set. Immediately there was a great cry of protest. So-called religious leaders rallied to the "right of the man to live." Capital punishment was condemned as "inhuman punishment." Isn't it strange that there was great concern about the rights of the criminal who had so disregarded the rights of others even to the taking of human life? Isn't it strange that there was no interest at all in the rights of the innocent who had suffered much because of the criminal activities of the

man to be executed?

This same philosophy seems to be gaining momentum in the church of Christ. A false teacher is guilty of espousing false doctrine, and promotes it so that many members are led away from the truth. Some who are still concerned about the truth expose the false doctrine, and mark the false teacher by identifying him (Rom. 16:17). Immediately there is a cry of protest from some who even go so far as to condemn and demean those who have the courage to expose the teacher and his doctrine.

Paul warned Christians about false teachers, and so did Peter, and John, and the other writers of the New Testament. Paul named those who made shipwreck of faith so that there could be no doubt as to the identity of the false teachers.

An overgrown sense of tolerance for brethren who are guilty of promoting false doctrines will result in the loss of souls and the rejection of the church of Jesus Christ (Rev. 2:14-16). — via Brown Trail WAYMARKS Bedford, Texas



# Words Of Truth

(USPS 691-760)

"I am not mad, most noble Festus; but speak forth the Words of Truth and soberness."

— Acts 26:25

VOLUME 16

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## Get The Facts

RICK RICKARD

Few will deny the plain fact that Christians are to oppose sin. The prophets and preachers of old did, the Lord did, the Apostles did, and the first century church as a whole did. Though Christianity is not a political system, it has a God-given right and responsibility to speak out in areas that may be political in nature, yet involve issues of right and wrong. Judaism was nothing more than a political system when the apostles defied its ordered silence with the famous words, "We ought to obey God rather than men" [Acts 5:29]. The voice of Christian urgency, when properly raised, can have a tremendous influence for good. May God grant that we never fear to speak out on the issues of the day in defense of truth and righteousness.

In speaking out, as in every other phase of the Christian's life, wisdom and caution must be exercised. In Colossians 4:5, the Bible instructs us to "Walk in wisdom toward them that are without." In the original Greek, *wisdom* means, "accurately, skillfully; precisely." "Use great care in the way you conduct yourself before the world," Paul says. This simple truth should help guide us in expressing ourselves on current issues.

A petition is now being widely circulated among us [as well as among the denominations] regarding a proposed film on "the Sex Life of Jesus." The film was to portray the Lord as a homosexual. A prostitute had been hired to play the part of Mary Magdalene. Would such a film be a horrible disgrace? Yes! We should not be surprised that such a furor has been raised about it. The very thought of a movie like this should fill any soul with disgust.

Note, however, that we speak of the film in the past tense. Though the film *was* planned, production of it was called off even before it had begun, *over two and one-half years ago*. Yet, only this week, a number of church bulletins have crossed this writer's desk containing appeals to write and strongly protest this long-since dead film.

To further add to the embarrassment of the

situation, *Modern People*, the newspaper that first ran the story about the film, has become the object of attack in many of these letters. In fact, some, believing that the paper was producing the film, wrote letters so severe that their receptionist told this writer there were days she did not go to work at all because of some of the threats they had received.

While it is evident that all these letters did not come from members of the church [and we hope the *none* of the threatening ones did], the circumstances surrounding this issue, still very much alive in the minds of many, should cause us to stop and take a serious look at some vital points about opposing error and sin.

The first thing we should remember about dealing with any wrong is that there is *always* a possibility that we have been misinformed. Who would accuse a brother of having been seen on the streets in a drunken condition until he had some *facts* upon which to base the charge? Truth is not compromised when we take a little extra time to get all the facts before we act. "Look before you leap" is still good advice. The best way to get the facts is to go right to the

source.

Secondly, when we oppose wrong, let's use our "big guns." Weak opposition, or opposition based upon falsehoods, is of no value at all. Get the facts, plan a strong and sound basis for rebuttal, and then attack.

Finally, remember that Christianity and fanaticism are not synonymous. Opposition to wickedness, no matter how disgusting, is not helped by threats of violence or by the use of abusive language. We should oppose the issues, not people. The rubble of abusiveness buries the beauty of truth. "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man" [Colossians 4:6].

In taking time to get the facts and make sensible attacks against sin and unrighteousness, we can make a tremendous impression for good. Issues of "straw" are not issues at all. Let us never shrink from the task of defending truth and opposing error wherever it is found, but let us do so "in wisdom."—4207 Adamsville Parkway, Adamsville, Alabama 35005.

## "He Preached Him Into Hell"

B. B. JAMES

Brother Franklin Camp, one of the outstanding preachers in the brotherhood, tells the story of a man whom he knew some years ago and whose funeral he preached. "*He was a member of the church*. He said so when questioned. He was a member, but could not be counted on to attend services. He worked six days a week and had to socialize sometime, and when could he except Sunday? He worked hard and needed some recreation and Sunday was the only time he had. *He was a member of the church* but he could not get to Bible study. He needed the extra hour of sleep more than he needed Bible study. He did not come on

Sunday night. He had to rest to be ready for work on Monday. He never came to mid-week services. He could find no scripture where mid-week services were mentioned.

*He was a member of the church* but he gave little money to the cause of the Lord. The church supported the preaching of the gospel but not with much of his money. His salary increased but not his giving. He gave a dollar all his life. *He was a member of the church*. The church conducted radio programs but not

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## Words Of Truth

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Festus, but speak forth the Words of  
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— Acts 26:25

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## “He Preached Him Into Hell”

Continued from page 1

with his money. *He was a member of the church* but he never had time to visit the sick and shut-ins. He said that was what the preacher was paid to do. If he was sick and no one visited him, he was hurt. He never tried to teach anyone. In fact, he did not know where to find the Great Commission. He had to call the preacher to find the answer to any question anyone asked him.

*He was a member of the church* but he died. I conducted the funeral. I said, *‘He was a member of the church* but he was careless in his attendance. He did not think Bible study was important and never came. He did not come to mid-week classes, he never gave as he prospered. His funeral is being conducted in a building paid for by others. He never visited the sick. No one gathered here today has he taught the truth. He has now gone to judgment to meet his God and all he can say to God is, *I was a member of the church.*’” Brother Camp says that he heard someone say, “He preached him straight to hell.” All brother Camp did was to tell the truth about his life. All that he ever claimed while he lived was that *he was a member of the church.* Could brother Camp have claimed what this man would not claim while he lived? — Christiansburg, VA.

## Advice To Graduates

BY DR. JIM HOWARD

Congratulations to our 1980 high school graduates! This occasion is a significant milestone in your life. Let me share with you a few bits of advice:

1. *Consider attending a Christian college.* The association and friendship with other Christians will last a lifetime and may positively influence your eternal destiny. The insights into God’s word will enrich your whole life. You will come away with greater vision and preparation for your leadership role in the church. If attending a Christian school is not a possibility, involve yourself actively in a

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## FROM THE EDITOR

## Some Illustrations Of What Faith Will Do



FLAVIL H. NICHOLS,  
ASSOCIATE EDITOR

“Now faith is the substance of things hoped for, the evidence of things not seen” (Heb. 11:1). These familiar words begin a parade of illustrations of what faith has accomplished through mortal beings like you and me. Let us note some of these.

### I. GIVES RIGHT VIEW OF WORLD—

“Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear” (Heb. 11:3). The Bible often attributes the existence of this world to God’s creative power and wisdom. For example, Isaiah wrote: “Thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord, and there is none else” (Isa. 45:18). On Mars’ hill in Athens Paul preached that “God...made the world and all things therein...and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitations” (Acts 17:22-26). This acceptance of God, by faith, enables us to have the right attitude toward the world in which we live: it is a preparatory school to prepare us for heaven, where we are laying up treasures (Matt. 6:19-20).

II. **WORSHIP AS GOD DIRECTS** — Faith will cause us to worship as God has directed. We must worship “by faith” as did Abel (Heb. 11:4). Faith comes by hearing God’s word (Rom. 10:17). Therefore we must be regulated in our worship by what God says. Abel offered “by faith,” and faith comes by God’s word; therefore Abel offered what God said. But Abel offered an animal (Gen. 4). We are driven to the conclusion therefore that God had said offer an animal. God did not accept the sacrifice of Cain, who may have been just as sincere as Abel (Gen. 4). Thus we learn that FAITH is the key to acceptable worship! This means that we must worship as God directs, if we expect God to accept our worship!

III. **ENABLES ONE TO WALK WITH GOD** — Enoch “walked with God” (Heb. 11:5; Gen. 5:22, 24), and faith now will cause us to leave the world in which we have “walked according to the course of this world” (Eph. 2:2), and walk with God!

IV. **INTERESTED IN SAVING OTHERS** — Noah, by faith, prepared the ark “to the saving of his house” (Heb. 11:7). It is possible that the world can become so corrupt that no amount of “salt” can save it. God described the perceivable possibility that even Noah could save “neither son nor daughter” — but only himself! (Ezek. 14:14-20). However, we like Noah should be interested in saving our own families, at least! He did more than many Christians are doing now: he saved his own family! Have you?

V. **MOVED TO FOREIGN FIELDS** — Abraham’s faith moved him out of his own country into foreign lands (Heb. 11:8-10). At God’s word, we should evangelize the whole world (Matt. 28:18-20; Mk.

16:15-16).

VI. **MAKES POSSIBLE THAT WHICH IS IMPOSSIBLE** — Faith enables mankind to accomplish that which would otherwise be impossible! “Through faith also Sarah herself received strength to conceive seed” — although she had always been barren, and was now well past childbearing age! (Heb. 11:11). And Abraham, being about one hundred years old, and his body “as good as dead” (v. 12) became the father of Isaac. Both of them are examples of great faith in God who had promised! They believed his word! Do you have the kind of faith that makes possible things which are “impossible,” so that with Paul you can affirm: “I can do all things through Christ which strengtheneth me” (Phil. 4:13)?

VII. **PUTS GOD AHEAD OF FAMILY** — Faith puts God’s will above every claim which our family or kindred may have on us! When God required Abraham to offer Isaac, that faithful Patriarch obeyed, rising up “early in the morning” to get started! (Gen. 22:1-14). He recalled and believed God’s promise to bless the world through Isaac, but reckoned that “God was able to raise him up, even from the dead...” (Heb. 11:17-19). Abraham loved God more than he loved his own son. If we love family more than Christ, we are lost! (Matt. 10:34-38).

VIII. **DEFY EVIL RULERS** — Christians are to obey “every ordinance of man” (I Pet. 2:13), unless it conflicts with God’s will. In that case, “We ought to obey God rather than man” (Acts 4:29). Faith made Moses’ parents defy an evil law (Heb. 11:23-24). Likewise Moses’ faith made him unafraid of “the wrath of the king” (Heb. 11:27). Rehab’s faith also rose above patriotism (Josh. 2 and Heb. 11:31), and she was in the lineage of our Lord Jesus (Matt. 1:5).

IX. **SUFFERS ADVERSITY** — Faith will cause us, like Gideon, Barak, Samson, et al, to suffer reproach, and even martyrdom (Heb. 11:32-40). Such persecution brings blessings! (Matt. 5:10-12; I Pet. 4:14).

CONCLUSION: Faith “only” will not save (Jas. 2:14-24); faith alone never brings blessings. It must be expressed in actions of the believers. What has your faith made you do? If it won’t bring you to worship, how do you imagine that it will take you to heaven? — 1000 St. John Road Route 9 Elizabethtown, Ky. 42701.

## “Beware Of Covetousness”

WAYNE COBB

We live in a society which is based to a great degree on greed and lust for more and more material things. We have come to crave material luxuries that were in some cases completely unknown just a generation ago. We are urged to spend more than we make. The emphasis is on getting more and more material things. Never deny yourself. Never say “no” to yourself. The attainment of things can often become an obsession with us.

The mad craving for the things of this world is the source of not only many financial problems, but the cause of much physical and mental illness, broken homes, frustrated lives. Most important of all, it has consumed so much of the time, energy, and thought

Continued on page 4

# Advice To Graduates

Continued from page 2

Christian student center or Bible chair.

2. *Develop your total person.* We are told that "Jesus grew in wisdom and stature, and in favor with God and man" (Luke 2:52). You should grow the same way.

3. *Treasure your heritage.* You are a product of the sum total of all the influences and experiences of your life up to this point. Express your gratitude to all who have taken an interest in you: parents, friends, relatives, elders, Bible school teachers, teachers at school, coaches, band instructors, scout leaders, camp counselors and anyone else who has shown a personal concern for you. Saying "thank you," and

feeling gratitude, is almost a lost art in today's world.

4. *Re-examine time-honored virtues that have made for greatness* but are questioned (not honored) in today's society: conscientiousness, responsibility, thrift, patience, stick-to-it-tive-ness, neatness, honesty, tact, punctuality, politeness, humility, and respect for age.

5. *Begin now praying and looking for a Christian mate.* Aside from your decision to become a Christian, this will be the most important decision you will ever make.

6. *Hold to the unchanging.* If you are like most

young adults your thinking will change drastically over the next ten years. You may go to college a conservative Republican and come out a liberal Democrat, or vice versa. You may completely change your vocational plans. Even your thinking in regard to religion may change. Remember that in this world of change there is one unchanging reality to whom you can anchor your life—"Jesus Christ is the same yesterday and today and forever" (Hebrews 13:8).

Again, congratulations. May the Lord bless your life richly.—via KEYNOTER, 6th & Izard, Little Rock, Arkansas.

## The Rich Man And Lazarus

W. A. HOLLEY

We suggest that Luke 16:19-31 be read. It will be a sobering moment for some serious thinking. Within these verses secrets concerning the next world are revealed. We shall note some lessons therein contained: A fine appearance *before men does not necessarily mean final approval before Almighty God.* The rich man was "clothed in purple and fine linen, and fared sumptuously every day. . . died, and was buried, and in hell he lift up his eyes, being in torments." Lazarus, "the beggar died, and was carried by the angels into Abraham's bosom. . ." (verse 22). God does not look upon things as men look upon things. Things highly esteemed among men are an abomination in the sight of the Lord (I Samuel 16:7; Luke 16:15).

*How foolish it is for man to put his trust in material possessions.* "He that trusteth in his riches shall fall; but the righteous shall flourish as a branch" [Proverbs 11:28]. If one could gain the whole world and yet lose his soul, he would have lost everything. "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." Money can purchase many things, but it cannot purchase one's entrance into heaven [Psalms 49:6-7; Matthew 16:26]. It is the love of money, not money itself, which is so dangerous [I Timothy 6:10, Mark 10:23-31]. One should be rich in faith and rich in good works, if he would inherit eternal life [James 2:5; I Timothy 6:17-19]. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" [II Corinthians 8:8]. Follow Jesus' example and you cannot be wrong!

*The story of the rich man and Lazarus should convince us of the terror of neglect, and how awful it will be to be lost.* There was a time when the rich man could have made preparation for death. But he did not! The sin of negligence was his undoing! There was a time when he could have read and followed God's law, but he did not! He could have aided the beggar, but not so! Perhaps, he could have shown more interest in his brothers, but now it is too late!

We appeal to those who are yet sinners to prepare to stand before God. Believe and obey the gospel today; do not allow negligence to cause you to die unprepared [Hebrews 2:1-4; Mark 16:15-16; Acts 2:36-38; 22:16]. All can be well with one's material possessions, but all wrong with one's soul. Those in hell will cry out for relief, but no relief will ever come.

*An expensive and elaborate funeral has nothing to do with where one will spend eternity.* Perhaps great sums of money were spent by the family and friends of the rich man that they might show their love and respect for his memory, but it did not change a thing. Probably, as little as possible was spent on Lazarus' funeral, if he had one. After death where did

these men go? One lifted his eyes in hell; the other was carried to Abraham's bosom.

*We should be aware of the fact that consciousness exists after death.* As revealed in the 16th chapter of Luke, the rich man could see, recognize, speak, cry, feel, reason, remember and desire. He asked for mercy; he didn't want his brothers to visit him; he knew he was in torment, and asked for water to cool his tongue. In the opposite extreme, Lazarus found himself in a place of rest and comfort. In the next world, where will you spend eternity? In heaven or in hell? You make the decision!

*Salvation is not universal.* Some will be saved and some will be lost [Matthew 7:13-14]. We are saved by grace through faith when we believe and repent and are baptized in the name of Christ for remission of sins [Ephesians 2:8-9; Mark 16:15-16; Acts 2:36-38; 22:16; Romans 6:3-5]. In unmistakable language, Luke 16:19-31, teaches that the doctrine of universalism is

false!

*The Bible account of the Rich man and Lazarus reveals that death is not annihilation.* These men, although dead, did not cease to exist. There will be no second chance! If one is not saved while he lives, he cannot be saved after he is dead. Thus, the notion that one can be saved by some miraculous power separate and apart from the word of God is proven false. The brothers had Moses and the prophets and were required to hear them. Verily, temporary punishment after death or the doctrine of purgatory is false. The only power that God uses to save the lost is the gospel of Christ [Romans 1:16]. The false idea that the dead can somehow communicate with the living is summarily rejected. The Rich man desired to communicate with his brothers, but could not. One must prepare now for life after death. Are You ready? If not, why not?—P.O. Box 274, Parrish, Ala. 35580.

## The Gambling Bug

According to a recent report, at least 88 million Americans participate regularly in some form of gambling. This figure represents a whopping 61 percent of our adult population. Moreover, 15.5 million Americans gamble illegally. An educated guess puts the volume of illegal gambling between \$10 and \$15 billion. This is more than the combined profits of U.S. Steel, General Motors,



DALTON KEY

and General Electric. This is enough money to build a hospital, a high school, a junior college, and a \$600,000 library in each of the three thousand counties in the United States.

Gambling may well be the world's oldest financial vice. If the Egyptian mummy in the Smithsonian Institute could awaken, gambling is one thing that would not sound strange to his ears. Historians inform us that gambling, in the form of card playing, was originated by a court jester to please an insane king.

Some of the most popular means of wagering in our country are Bingo, Dice, Cards, Lotteries, Punch Boards, Slot Machines, Horse Racing, Buying Chances, and Matching for Drinks. The

buying of a ten cent or dollar chance on an automobile, house, or box of candy is gambling in every sense of the word. Betting on the outcome of a football or basketball game is also gambling. Gambling has been labeled as "the nation's number one racket."

Is gambling wrong? Based upon the teaching of the Bible, we believe with all of our heart that it is. But some will cry, "the word 'gambling' is not even in the Bible." This is true; yet neither do we find the words, "rape," "manslaughter," "larceny," "bootlegging," and "suicide." These things are condemned in the principle within the Bible, as is gambling. Take a good, long look at the following scripture: Genesis 3:19; Luke 10:7; II Thessalonians; I Timothy 18:6-9, 10; Romans 12:17; Philippians 4:8. Gambling is also wrong because of its fruit. The Lord said, "Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. . . Wherefore by their fruits ye shall know them" [Matthew 7:17, 20]. The fruit of gambling is crime and corruption. J. R. Wiggine, in the Washington Post, stated, "Gambling increases all kinds of crime."

Would Christ gamble if he were on earth today? Can you picture the sinless Son of God shooting dice, playing the horses, or crying, "Bingo!" for money? Yet a race track bookie has said the average gambler is a church member. How sad.—Box 126, Aurora, MO 65605.

# “Beware Of Covetousness”

Continued from page 2

of people, that they have no desire or interest in spiritual things. Of all the sins known to man, none is worse or more prevalent than covetousness.

To covet can mean to desire that which belongs to someone else. This meaning is clearly understood in the tenth commandment: “Thou shalt not covet thy neighbor’s house, thou shalt not covet thy neighbor’s wife, nor his manservant, nor his ox, nor his ass, nor anything that is thy neighbor’s” (Ex. 20:19). The big words in the law are the possessive pronouns: “thy neighbor’s house”...“thy neighbor’s wife”...“his manservant”...“his ox.” Covetousness is the desire to have what belongs to another.

However, the word “covetousness” is sometimes used to refer to an inordinate love of money and things. In several passages the word “covetous” in the King James Version is translated “love of money” (Lk. 16:14; II Tim. 3:2) in the American Standard Version. Desire is natural to man and can be good if properly controlled, but covetousness is an unnatural and uncontrolled desire.

The Scriptures do not teach that money is the root of all kinds of evil; it says that the love of money is the root of all evil (I Tim. 6:10). When Jesus said, “How hard is it for them that trust in riches to enter into the kingdom of God” (Mk. 10:24), he was condemning man’s attitude, not riches. Some of the most godly

people of the ages have been men of great wealth—Abraham, Job, Daniel, Zacchaeus, Joseph of Arimathea. There were rich people in the early church (I Tim. 6:17) but they were not condemned for their possessions nor instructed to give them away. The teaching of Christ is not that wealth is a sin, but that wealth is a great responsibility and grave danger.

The Word of God continually warns against the sin of covetousness. Jesus plainly warned: “Take heed, and beware of covetousness: for a man’s life consisteth not in the abundance of the things which he possesseth” (Lk. 12:15). In Mk. 7:21-23 Jesus speaks of covetousness as an evil thing that comes from the heart of man and defiles him. The apostle Paul makes it clear that covetousness is not to be a part of the Christian’s life (Eph. 5:3). In I Cor. 5:11 and I Cor. 6:9-10 Paul puts the covetous man in the same category with the fornicators, idolaters, drunkards, thieves, and adulterers. Paul says that a covetous man will never enter into heaven.

Paul, in his letter to the Colossians, calls covetousness idolatry (Col. 3:5). Idolatry involves anything that comes between us and God. Truly, as someone has said, the love of money is “the great rival of God for the love of human souls, the enemy of the gospel of Jesus Christ, and the most triumphant seducer and destroyer of mankind.” Our Lord warned

against the perilous situation of trying to serve two masters: “No man can serve two masters: for either he will hate the one and love the other; or else he will hold to the one and despise the other. Ye cannot served God and mammon” (Mt. 6:24). There cannot be two altars in a man’s heart. A man cannot worship God and at the same time worship money.

Covetousness stands as a grave peril to faith. It was this danger that led Paul to write: “But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows” (I Tim. 6:9, 10). Those who have their heart set on riches are tempted to do sinful things in order to get wealth. They are led into a snare of the devil which results in ruin and shame. Some never have time to worship, read the Bible, pray, teach a Bible class because they are too busy trying to make money.

Every person should be careful to keep himself from the sin of covetousness. Earthly possessions are necessary and important, but they are not the end of life. They are to be used for the glory of God and the good of mankind. — 2110 Duncansby Dr. S. W. Decatur, Ala. 35603.

## The Use Of “Dan” In Genesis 14:14

According to the record of Genesis 14, Lot, nephew of Abraham, was captured by pagan kings of the east subsequent to the battle of the vale of Siddim. When the venerable patriarch learned of the abduction, the author of Genesis says that “he led forth his trained men, born in his house, three hundred and eighteen, and pursued as far as Dan” (vs. 14). A number of Bible scholars (particularly those who deny—in



WAYNE JACKSON

whole or in part—that Moses wrote Genesis) claim that this verse obviously cannot date to the time of Moses, since the city called “Dan” was not so denominated until the era of the judges (Judg. 18:29). Some of our own brethren have even capitulated to this view. John T. Willis, in his commentary on *Genesis*, making this very point says:

“Therefore, the date of the present final form of the book of Genesis cannot be earlier than that time (period of the Judges), although the events that it relates and the oral or written sources from which it was composed are much earlier” (Living Word Commentary on the OT, *Genesis*, p. 229).

It is difficult to see why Mosaic authorship of this verse should be repudiated so readily simply due to the use of “Dan” — especially when there are several ways of explaining the alleged difficulty without resorting to such a drastic measure. Some alternate suggestions are:

(1) It is possible that the name was given by inspiration in anticipation of the later historical developments (R. Thornton, “Judges,” *Community on the Old Testament*, 1887, 18:29). Though this view is not widely held, who can absolutely prove it

incorrect?

(2) Others maintain that the name “Dan” was actually in use at the time of Abraham, but that it later was called Laish by the Sidonians, into whose hands it fell (Judg. 18); subsequently, in the time of the Judges, it received its original name again (cf. M. Jacobus, *Genesis*, I, p. 253).

(3) Another view is that there was another “Dan” — different from Laish Dan—possibly referred to in II Samuel 24:6; I Kings 15:20; cf. II Chron. 16:4, which was situated near the sources of the Jordan. Advocates of this view (cf. Keil on the passage) argue that the names employed in this chapter are very old, and as it was common to mention both names when a town had dual designations, if the “Dan” of Judges 18 was intended, the writer would likely have said “Laish, which is Dan” (R. Jamieson, “Genesis,” *JFB Bible Commentary*, I, pp. 140, 141). Similarly, H. M. Harman says it is “in the highest degree probable that the Dan mentioned in Gen. 14:14 was a Phoenician town already existing in the time of Abraham, or at least in the Mosaic age.” He contends that “the narrative in which Dan occurs bears every mark of antiquity and accuracy, and such a blunder as making Abraham pursue the kings to a Dan that was not so called until five or eight centuries later is not to be thought of in such a connection” (*Introduction to the Holy Scriptures*, 1878, pp. 159, 160).

(4) Some feel that it is possible that the use of “Dan” is a later copyist’s emendation, but that this does not negate the basic antiquity of the passage. E. J. Young says: “The mention of Dan (Gen. 14:14) is no argument against Mosaic authorship. It may not be the Dan of Judg. 18:29, or, if it is, is it not possible that in the course of repeated copying the later, more familiar name may have been inserted?” (*An Introduction to the Old Testament*, p. 61).

Finally, it might be observed that even some of the most radical critics of the Bible are uncertain of their criticism regarding Genesis 14:14. John Skinner, a very liberal writer, notes: “...it is singular that such a prolepsis should occur in a document elsewhere so careful of the appearance of antiquity” (“Genesis,”

*ICC on the OT*, p. 267). And T. K. Cheyne, a modernist who denies the historicity of Genesis 14, nevertheless concedes, with reference to 14:14, that “one of the supposed arguments for the late date of Gen. 14 must therefore be abandoned...” (*Encyclopaedia Biblica*, I, 997).

Question: why is it that some of our brethren continue to be charmed by the liberal views that even some of the modernists have abandoned?! — 3906 East Main, Stockton, CA 95205.

## On Your Wedding Day

Earlene Rose

Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh.

Genesis 2:24

You stand before your God,  
Your family, and your friends,  
And promise you will travel  
Love’s path that never ends.

“Do you take this man,”  
Your husband now to be  
To honor and respect him,  
And love him tenderly.

“Do you take this woman,”  
To be your precious wife;  
To cherish and protect her,  
And love her all your life.

No words more fitly spoken  
Contain a greater vow,  
As these two lives are blending  
To form a oneness now.

1608 24th Street  
Northport, AL 35476





# Words Of



(USPS 691-760)

"I am not mad, most noble Festus; but speak forth the Words of Truth and soberness."

— Acts 26:25

VOLUME 16

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## The Lord's Church Is Like A "Temple"

There are many things to which the church of the Bible is compared. It is like an army, a body, a bride, a house, a sheep-fold, a vineyard—and on and on the list could go. There are so many points of likeness between Solomon's TEMPLE of the Old Testament, and the New Testament CHURCH, that the church is called "the temple of God" (I Cor. 3:9-11, 16-17). Let us consider some of these points of analogy.



FLAVIL H. NICHOLS,  
ASSOCIATE EDITOR

### I. THE TEMPLE WAS BUILT BY DAVID'S SON, SOLOMON.

God said to David, "Thy son, whom I will set upon thy throne in thy room, he shall build a house unto my name" (I Kings 5:5, note also II Sam. 7:1-13).

The Bible CHURCH was built by David's son, Jesus Christ. The New Testament opens with the declaration that Jesus Christ is "the son of David" (Matt. 1:1). Yes, he was also the Son of God: The apostle Paul was Spirit-guided to write that "Jesus Christ... (was) declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead" (Rom. 1:3-4). It was after Peter had confessed, "Thou art the Christ, the Son of the living God," that Jesus announced: "Upon this rock I will build my church" (Matt. 16:16-18). But Jesus also is the "son of David" (Matt. 22:42), and Jesus, the Christ, built the New Testament Church! (Matt. 16:18).

### II. THERE WAS A PERIOD OF PREPARATION PRIOR TO THE ACTUAL CONSTRUCTION OF THE TEMPLE.

King David said, "I will make preparation for it;" and, "David prepared abundantly before his death" (I Chron. 22:5; read also I Chron. 29:1-5). Hiram, king of Tyre, cooperated with Solomon in further preparations for the construction of the Temple (I Kings 5:1-18).

Similarly, there was a period of preparation before the New Testament church was established. It existed

first in God's eternal purpose (Eph. 3:10-11). The Old Testament prophets pointed to its coming (see Isa. 2:1-3; Dan. 2:44). John the immerser came, crying: "Prepare ye the way of the Lord..." (Matt. 3:1-3; Mk. 1:3). After his imprisonment (Matt. 4:12), Jesus himself contributed to the preparation by preaching the approach of the kingdom, or church (Matt. 4:17). The apostles whom he chose (Matt. 10:1-7), and the "other seventy" (Lk. 10:1-11) whom he sent out likewise helped prepare for the church to be built.

### III. ADVERSARIES HAD TO BE CONQUERED BEFORE THE TEMPLE COULD BE BUILT.

Solomon said his father David could not build the temple "until the Lord put them (his enemies) under the soles of his feet" (I Kings 5:3). Then he declared, "But now the Lord my God hath given me rest on every side, so that there is neither adversary nor evil occurrent" (I Kings 5:4). From this we see that all were conquered before Solomon built the Temple.

Before Christ built his CHURCH, he died on the cross "that through death he might destroy," or "bring to nought" (A.S.V.), or "put a stop to the power of (Williams), "him that had the power of death, that is the devil" (Heb. 2:15). Though he was crucified, truly the "gates of hell" (Matt. 16:18) could not prevail against his church, for he conquered death, hell, and the grave! And afterward he DID build his church! (Acts 2:47).

### IV. MATERIAL FOR THE TEMPLE WAS BROUGHT OUT OF ANOTHER KINGDOM.

Solomon negotiated with Hiram, king of Tyre, for the materials, and "Hiram sent to Solomon, saying, I have considered the thing which thou sentest to me for: and I will do all thy desire concerning timber of cedar, and concerning timber of fir. My servants shall bring them down from Lebanon unto the sea; and I will convey them by sea in floats unto the place that thou shalt appoint me, and will cause them to be discharged there, and thou shalt receive them: and thou shalt accomplish my desire, in giving food for my household (I Kings 5:8-9).

The 'material' for the Lord's church is "delivered out of the power of darkness, and... translated... into the kingdom of his dear Son" (Col. 1:14). "The power of darkness" is another way of referring to the "kingdom" of Satan (Matt. 12:26). "Now therefore ye are no more strangers" (Eph. 2:19)—but this

implies that at one time they were strangers and foreigners. Christians were thus in the Devil's kingdom! (Titus 3:5; I Cor. 6:9-11).

### V. THE MATERIAL OF WHICH THE TEMPLE WAS BUILT WAS PAID FOR WHILE IT WAS IN TYRE (I Kings 5:10-18; esp. v. 11).

This reminds us that Jesus Christ shed his blood for sinners, while we were yet in our sins! "While we were yet sinners, Christ died for us" (Rom. 5:8). It is truly "Amazing Grace" (as we sing it) "That he by the grace of God should taste death for every man" (Heb. 2:9). While we were "ungodly" we were "redeemed... with the precious blood of Christ" (I Pet. 1:18-19), which is the "propitiation for... the sins of the whole world" (I Jn. 2:2). This material "which he purchased with his own blood" while it was in the Devil's kingdom, is what makes up the CHURCH! (Acts 20:28).

### VI. SOLOMON'S SERVANTS HELPED PREPARE IN TYRE MATERIAL FOR THE TEMPLE. (I Kings 5:6).

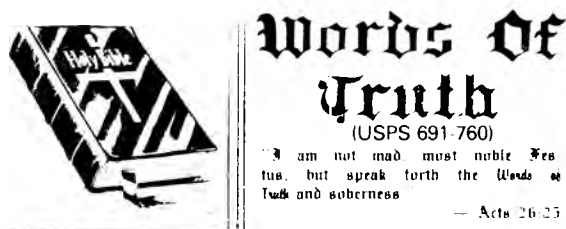
In the New Testament, servants of God taught and influenced sinners to obey Christ (I Tim. 4:16), and let the Lord add them to his CHURCH (Acts 2:47). Jesus said to his apostles, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved. But he that believeth not shall be damned" (Mk. 16:16). In wielding over other such influences, Paul says, "thou shalt save... them that hear thee" (I Tim. 4:16). "He that winneth souls is wise" (Prov. 11:30) is still true today; so let us work with the material that is in the Devil's kingdom and prepare it for Christ!

### VII. THE STONES AND OTHER MATERIALS FOR THE TEMPLE WERE CUT TO FIT IN TYRE.

In that other kingdom, "timber hewers, stone hewers, and stone squarers prepared timber and stones to build" the Temple (I Kings 5:18), so that "the house (TEMPLE), when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building" (I Kings 6:6).

God has given us a divine measure—the word of God (II Tim. 3:16-17)—with which to "measure" (Rev. 11:1) and prepare all material for the church (II

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FROM  
**THE EDITOR**

## Thanks To Brother Nichols

A word of thanks to brother Flavil Nichols is certainly in order with reference to the fine job he did in editing the two issues of *Words of Truth* immediately preceding this one. Along with this word of thanks a word of explanation is also in order. The material which brother Nichols sent for publication in last week's *Words of Truth* was delayed somehow in transit to the publisher and did not arrive until it was too late to be included in last week's issue. It did, however, arrive before all the copy had been arranged, and the typesetter was kind



BOB DUNCAN

enough to set the type on brother Nichols' editorial so that it could be included in that issue. But most of the material which was intended for that issue appears in this one.

We are grateful also to the members of the Nichols family for their participation in helping with this special issue. Perhaps in the near future we can have a special issue of *Words of Truth* in which all the articles are written by members of the Nichols family. This, we believe, would be another fitting tribute to the great life of our late beloved brother Gus Nichols, who started this publication and edited it with such excellence for many years.

Incidentally, at this writing sister Gus Nichols is in the hospital with what appears to be a kidney infection. At last report she was improving and expects to return home soon. Those who wish to do so may send her a card Mrs. Gus Nichols, Woodcrest Apartment 11, Jasper, Alabama 35501.

## Think About It!

W. T. HAMILTON

When I was preaching in Plainview, Texas a few years ago, somebody came into the church building and hung a large poster in the lobby. In fact, it was hung from the ceiling where one would have a most difficult time missing it! I never knew who did it, but I wish they would visit every church everywhere—and some other places, too.

The poster contained the following points:

1. Cigarette smoking causes cancer. (Surgeon's General's report, 1964).  
"What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" (I Corinthians 6:19)
2. One third grain of nicotine is fatal.  
"In the last days perilous times shall come. For men shall be...lovers of pleasure more than lovers of God." (2 Timothy 3:1-4).
3. Smoking is habit forming.  
"All things are lawful for me, but I will not be brought under the power of any." (I Corinthians 6:12).
4. Smoking is considered to be a sin by some denominations, and a convert from one of these could easily be lost because of a smoking "Christian."  
"And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea." (Mark 9:42).
5. It is possible to break the habit.  
"Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much." (James 5:16).

I am not interested in your prejudices about this matter, nor whether you agree with it or not, nor whether you think the poster ought to be there or not, nor how many other "Christians" smoke — but if you are able to answer the arguments, I would be interested in hearing that! — Clear Lake City Church of Christ Houston, TX.

## The Lord's Church Is Like A "Temple"

Continued from page 1

Jn. 9:11; Gal. 1:6-9). While they are in Satan's kingdom, sinners must be made ready before they can enter the church. This preparation is accomplished when the sinner (1) believes in Christ (Acts 8:36-37), (2) repents of his sins (Acts 3:19), and (3) confesses Christ (Phil. 2:11). "For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation" (Rom. 10:10).

Note, however, that such material will still be in the Devil's kingdom, and no part of the Lord's church, until that prepared material is brought across the "water"—as we shall see.

**VIII. THE PREPARED MATERIAL FOR SOLOMON'S TEMPLE WAS BROUGHT ACROSS THE WATER** (I Kings 5:9).

The penitent believer who has confessed Christ must be "baptized into Jesus Christ" (Rom. 6:3). It is then that he is "born of water and of the Spirit" (Jn. 3:5), for Jesus said, "He that believeth and is baptized shall be saved" (Mk. 16:16). When believers asked what to do (Acts 2:36-37), they were commanded to "repent and be baptized" (verse 38), and the Lord added them to his church (verse 47).

**IX. SOLOMON'S TEMPLE WAS "EXCEEDING MAGNIFICENT"** (I Chron. 22:6).

With so much gold, (I Kings 6:14-38), its beauty (even before today's runaway price of gold!) must have been amazing beyond words! It was a "beautiful house" (Isa. 64:11).

In the New Testament, the appealing BEAUTY of the church thrills the believer! Christ wants it to be "without spot, or wrinkle, or any such thing" (Eph. 5:25-26; Read also I Cor. 3:9-17).

**X. SOLOMON'S TEMPLE WAS HOLY** (Isa. 64:11).

Christ's church is intended to "be holy, and without blemish" (Eph. 5:27). "The temple of God is holy" (I cor. 3:9-17).

**XI. JESUS CLEANSED THE TEMPLE** (Jn. 2:13-15).

In fact, it seems that during his personal ministry he twice cleansed the temple (compare this account at

the beginning of his personal ministry, with a similar cleansing of the temple the last week of his personal ministry three years later, (Matt. 21:12-16; Mk. 11:15-18; and Lk. 19:45-48).

Christ wants also to keep His church clean, by being pure in heart (Matt. 5:8) and holy in life (I Cor. 5:1-13; II Thess. 3:6).

**XII. SOLOMON'S TEMPLE WAS A HOUSE OF SACRIFICE** (II Chron. 7:12).

In the church of our Lord, we are required to present our bodies "a living sacrifice, holy, acceptable to God, which is our reasonable service" (Rom. 12:1). Peter says the church is to "offer up spiritual sacrifices, acceptable to God by Jesus Christ." (I Pet. 2:5).—1000 St. John Road, Route 9, Elizabethtown, KY. 42701

## Who Is Steve Stroud?

I don't know Steve Stroud although I have visited several times and even spoken at the congregation where he is a member in the northern Mississippi town of New Albany.

Steve, like many other teenagers, was recently confronted with a situation which proved to be a test of his commitment to the Christian principles by which he is determined to love.

As usual, Steve attended the Wednesday night service on December 12, 1979. The unusual



JAMES A. HORTON

Continued on page 4

# All This And More Too - Leagues From Gus Nichols

VODIE NICHOLS KERR

Shortly before my father's death, November 16, 1975, he delivered a sermon at Jasper, which he titled, "IF I SHOULD DIE TONIGHT, WHAT WOULD I LEAVE MY CHILDREN?" Mrs. Virginia McClendon took notes on that lesson and passed them on to me.

Some of the things Dad mentioned he would like to pass on to his children were:

- (1) A good family name and a good reputation.
- (2) A good education, especially a good Christian education which begins in the home with a knowledge of God's Word.
- (3) A love of people.
- (4) The fear of God.
- (5) A mind to work.
- (6) A good example of a life full of all good works, by which we will be judged at the last great day.
- (7) Truthfulness.
- (8) A life of giving.

As one of his eight children, I'd like to testify to the

fact that he left us all this—and more too!!!! He left us a rich heritage because of his simple, yet totally-devoted and dedicated life to Christ and His cause. It is on the point of a good name and a good example that I'd like to comment.

In October, last year, my husband and I moved back to Alabama after having lived in the North for more than 40 years. We now live in the area where my mother and dad grew up, where they first learned the truth and became members of the church. Dad held many meetings in this area and in our community at White's Chapel. As a result of his preaching, I meet someone nearly every day who is eager to tell me they were baptized by my dad, or married by him; or how he helped them solve a personal or church problem. They constantly 'sing his praises.' His influence is world-wide in scope and his power in the pulpit was unsurpassed. I treasure a scrapbook overflowing with tributes from church bulletins and religious papers to his life and his good works written at the time of his

passing. They came from far and near.

I have always been proud to be a daughter of Gus and Matilda Nichols, but today I am even more so. I truly feel I am a child of royalty and what a wonderful feeling this is! It is not to be bought with silver or gold, but comes only from the kind of life he and mother lived so that we, his children, might enjoy these greatest of all legacies. I am more determined to be the kind of daughter they can be proud of. But because of my realization of what it means to the children to have parents of Honor and Distinction, I am more determined because of their great examples, to leave my children this same kind of inheritance.

"Blessed are the dead which die in the Lord...

for their works do follow them."

—Revelation 14:13.

Rt. 1, Box 287 Eldridge, Ala. 35554.

## Value Of A Christian Education

PEGGY NICHOLS CHAMPION

Parents are taught to "train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6). There are many ways children are taught. Christian training begins in the home and is supplemented in the church. It may wisely be continued in formal schools — from kindergarten through college, with Christians doing the teaching.

We did not live where there were such schools as I grew up, but my parents intensified Bible teaching at home. I fondly recollect Bible study — not just Bible reading! — in our home. We found that the ideal time for us was immediately after breakfast. All of us would participate in the reading of the Bible, then Mother and Daddy would drill us on Bible truths and facts. Sometimes we used Flash Cards. It gave my brother and me a sense of pride when we had committed to memory additional parts of God's truth.

I wish we had had opportunity to attend a Christian school instead of public schools. Can you imagine having Christians as your very best friends? You see them every day, and are an encouragement to each other in faithfulness, rather than being exposed to those who undermine or tear down Bible faith, as friends in the world often do. Classes in the Bible itself build and strengthen faith, which "cometh by hearing, and hearing by the word of God" (Rom. 10:17).

Students in Christian schools, as they reach dating age, know many Christians to date. Some of these courtships will ripen into marriage, and this is one decided advantage of such schools. One who has similar aims, similar concepts of right and wrong, similar standards to live by, is a better prospect for a husband or wife of a Christian. One who is *not* a Christian is simply not good enough for one who *is* a Christian!

Another way of furthering Christian education, and of learning and associating with other Christians, is in Christian summer camps. There the concentrated Bible study of one week may equal six months of Sunday School and Wednesday night classes. I was privileged to attend Mid-South Youth Camp, and later when at Freed-Hardeman College it was a thrill to be re-united with several friends who had been at camp with me.

The pleasure of being daily associated with teachers and other students who love God — instead of thinking that He is Dead! — or never lived at all! — enriches the study of the Bible on a Christian College campus. I know that some protest that such schools "shelter" the students, so they don't realize what the world is all about. But Christians are required to live

separate from the world (I Cor. 6:14). As a young person myself, I wish to encourage all to attend, or help your children (or those others whom you may influence) to attend a Christian school if possible. Also attend (or, if possible send some young person to) a Christian youth camp.

I married a fine Christian man, whose father was a

deacon, and now we have our Bible study daily, as *we* were brought up. If we are blessed with children, we plan to rear them the same way, for "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4).

(The author is a granddaughter of the late Gus Nichols).

## Greatness Of The Great Commission

W. DOUGLASS HARRIS

Our Lord gave two commissions during his sojourn on earth. During his personal ministry, he gave his disciples a commission, which we designate as the "limited" commission, because he limited their evangelistic efforts to the Jews only (Matt. 10:5-7). This commission was superseded by his farewell commission to his disciples, which we call the "great" commission (Matt. 28:18-20; Mk. 16:15,16; Lk. 24:46,47; John 20:21-23), and is not limited in its scope. This commission has been described as "the most sacred charge ever couched in human words or delivered to mortal man." Many have never understood why this one is called the "Great Commission." It is the purpose of this article to suggest some of the reasons why it is so-called, and to prove that it is correctly designated as such.

First, the greatness of the Great Commission consists in the great authority back of it. It was given by One who possessed All authority in heaven and on earth. Just prior to his giving this commission, Jesus said, "All power (authority ASV) in heaven and on earth hath been given unto me" (Matt. 28:18). No human proclamation could possibly be as great as this. This is a claim to unlimited and universal authority. He received this authority from the Father (Matt. 17:5; Acts 3:22,23). He is still exercising this authority through his apostles and through the revelation he gave to them in the New Testament (Matt. 18:18; 19:28; II Cor. 5:20). All the divine authority in heaven and earth is back of this commission.

This commission embraces "every creature —" all nations" (Matt. 28:19; Mk. 16:15; Lk. 24:47). Think what is involved in the phrase "every creature." It embraced all peoples in existence then, and all who shall ever be born before the world comes to an end. Its gospel is the power to save Jew and Gentile (Rom. 1:16). Sin brought about a universal need (Rom. 3:23); the gospel brought about a

universal remedy (Acts 15:7,9; I Cor. 15:2). In commenting on the scope of the Great Commission, Roy Deaver says, "If the Lord had said, 'Preach the gospel in every continent'—this would have been a task. But the Lord said far more. If the Lord had said, 'Preach the gospel in every nation'—this would have been a greater task. But the Lord said far more. If the Lord had said 'Preach the gospel to every city'—the task would have been far greater. But the Lord said more. If the Lord had said 'Preach the gospel in every house'—the burden would have been tremendous, but the Lord said even more. The gospel of Christ must be preached to every person in every house on every street, lane, road and trail, of every city, village, and district, of every nation of the whole world. May God help us to come to a greater appreciation of the SCOPE of the Great Commission."

This commission went into force on the Pentecost of Acts 2 and will be in force until the end of the world (Matt. 28:20). According to Joel 2:28,29, God was to pour out his spirit upon all flesh (Jew and Gentile) in the last days. We are now in the last days (Acts 2:16ff). This commission will not cease to be binding as long as the world stands.

This commission is great because of the blessings offered to those who comply with its terms. One of those blessings is salvation, or remission of all past sins (Mk. 16:16; Acts 2:38). It offers the only complete and absolute forgiveness of sins since the fall of man. The one great object of this commission is the salvation of the souls of men, or to bring men into a saved relationship with the Father and the Son and the Holy Spirit (Matt. 28:19 ASV). Other blessings offered are the "gift of the Holy Spirit" and the hopes of eternal life in heaven (Heb. 5:8,9; Rev. 22:14). Through obedience and faithfulness to this commission man can be restored to the state of

Continued on page 4



# Greatness Of The Great Commission

Continued From Page 3

primitive bliss which man once enjoyed before man sinned in the Garden of Eden.

Another reason that this commission is called the "great commission" is because of the great punishment threatened to those who refuse to comply with its conditions (Mk. 16:16b). Eternal damnation is the penalty for disobedience to the terms of this commission (II Thess. 1:6-9). This punishment is so great and terrible that it defies description (I Pet. 4:17). Peter does not attempt to describe in the passage just cited the state of those who "obey not the gospel of God," but he implies the greatness of their punishment by the question: "What shall the end of them be?"

Finally, this is called the great commission because of the great number of beings interested in it. God,

Christ, the Holy Spirit, all classes of angels, the devil and his assistants and every accountable being has an interest in this commission. Jesus who gave it said that all things were delivered unto him by his Father (Matt. 11:27). Christ is the one who gave it. Without the guidance of the Holy Spirit, it could not have been carried out (John 16:13; Luke 24:49; Acts 1:8; Acts 2). Luke 15 unmistakably shows that angels rejoice when souls are saved under this commission. Every accountable human being has an interest in it, if he is concerned about his eternal welfare and destiny. Even the devil and his assistants are interested to the extent of blinding people's minds to the fact that God has no other plan by which man can obtain eternal bliss. So, every intelligent being, terrestrial or celestial, is interested in some way in this

commission.

If you have read this far, perhaps, you will better understand in the future why it is called the "Great Commission". If you have not obeyed its terms to enjoy the blessings it promises and to avoid the punishment it threatens to those who disobey its conditions, why not do so at the earliest possible moment? To enjoy its blessings you must hear the gospel and believe it, turn from your sins in genuine repentance, confess faith in Jesus as God's son, and be buried in baptism in the name of the sacred three. Don't be deceived by anyone who would eliminate any of these conditions. Every one of these conditions is stated in the commission itself except confession, which is bound elsewhere (Rom. 10:10). **YOUR ETERNAL DESTINY IS AT STAKE.** — 1613 19th Ave., S.W., Decatur, Ala. 35601.

## Who Is Steve Stroud?

Continued from page 2

thing about his presence had to do with his being a member of the high school basketball team and the team was scheduled to play that Wednesday night. Realizing the conflict, Steve chose to put the study of God's word and his example of total commitment to the Lord first (Matt. 6:33). He explained to the coach that he could not play basketball on Wednesday night because of the mid-week service at the church building. His coach's response was that he either dress out and play in the game, or turn in his uniform.

Steve elected to attend the worship service. The

next day, remembering the words of his coach, Steve took his uniform by the coach's office. He would no longer be a member of the basketball team. He had made his choice. As much as he loved to play ball, he loved the Lord more. If the coach didn't want him on this basis, however, he didn't want to play.

The coach's response? He would not accept Steve's uniform but instead told him he was still on the team! He realized the value of having a young man with such character and conviction on his team!

Who is Steve Stroud? A teenager of whom not

many people over the nation have heard, I'm sure. But he preached a sermon on Wednesday night, December 12, 1979, that drowned out the voices of preachers across the land! He preached a most powerful sermon by his action, and his light still shines (Matt. 5:16). May God bless Steve Stroud and raise up others just like him! — via. GOOD NEWS, Shades Mountain Church of Christ, Birmingham, Ala.

## The Ingredients Of Evangelism

There is no subject more vital to Christians than **EVANGELISM**. It is our first responsibility. It is God's means of saving the world. It is the life-blood of the church. It is impossible to ignore or over-emphasize this subject because it lurks around every corner of the gospel.



DUB McCLISH

**THE WHAT OF EVANGELISM: DELIVER THE GOSPEL.** "Evangelism" is really a Greek word, *evangelizo*. This word means to proclaim glad tidings or good news. The noun form of this word, *evangelion*, is the New Testament word for "gospel" or "good news". Thus, God chose a word for his message of salvation that practically demands its proclamation! God's truth about salvation in Christ is exciting, encouraging, thrilling — a message which every man should know and can profit from because it is good news. The message must be only the gospel truth, for none other is God's saving power (Rom. 1:16). The gospel was never meant to be confined or held in, but is to be delivered to "all creation."

**THE WAY OF EVANGELISM: CHRIST'S COMMAND.** No command is more central to the gospel than the Lord's charge: "Go ye into all the world, and preach the gospel to the whole creation" (Mark 16:15). We are to always be ready to give answer with the gospel (I Pet. 3:15). Why is this the Lord's primary requirement of his people? Because men are lost without the gospel, (I Thess. 2:16), and we are the means by which they will hear. The church

cannot survive, much less grow, without evangelism. Only by evangelism are people added to it, and by it the church is kept sound and pure (Acts 2:42; 2 Tim. 2:2). Everything pertaining to the cause of Christ among men relates to evangelism!

**THE WHO OF EVANGELISM: EVERY CHRISTIAN.** Some of the most effective evangelists in the New Testament were "ordinary" Christians: Andrew and Philip (John 1:31, 45), the Samaritan woman (John 4:29, 39), the Jerusalem saints (Acts 8:4), Priscilla and Acquila (Acts 18:26), etc. Every Christian is an "earthen vessel" to carry the gospel

from place to place (2 Cor. 4:7). Some of God's most effective evangelists have never stood in a pulpit! It is God's will that *every* Christian find some means of spreading the gospel.

**THE WHEN OF EVANGELISM: CONSTANTLY.** We must be *always* abounding in the Lord's work (I Cor. 15:58). Notice the emphasis on *daily* evangelism: (Matt. 26:55; Luke 9:23; Acts 5:42; 20:31). The word must be preached "in season, out of season" (2 Tim. 4:2). We must constantly seek opportunities to teach! — via Grandbury Gospel Grandbury, TX.

### A Minute For The Master



BARRY H. CUNNINGHAM

he decided not to punish the servant, and to forget about the debt.

Now that same servant left the presence of the king and found one of his fellowservants who owed him a very small amount of money. He grabbed him by the throat, saying, "Pay me what thou owest!"

Now when the king heard of the actions of his servant, he was angry and called the servant in saying, "Thou wicked servant, I forgave you that great debt, shouldn't you have forgiven your fellowservant of his small debt?"

Then the king delivered the servant to the tormentors.

"So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not everyone his brother their tresspasses" (Matt. 18:35). — P.O. Box 652 Elizabethtown, Ky. 42701.

A wealthy king had a servant who owed him a great amount of money. The servant, being unable to pay the huge debt, fell at the feet of the king, saying, "Have patience with me, and I will pay thee all."

The king was so moved with compassion that



# Words Of Truth

(USPS 60)

"I am not mad, most  
the Words of Truth and sub.

but speak forth

— Acts 26:25

VOLUME 16

FRIDAY, JUNE 27, 1980

NUMBER 26

## A Look At Factions

JAMES W. CLARK

One can best learn the cause and nature of factions by looking at the verses that deal with such.

"Some indeed preach Christ even of envy and strife; and some also of good will: the one do it of love, knowing that I am set for the defence of the gospel; but the other proclaim Christ of faction, not sincerely, thinking to raise up affliction for me in my bonds" [Phil. 1:15-17 ASV]. Some were preaching Christ because they were made bold by Paul's courage and good example. Even in bonds he inspired some to noble service. On the other hand, some were motivated by strife and envy. They wanted the following and respect Paul had, evidently. They would consider Paul a threat to their popularity. In a word, they envied the respect people had for Paul. Their success would be calculated by the number they could get to follow them. They would think such would harm Paul. In much the same way a faction functions now. When it leaves a church, it will consider itself successful by the number it can proselyte to it's cause from the church it left. It would be foolish to argue it is trying to build up the cause of Christ. It is not Christ's cause that motivates a faction.

But why did these preach Christ? Because a factionist must use that which appeals to good men or else he has no following. If he did otherwise nobody would pay any attention to him. But such a faction is based on pretence, the real motive being hidden. But imagine the unrest and suspicion that they must have even of those who follow them. They must ever be uneasy lest some see them for what they are. Thus it becomes a hotbed of contention. It was born of such and can never rise above it's nature.

"Do nothing through faction or through vain-glory, but in lowliness of mind each counting other better than himself" [Phil. 2:3 ASV]. The king James Version says, "strife and vain-glory." Moffat says: "Never acting from private ends or from vanity." This shows something of the source of a faction. A faction is born out of strife where one thinks more of himself and his opinions than he should. You have never seen a

faction where such did not exist. Inspiration shows us that. You can never have a faction where one thinks more of the church than he does of himself. True humility will never allow one to lord his opinions over others. Paul knew this when he said, "but in lowliness of mind each esteem other better than himself." The opposite of this would be, "but in haughtiness of mind let each esteem his own self-chosen opinions far better than others." Thus the disposition of the factionist is contrary to unity.

"Who is wise and understanding among you? Let him show by his good life his works in meekness of wisdom. But if ye have bitter jealousy and faction in your heart, glory not and lie not against the truth. The wisdom is not a wisdom from above, but is earthly, sensual,

devilish. For where jealousy and faction are there is confusion and every vile deed" [Jas. 3:13-16 ASV]. Surely when James asked who was wise among them, the factious man would claim such. But James would not take this man's word. He would say, "let us see the proof." If he is the party to a faction he could not really be called wise. James would say he ought not boast that he was truly wise. The results of his wisdom, which is faction, show it is not true wisdom. His heart is not right, for bitterness shows itself in jealousy. This produces only confusion and vile deeds. This is what self-chosen opinions bound on all others will produce. This has no connection with heaven and men ought not claim that it does.— Box 1025, Athens, AL 35611.

## Lazy Preachers

JIMMY EDWARDS

One of the most important things the church needs today is faithful, dedicated and hard-working gospel preachers. For too long many have neglected their responsibility of laboring at their best in the Lord's kingdom. Indolence among church membership is tragic, but a minister's inactivity is disheartening and sad.

Some preachers have wrong motives. They preach because of expectation of parents and others, to avoid military duty, to gain financially, to get flattering attention, or simply because of an inability to do anything else. Many preach because of love for a life of ease. Booker T. Washington tells about how some of the black farm workers, when the corn grew tall and the weather hot and dusty, would throw down their hoes, come out of the cornfield and say, "Brethren, I'se called to preach."

Paul encouraged Timothy to "do the work of an evangelist" (II Timothy 4:5). The phrase means, do the work of preaching the gospel. This is not only the responsibility of all ministers, but it includes all the work necessary to accomplish the task.

A man had two sons: "One who is a preacher, and

the other one don't like to work either." Churches are often without bulletins, radio programs, newspaper articles, visitation programs and sound pulpits because their preacher is lazy. Generally speaking, no church will work if the preacher does not. We hear much about lazy members but not lazy preachers.

Many people have the mistaken idea that the preacher has an easy job. Jack Meyer, Sr., has written a book *The Preacher and His Work*, which aptly describes the work of a gospel preacher. Those who enter into a full time position with a congregation of the Lord's people will soon find it is no place for laziness. Preaching requires work, toil, effort, activity, labor and endeavor. Many supposedly dedicated to the Lord and his church are in reality consecrated to laziness. The Lord deserves better and so do the brethren!

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (I Corinthians 15:58). — 316 LaFayette St., South LaFayette, Ala. 36862.



## Words Of Truth

(USPS 691-760)

I am not mad, most noble Jesus, but speak forth the Words of Truth and soberness.

— Acts 26:25

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## Disciples Of Eve

ROGER JACKSON

If Adam had never eaten of the tree of the knowledge of good and evil it would have been interesting to know just how he would have ever become aware of the difference between good and evil, if he ever would have at all. In his infinite wisdom God certainly knows the difference without ever having experienced it. There is no reason to assume that God could not have taught it to Adam and his companion without the injury that comes from human experimentation. Hence, there are two ways a person can learn what is harmful to himself: The first is to be taught it. For many wise souls this will suffice. For others it is the ruinous road of trial and error. Many are the scars and bruises they must face. By the latter course one does not so much learn what is wrong as he learns why it is wrong, or the harm it can bring. When we learn without experience the knowledge is more like that of God. Since we are not infinite the lesson is seldom impressed upon us as deeply as experience impresses it. I have never been bitten by a snake, but I am sure, very sure, it is not a good thing. I have never seen a person get bitten by a snake, but I am still positively sure that it is bad. How I pray that brethren could learn the lesson of sin the same way. Why do we have to experience its bite before we see its danger? Why not quit those cigarettes before your lungs rot? Leave that dope alone before your good mind is muddled. Get out from the midst of evil companions before the jail cell slams shut. "Abstain from all appearance of evil" (I Thess. 5:22).

The devil's subtlety in the matter is absolutely astounding (II Cor. 11:3). He did not approach Eve in a form higher than herself, but in a form which she and her husband ruled over. Had the serpent been a higher form of life, such as an angel, Eve might have had a point when she placed the blame on him (I Cor. 10:13). Being the superior one, Eve should have turned aside at the first word. She knew serpents did not talk as a natural course. Thus, she knew a greater force possessed the animal. How sad it is now when we can't see the devil behind the voice of temptation. Neither could Adam appeal to being forced by a superior being, for his wife influenced him, and she was created the weaker vessel. They both were left with but one appeal and that was to their own free moral choice. What a thin veil with which to cover our

Continued on page 3



FROM

## THE EDITOR

# Respecting Another's Liberty And Avoiding Extremes

When we express our opinion or pass judgment on a matter we are not surprised to find there are those whom we consider sound in the faith who take issue with us. This certainly is not out of harmony with the great dictum of the Restoration Movement: In faith, unity; in opinion, liberty; and in all things, charity. One's differing with us in matters of opinion gives us no right or reason to say he is not sound in the faith or to accuse him of being unloving.



BOB DUNCAN

Paul and Barnabas differed with reference to a matter of judgment (Acts 15:36-41.) In his immortal sermon on Barnabas, the late and venerable brother B. C. Goodpasture raised the question as to whether it was Paul or Barnabas who was right in the matter. He then observed that both of them may have been right, for their difference was within the realm of judgment, and in matters of judgment there is room for some difference [*Sermons and Lectures of B. C. Goodpasture* (Nashville: Gospel Advocate Company, 1964), p. 146].

It is not so in matters of faith. Here we must be united, or else someone is in error. The greatness of the error may be measured by the extent of our differences. All who "walk in the light" will be in fellowship [I John 1:7]. When two parties differ in a matter of faith, both cannot be right; both may be wrong, but both cannot be right. Every opinion which differs with that which is revealed is an ungodly opinion.

Two basic errors of the religionists of our time are (1) treating matters of faith as if they were matters of opinion or judgment, and (2) treating matters of opinion or judgment as if they were matters of faith. The former is liberalism; the latter is anti-ism.

But even within the realm of judgment there are certain extremes to be avoided. Paul pointed out that not everything lawful is also expedient: "All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not" [I Corinthians 10:23]. This shows that a thing might be within the realm of that which is lawful, and yet be inexpedient. Certainly that which is inexpedient should not be practiced, though it might be shown to be lawful. We have illustrated it this way: Jesus said, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). The method of *going* one may choose is within the realm of judgment. Nobody would say it is wrong to *go* by walking. We walk across the street seven days a week to preach by means of radio. But suppose we should decide to walk to our next gospel meeting, which is some seven hundred miles away. Could we justify such a terrible waste of time and energy by pointing out that the method of *going* is within the realm of human judgment, and not a matter of

faith? Certainly not! While within the realm of opinion or human judgment, such a wild escapade would be so inexpedient as to be sinful.

What is to be included in a meetinghouse is within the realm of opinion or human judgment. Most of the readers of this paper would be in favor of including a water fountain, but not a gourmet restaurant. We would favor a section where the congregation could eat a meal and/or have other types of fellowship together, but not a gymnasium or a swimming pool. Why? How would one go about justifying walking across the street to preach and then condemning walking several hundred miles to preach? How would one go about justifying including in a meetinghouse, restrooms and a water fountain, but condemning the inclusion of a gourmet restaurant? How would one go about justifying altering some classrooms so they might also serve as an area where members of the congregation could get together for a period of fellowship, and then condemning the practice of building a gymnasium or a swimming pool in the meetinghouse? In each of these cases the answer is this: the former is expedient in keeping with the mission of the church, and the latter is inexpedient. A recognition of this principle will help avoid problems in the church.

This means that *the correctness of an expedient in a certain realm does not justify an inexpedient in that same realm*. For example, the fact that it may be right to give away a copy of the New Testament to certain ones in vacation Bible school does not prove that it is right to give away ten speed bicycles. Citing the practice of a simultaneous service for the deaf does not prove that it is right to divide the assembly into several groups according to age to eat the Lord's Supper on Sunday morning.

But it also means this: *that the incorrectness of an inexpedient in a certain realm does not condemn an expedient in that same realm*. The fact that it is wrong to divide a worshipping assembly into six or eight different groups according to age to eat the Lord's supper does not prove that it is a sin to have a Bible class on Sunday night for small bus children who have not yet learned to behave in the assembly. Nor would such prove that it is sinful for those who could not be present on Sunday morning to observe the Lord's supper that night.

Citing the expedient does not justify the inexpedient; and citing the inexpedient does not condemn the expedient.

## Gus Nichols Words Of Truth Lectureship

Earlier this year a decision was made to combine the *Words of Truth* Lectureship with the Gus Nichols Preacher's Lectureship. Accordingly the *Gus Nichols Words of Truth Lectureship* will be conducted this year beginning on Sunday night, September 28 and continuing through Thursday night, October 2. All sessions will be held in the spacious meeting-house of the Sixth Avenue Church of Christ in Jasper, Alabama. The theme for the lectureship will be *The Ancient Truth for a Modern Age*. Particulars concerning speakers and subjects will be published soon.



# Spiritualism Exposed

(No. 4)

*(Editor's note: Our apologies to brother Robert Taylor and to our readers for the delay in publishing this fourth and final installment in his fine series on Spiritualism. We like to publish articles that are divided into more than one part in consecutive issues of WORDS OF TRUTH. We regret that, through an oversight on our part, such was not done in this case.)*

Nearly forty years ago LIFE magazine presented a scathing exposure of modern spiritualism both by pictures and in words. As our previous article drew to a close, I was writing about how the spiritual mediums deceive the superstitious and gullible patrons who attend their seances. A couple more techniques were presented on pages 78-79 of the June 16, 1941, LIFE exposure which we now note.



ROBERT R. TAYLOR, Jr.

The trumpet seance "is an old stand-by. Clients place hands on medium's hands, feet on his feet. Medium uses right hand to switch off light. At the same time he gives left hand to both clients, then wields trumpet with right." Thus by careful and skilled manipulation of hands the medium can seemingly be holding hands with both seance spectators and yet can turn off the lights with his right hand. He does not return the right hand to either seance spectator but makes contact with their hands by use of just his left hand. This frees his right hand for wielding the trumpet. Yet they think he has both hands connected with their hands. A real, live person is wielding the trumpet-not some ghost or spirit of a dead loved one.

How does the medium produce a message from a dead relative written upon an empty slate? According to LIFE's exposure, this deceptive device "takes many forms, claims many practitioners." In two pictures LIFE presents one of the rather simple techniques frequently employed. The medium and his seance patron are seated at a table across from each other. On top of the table is a slate with a piece of chalk. The slate is totally empty while the lights are on. The medium and his client clasp hands. When the room is darkened the medium leans over, takes chalk in mouth and traces the desired message on the clean slate. When light is restored there is the message inscribed on the slate and yet the client has held both hands of the medium all through the seance.

In the last two pages of pictures and accompanying article, Dunniger and a photographer from LIFE demonstrated by a series of eight photographs how the fabled Indian rope trick can be faked in pictures. This supposedly involves a rope rising from the ground and climbing into the air thus defying gravity every inch of the way up. When the rope is high enough the magician mesmerizes (hypnotizes) Hindu boy, orders him to climb the rope and then disappear. It appears that the whole scene occurs outdoors and in a jungle. But here is the explanation. The rope is suspended by a thread from above the camera range. The jungle is in Bronx Park, New York. The Hindu people who are seen in the pictures are really students from Columbia University. The sky has been painted in. The disappearing was done in the dark room. Yet just from the pictures alone one would seemingly obtain the impression that the rope climbs the air simply at the magician's command. Then the rope appears to be rigid in its remaining in the air. The Hindu boy really appears to be climbing the rope and when he is about twelve feet high he begins to

fade and then is gone!! Then the rope suddenly loses its rigid stance and collapses at the conjurer's feet. It is fakery through and through. LIFE states in regard to this, "Behind the curious paradox lies the fact that the Indian rope trick has never been done and can't be done. U.S. magicians, among them Dunniger, have devised ingenious variations of the trick for stage presentation. But no conjurer in either hemisphere can do it outdoors under the sky. In India, whither Dunniger and other magicians have traveled in quest of the trick, even the legend is virtually unknown. Hindu conjurers have begged western magicians, on meeting, to demonstrate the 'great Indian rope trick' which many American and English tourists had asked them to do."

It is nothing short of amazing how easily people can be deceived and how they seemingly enjoy being duped and made the fool of in such devious practices!! Paul wrote, "But evil men and seducers shall wax worse and worse, deceiving, and being deceived" (II Tim. 3:13). Simon the sorcerer in Acts 8 was able to deceive both the least and the greatest among his Samaritan contemporaries and spiritualism does the same today. Words from Paul again come to mind as he wrote in his initial epistle, "Prove all things; hold fast that which is good. Abstain from all appearance of evil" (I Thess. 5:21-22). John's inspired counsel in I John 4 is that we try "the spirits whether they are of God: because many false prophets are gone out into the world" (I John 4:1).

There are NO communications between those in Hades and those living on earth. Luke 16 proves that to be the case. Solomon said the dead know not anything that is done under the sun. The passage states, "For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any a portion for ever:

in any thing that is done UNDER THE SUN" (Emphasis supplied). Where is the realm that the dead know not anything? UNDER THE SUN is the answer!! Hence, they have no information to impart to those on earth if an avenue of communication were open.

## A CLOSING COMMENT

Just where will an espousal of Spiritualism lead a Christian? If he follows its premises and stays with them, it will lead him exactly where it led the once brilliant J. B. Ferguson of nineteenth century Nashville, Tennessee, -into total apostasy from the truth that saves. My warm friend Johnny Tucker has written a marvelous volume entitled, *LIKE A METEOR ACROSS THE HORIZON* in which he traces the course of Ferguson from his being one of the most beloved preachers in the brotherhood to his unfortunate apostasy from the Christian religion. This is a 1978 volume and I read my copy of it in the early part of 1979. At the end I inscribed on the final page, "an interesting and informative book" and it is every bit that. Also included is a section of *HISTORY OF THE CHURCH OF CHRIST IN NASHVILLE*, by Tolbert Tanning. Relative to this fine work Brother Guy N. Woods has written, "This is an exceptionally interesting and well written account of a little known period in the history of the church in Nashville, Tennessee, and the story of J. B. Ferguson, the city's most brilliant and eloquent preacher who brought turmoil and strife to the church by his espousal of spiritualism and infidelity. It is a sad but thrillingly written narrative of a man who rose to dizzy heights of fame only to fall back into utter disgrace and ruin." This book sells for \$2.95 and may be ordered from most any of our religious bookstores. If you care to order directly from the author, please send the order to Tucker Publications, 409 Hill Street, Fayetteville, Tennessee 37334. At least 60 cents should be included for postage. — P.O. Box 464, Ripley, Tenn. 38063.

## Bill Nicks Accepts Reins Of East Tennessee School Of Preaching

The elders of the Karns congregation in Knoxville are pleased to announce that J. W. (Bill) Nicks of Oak Ridge, TN has agreed to serve as Director of the East Tennessee School of Preaching and Missions beginning in August. He fills the slot left by the resignation of Clifford Reel who chose to return to full-time pulpit work.

Bro. Nicks began preaching in 1942. His education was received at Freed-Hardeman College, Memphis State University and Abilene Christian University.

Over the years he has served as minister of churches in Tennessee, Texas and Michigan. He is presently completing his second assignment with the Highland View Congregation in Oak Ridge, TN. For five years the Nicks family served as missionaries to Nigeria, another six years were spent in Liberia and Nigeria. Three years were spent teaching at Michigan Christian College. While preaching in Oak Ridge 25

years ago, Bro. Nicks helped to establish the Karns congregation. For the last three years he has served as a part-time instructor for the East Tennessee School.

Bill grew up in Nashville, the son of Thomas and Mayme Nicks. His father was a widely known song-leader in the brotherhood. He is married to the former Gerry Petty and they have three daughters.

Bro. Nicks' broad experience in preaching and missions will provide a rich opportunity for the students he will be leading. From the beginning the elders have placed a strong emphasis on world evangelism in the school. This program will be expanded under Nicks' leadership. The present enrollment of the school is 21 full-time students. Three other full-time and 5 part-time teachers compose the faculty. The School is now completing its 10th years of operation.

## Disciples Of Eve

Continued from page 2

sins in that great day! Whatever excuse you might be using for not obeying the gospel, sinner friend, please ask yourself if God will accept it any quicker than he did Eve's.

There is some indication in the text of Genesis 3 that the devil approached Eve when she was at an unexplainably low spiritual ebb. Perhaps the devil knew of the apparent problems Eve's faith faced by the mere existence of a tree of which she could not eat. The import of Satan's words are, "Has God said you cannot eat of any of the trees?" How that must

have burned in her soul! Her answer may betray how much it hurt her pride as she adds an exaggeration to what God had said: "...neither shall ye touch it." I have met a lot of Eves. Instead of wanting to know what God has planned for them to do in his Kingdom they constantly seek those things he has forbidden. You will find them on the edge of every cliff, seeing how close they may stand without falling off. And you will find a lot of Adams standing beside them with "lockjaw," saying nothing to deter their certain sin. — P.O. Box 176 Hackleburg, Ala. 35564.

# Quoting Billy Graham

I have heard many who claim to be gospel preachers quote Billy Graham in their sermons, and have read several articles where Mr. Graham's name is used. Sometimes a listener can make a mistake in hearing more than the speaker has said and one can likewise read more into an article than the writer has intended; and I certainly do not want to make either one of these mistakes. When



JERRY T. BRAMLETT  
I hear or read of our brethren's quoting Billy Graham, I get the connotation that said brethren are indicating that what they are quoting is correct because Billy Graham believes this way. I cannot understand why anyone would want to quote Billy Graham to substantiate the truth when we have about 40 writers who were led by the Holy Spirit in writing the Bible.

I cannot quote Billy Graham in my sermons or articles I write for the following reasons: He doesn't believe in unity as Jesus prayed in John Chapter Seventeen. He tells people to join the church of their choice. Therefore Billy Graham believes that one church is as good as another. This doctrine is contrary to such scriptures as: Matt. 16:18; Acts 20:28; Eph. 1:22-23, 5:23 and Col. 1:18.

Mr. Graham teaches that a person is saved at the point of faith, and at that precise point one is saved and has accepted Jesus as his personal savior. Yes, Mr. Graham teaches that one is saved by faith only. James said, "Ye see then how that by works a man is justified and not by faith only" (James 2:24). The faith that saves is a faith that obeys. A faith that doesn't obey is a dead faith (James 2:26).

Mr. Graham believes and teaches that Christ will come again and reign upon this earth for a literal one thousand years. This is contrary to what Peter taught as he was led by the Holy Spirit to write the following: "But the day of the Lord will come as a thief in the night: in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (II Peter 3:10). How can Jesus reign a thousand years upon this earth if there will not be an earth upon which to reign?

Mr. Graham doesn't believe that baptism is for the remission of sins. He believes that one can be saved without baptism. He also believes that a person can be baptized because he is already saved. Listen to Peter when he states, "...Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). Why did Peter say repent and be baptized? For the remission of sins. Yes, Peter said *for* and *not because of* the remission of sins. If you believe as Mr. Graham believes that one is baptized because he is already saved, the inevitable conclusion would be that Jesus died because we are already saved. This is saying far too much. "For this is my blood of the new testament, which is shed for many for the remission of sins" (Matthew 26:28). Jesus did not shed his blood because we are already saved and we are not to be baptized because we are saved, but according to scripture Jesus shed his blood and we are to be baptized "for the remission of sins." When baptism and salvation are mentioned in the same verse, baptism always precedes salvation (Mark 16:16; Acts 2:38; Acts 22:16; I Peter 3:21). One cannot have salvation or enjoy freedom from one's past sins prior to scriptural baptism.

One might say, "Mr. Bramlett, aren't you going a

little too far in this article? You know and I know that Mr. Graham believes in God and we can quote him in believing in God." Reader, do you believe that the God that Mr. Graham believes in is the God of the Bible? Does God the Father of the Holy Scriptures believe in denominationalism? Does God believe in telling people to be saved by different doctrines? Does the God of the Bible believe in different and contrary avenues of worship that are strange to Bible teaching? To follow the teaching of Mr. Graham will result in religious confusion. Does God the Father of Jesus Christ believe in confusion? "For God is not the author of confusion, but of peace, as in all churches of

the saints" (I Cor. 14:33).

To quote Billy Graham in our sermons and articles we write will not add validity to them, but it will only add confusion and strife. Let us all recognize that Billy Graham is just a man and his teaching cannot direct our steps. "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps" (Jeremiah 10:23). May we all follow the one who can direct our steps and practice what Paul said to Titus, "But speak thou the things which become sound doctrine (Titus 2:1). — P.O. Box 118 Parrish, Ala. 35580.

## Tempted And Tried

From time to time we sing a certain song about all the temptations and trials that face us in life. Many people blame God for these problems, but God does not tempt us. James says in James 1:13, "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man." Paul tells us that God allows us to be tempted by Satan, not because he hates us, but because he loves us and wants us to show our love for him. In I Corinthians 10:13 we read, "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but with the temptation also make a way to escape, that ye may be able to bear it."

God will help us through our temptations and trials. Many times the "way of escape" is simply walking away from the temptation that is seducing us to do evil. Whatever the problem may be, we know that God will help us if we help ourselves. The inspired apostle wrote in Romans 8:31, "If God be for us, who can be against us?"

As the summer approaches, there is a natural tendency for everyone to relax and take things easy. Christians need to remember that every vacation must include God. Some thing when they go on vacation they can miss church for that reason. This is about as absurd as someone who decides to go to Florida so he may get away from the sunshine. He can't do it. Neither can a faithful child of God forget



DON WILLIAMS

worship when he is away from his local congregation. Recently, I heard of a true story that happened to some Christian friends of mine. As you read the story, ask yourself this question: What would I do in a situation like this?

Jay and Kitty Waldrop were going to take a weekend vacation in a favorite public attraction area in the South. They went with some friends who were not Christian. Before going they explained that on Sunday morning, they would be attending church services. After lunch they could then leave to go back home in time for worship that night. The friends agreed and they then left, going in the friends' car.

Having arrived, they checked into a motel and the four of them left to find a local congregation. Having done so, they enjoyed the activities of the week-end. On Sunday Jay and Kitty got up and got dressed for church. The other couple asked them, "What are you doing?" They replied that they were getting ready for church.

"We have changed our minds," the couple replied, "we are leaving now and you can go to church tonight." "No," Jay said, "we are going to church, no matter what." "If you do," the friends replied, "we'll leave you here." Jay told them, "I don't know about you, but we're going to church!" They called the preacher and he picked them up for services.

When they came back, they went to their motel room. It was locked and their luggage was outside the door. Their "friends" had left them. There they were 300-400 miles from home without a car. The story ended with their having to ride a bus home and getting in late that night.

What would you have done? We need more faithful people like Jay and Kitty in this world of ours. "Blessed is the man that endureth temptation for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him" (James 1:12). — 304 Clayton, Kennett, MO 63857

## A Minute For The Master

BARRY H. CUNNINGHAM



The importance of setting worthy, attainable goals has been stressed by many positive thinkers for a number of years. They point out,

and rightly so, that goals give a person something to look forward to, something to live for. A person who sets goals for himself usually chooses his goals based upon his priorities. We seek what is important to us. We strive for that which is first on our priority list.

Jesus, the greatest positive thinker of all time, also stresses the importance of goals. In fact he has given us all a worthy, attainable goal. He said, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33).

It doesn't matter how successful we may be in reaching our goals here on earth, if we fail to reach the goal of goals, the kingdom of God, we have failed ourselves and God. — P.O. Box 652 Elizabethtown, Ky. 42701.



Words of Truth

(USPS 691-760)

"I am not mad, most noble Festus; but speak forth the Words of Truth and soberness."

— Acts 26:25

# Is Genesis 2 Literal History?

In Exodus 20:11, Moses wrote: "...for in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day..." Is the foregoing a factually historical statement that can be accepted unreservedly at face value? This writer believes that it is, but some religionists do not — including a number of influential men in the church of the Lord. One writer has suggested that the acceptance of Exodus 20:11 as literal history is "a very shallow conclusion" which is "inconsistent with the Genesis record as well as other parts of the Bible." He went on to observe that "Exodus 20:11 is a quote of Genesis 2 and Genesis 2 is not a historical account."



WAYNE JACKSON

To put the matter in perspective, an argument being developed in certain circles runs as follows:

- (1) There are many geological evidences which suggest that the earth and its living creatures have evolved over vast ages of time.
- (2) But Exodus 20:11 suggests that the entire creation was accomplished in six days.
- (3) Thus, Exodus 20:11 cannot be a literal, historical narrative.
- (4) Moreover, Exodus 20:11 is borrowed from Genesis 2 — and (to use the quote above) "Genesis 2 is not a historical account."
- (5) Therefore, Exodus 20:11 does not represent literal history. The errors in this argument are so manifold, and so blatant, they simply must be dealt with.

First of all, the entire argument is based upon the unfounded assumption of evolution, and is motivated by an attempted harmony of the Bible with evolutionary concepts. Though it is beyond the scope of this article to deal with, we confidently declare that *there are no evidences that absolutely preclude the creation of the universe and all of its creatures in six, consecutive, literal days!* Let him who thinks there

are produce them! The major premise of the argument is thus assumptive and in fact erroneous.

Secondly, Exodus 20:11 is grounded primarily upon the historical record of Genesis 1 (the creation work of the six days), then, secondarily upon Genesis 2 — the fact that God had "finished his work" and so "rested on the seventh day" (2,3). But the argument is being made that Genesis 1 and Genesis 2 are not the same type of historical documents. Listen to what one brother has stated: "I believe Genesis 1 is a literal, historical account. Its purpose is to tell us the history of the earth." (Note: the brother, however, does not believe that the "days" of the creation week were necessarily literal days.) He further says: "*But I do not believe that Genesis 2 is that kind of historical document.*" But why would he deny that Genesis 2 is the same type of historical record as Genesis 1? Simply for this reason — he refuses to acknowledge that Exodus 20:11 is literal history. But it borrows from Genesis 2; thus, Genesis 2 is not literal history.

The fallacy of this spacious argument can be shown in two ways: (1) Exodus 20:11 contains an obvious reference to Genesis 1 (there is no *specific reference* to "six days" in chapter 2). Based upon his previous assumption, would our brother thus deny that Genesis 1 is a literal, historical narrative? To be consistent he would have to. (2) Our Lord Jesus Christ did not consider Genesis 1 and Genesis 2 as two different types of historical documents, for he quotes from Genesis 1 and then Genesis 2 *in the same sentence*, even joining them by the conjunction "and" (see Matt. 19:4,5) without giving the slightest hint that he was dealing with two different kinds of documents. He was not progressing from literal history to figurative history!

Now it is a fact that Genesis 1 and Genesis 2 are not *chronologically* parallel. Genesis 1 is a chronological record of the six days of creation (though some are even denying this now; see the *OT Living Word Commentary*, "Genesis," p. 92), while Genesis 2 gives special emphasis to man and his world in a topical (not necessarily chronological) fashion. The fact, however, that an account is not chronological certainly *does not negate its literal historicity!* Consider, for example, the New Testament accounts of Christ's curse upon the fig tree (as an object lesson of Jerusalem's impending destruction) as recorded in Matthew and Mark. The incident actually took place

in two parts — on Monday and on Tuesday of the Lord's passion week — with the cleansing of the temple occurring in between (Mk. 11:11,12,19,20). Mark thus presents the incident in a chronological fashion. Matthew, on the other hand, desiring to record the story all at once in an uninterrupted way, topically sets forth the account. But both narratives are *literal history*. Similarly, Luke's record of the case of Cornelius, as given in Acts 10 and 11, is more chronological in Acts 11 than in Acts 10 (cf. 11:4), but that hasn't a thing to do with the historicity or literalness of the record!

Thus, though there are different designs involved in Genesis 1 and Genesis 2, both are literal and historical. And the reference in Exodus 20:11 is also historical. We simply must impress upon our people that it is not a proper method of Bible interpretation to force a harmonization between Scripture and current theories of infidelity. — 3906 E. Main St., Stockton, CA 95205.

## That's Incredible!

ROGER E. DICKSON

Bird migration has always been a spectacular phenomenon to man. One example of this wonder is the migration of the Arctic terns. The Arctic terns nest in the Cape Cod area. When the urge comes to migrate, they set their course across the Atlantic Ocean to the coast of Spain, down the western coast of Africa, across the Atlantic again, and finally to the vast Antarctica. When nature calls for these marvelous wonders to return home from their southern tour of the southern hemisphere, they fly all the way back to the very same creek bank, to the very same gravel bed they left at the beginning of their journey. In all, they cover a fantastic distance of over 22,000 miles. How is that for a southern excursion?

Millions of birds migrate every year. They have no compass, map or calendar. And yet, no one has ever seen a lost bird. How do they do it? How can some birds migrate and arrive at their summer lodge the same day, year after year? A *National Geographic School Bulletin* stated: "How birds migrate over such distances is a mystery." One authority said, "Even

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## Words Of Truth

(USPS 691-760)

"I am not mad, most noble Festus, but speak forth the Words of Truth and soberness"

— Acts 26:25

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## Fear Not

The problem of fear is rapidly becoming a reality for a great portion of the world's population. The causes of fear are multiplying at a rapid rate and affecting more and more people. Even those who have been accustomed to security and relative serenity are now finding cause to fear. So fear of one kind or another is becoming a way of life for too many people. On a recent TV talk show, the statistics concerning crimes committed against the elderly in some parts of our nation were absolutely appalling. Yet almost everyone agreed that there seems to be little that can be done about it. Most of them cannot change their situation, so they become victims of constant fear and dread. Is it any wonder that the aged, the sick, the helpless, live out their lives in a state of additional misery caused by fear and dread? These people find little comfort in the words of former president Franklin Roosevelt: "We have nothing to fear but fear itself." Now if we could eliminate crime, disease, hunger, hatred, violence and all the other social ills, there would be much less cause for fear. We know however that these things have always been with us, yes, and ever, shall they be. The real prospects are for an increase rather than a diminution of these social plagues. Thus, there has to be a better way to cope with the problem of fear.

If my count is correct we find the blessed admonition, "Fear not," eighty-one times recorded in the Bible. The first such admonition was to Abram; "Fear not Abram, I am thy shield and thy exceeding great reward" (Gen. 15:1). The last such admonition was to the beloved apostle John on the Isle of Patmos (Rev. 1:17). Ever since the first sin in the garden of Eden mankind has been relentlessly stalked and plagued by fear.

During the great depression, in a time of extreme national poverty, a newly elected president, in an effort to bolster confidence and reassure the troubled people, spoke directly to the problem of fear. To one

Continued on page 4



ROY FULLER

Concerning the priests, God said through the prophet Ezekiel: "And they shall teach my people the difference between the holy and profane, and cause them to discern between the unclean and clean" (Ezekiel 44:23). God knew, then as now, that people will do no better than they are taught. Knowing the truth will enable one to be free from sin; ignorance leaves men in bondage (John 8:32). God's people in the days of Ezekiel needed to be taught the difference between the things that were holy and things that were profane. The New English Version translates this verse as follows: "They are to teach my people the difference between the holy and the common and show them how to distinguish between the unclean and the clean." Note: "*show them how to distinguish...*"

One of the great problems of our time is the fact that so many have not been taught the difference between the holy and the profane. Furthermore they have not been taught how to distinguish between the unclean and the clean. To them, everything looks the same. Religion is religion; a church is a church; worship is worship, and a preacher is a preacher. And to them, all religion, all churches, all worship, all preachers are alike.

It is sad that such a condition exists, and to this all faithful brethren will agree. But could it be that faithful brethren, including preachers, have made their contribution to this condition by failing to teach



BOB DUNCAN

## "Teach My People The Difference"

FROM  
THE EDITOR



and preach in such a way as to "show them how to distinguish" between the religion of Christ and false religions? Have we failed to teach people the difference between the church of Christ and the churches of men? Between true worship and vain worship? Have we willingly, and by our silent consent, allowed people to think that a preacher of the gospel is the same thing as a denominational pastor? (Unfortunately, this is the very concept that many church members have of gospel preachers.)

It is no longer an unusual thing to hear of some brother or sister who objects strongly to the fact that a gospel preacher may make a distinction in his sermon between some Bible truth and some denominational error. Some object to any reference at all to that which the denominations practice or which is denominational.

The philosophy of some seems to be to emphasize how much we have in common with various religious groups, and to minimize the differences between the Lord's church and denominations. Sermons preached and articles written sometimes reveal what seems to be a calculated effort to teach the truth to those in error without ever letting them know they are in error.

Earlier in this century there was a time when the church of Christ was the fastest growing religious organization in the United States. This was before the days of campaigns, or of workshops, or of bussing, or of youth camps. These are all very fine, properly carried on. But these are not the things that brought about the greatest growth the church has ever experienced in modern times. What did bring it about? Perhaps we do not know all the answers, but we do know that this great growth took place during a period of time when gospel preachers and other members of the church were dedicated to the task of getting their friends and neighbors to see the distinctive differences between the Lord's church and the denominations.

## The New Birth

W. A. HOLLEY

We urge the reader to turn to John 3:1-9, and carefully study this entire passage, verse by verse. Verily, the new birth is essential to one's entrance into the kingdom of God. Those who have not been born again are under the sway of Satan, being his children (John 8:44; Romans 6:16; I John 3:10). There is but one new birth!

Those who are born of God have been begotten of God, the Father (I John 5:1-3, ASV). Almighty God, through His grace and mercy, provided the divine plan whereby those who wish may become children of God (John 1:11-13). The means which God, the Father, uses is truth or the word of God (James 1:18, 21; cf. I Corinthians 4:15). "Having been begotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth forever" (I Peter 1:23, ASV).

"...So is every one that is born of the Spirit" (John 3:8). What part does the Spirit have in the new birth? Well, the Holy Spirit revealed and confirmed the word of God, which was delivered through inspired men (I Corinthians 2:13; I Peter 1:12). How does the Holy Spirit lead one to obey today? The Spirit leads through his word; if we do not listen to the word of

God, we cannot hear what the Spirit says (Romans 8:14; I Corinthians 12:3,13). The word of God as spoken by Peter—speaking as the Spirit gave him utterance—led the Pentecostians to repent and be baptized in Jesus' name for remission of sins (Acts 2:36-38, 41, 47).

"Seeing ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren, love one another from the heart fervently: having been begotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth forever (I Peter 1:22-23). In these verses and in I Peter 2:2, when compared, we can see that one becomes "a new born babe" when one believes and obeys the truth of God. There are not four births!! "Born again, born of God, born of the Spirit, born of water," are all terms describing one and the same birth. It is only through the word of God that we are begotten spiritually. An excellent example which shows how individuals are begotten and born again is seen in the events of Pentecost when Peter preached the glorious gospel of Christ for

Continued on page 3

# How Well Should Preachers Live?

Appearing in the Gadsden, Alabama Times, Sunday, June 22, 1980, was an article titled, "What is an Acceptable Lifestyle for a Clergyman?" The article made reference to preachers who live in luxury, such as Rex Humbar, a priest who lived in the elite Watergate Apartments, and others "living on upper middle-class existence incompatible with the true Christian ideal of denial and sacrifice." The consensus of those interviewed in the article was: "The minister's lifestyle should be in keeping with the lifestyle of his congregation as a whole."



S. G. GRAY

In a televised broadcast on Sunday, June 22, 1980, Oral Roberts gave a report on the multi-million dollar medical center that is being constructed in Tulsa, Oklahoma, made possible by free-will contributions. Mr. Roberts' sermon emphasized the paying of "tithes" with reference to "tithes" meaning a multiple of tithes, more than a mere ten percent. His obvious attempt was to get those who were sending him their "tithes" to increase their contribution. The vast wealth accumulated by Oral Roberts, Billy Graham's organization, the P.T.L. Club, Rex Humbar, and others, is common knowledge. Without doubt, there is a lot of money being raised and some preachers are becoming "fat-cats" in various religious organizations. When will the public wise up?

On the other hand, there are preachers who face a constant financial struggle, including preachers of the gospel. Has God spoken to the point of preacher support? Indeed so: "Even so hath the Lord ordained that they which preach the gospel should live of the gospel" (I Cor. 9:14). But the question to be resolved is, "how well should preachers live?" According to the way some congregations support their preachers, you would suspect that they see the gospel as peanuts. Obviously some, including congregations of God's people, understand the word "live" to mean merely to subsist. But would these same brethren be pleased if their preacher dressed in keeping with his means? Surely not. While preachers are expected to receive an income in keeping with the income of the "average" member (what congregation has statistics on what the average income of their membership is?), they expect him to "dress like a preacher."

No doubt, many well meaning and sincere brethren think they are doing the cause of Christ a service by keeping the preacher poor. If the preacher were paid more than he actually needed to live on, he might become materialistic; he might be accused of "making money off the brethren;" he might invest in a retirement plan and retire from preaching at age 65; and, he would be accused of "preaching for money." These brethren need to realize that their attitude toward the preacher's support is discouraging young men with talent and ambition from giving their full time to preaching; causing men in their prime, with years of schooling and experience, to become discouraged over facing retirement age without security, to leave fulltime preaching for secular jobs.

This writer is not complaining about his support as a preacher of the gospel, but he knows of too many who are less fortunate than he, and his heart goes out to them. Have you ever wondered why so many preachers are poor credit risks? Why so many preachers have moved leaving debts that the brethren pay to avoid embarrassment? Why preachers move for no apparent reason, when things are going well? Is it because preaching appeals to

men who are financially irresponsible and like to move from place to place? To these questions the answer is no. For the answers, brethren should re-examine their attitudes concerning a preacher's support. Brethren, remember, the Bible says preachers should "live," not merely survive. What

member where you worship better deserves to "live" than does your preacher? If you think that preaching is a "gravy train," why don't you apply for the job the next time your congregation is in market for a preacher? — 704 Cleveland Ave. Gadsden, Alabama 35901.

## The New Birth

Continued from page 2

the first time in the name of Jesus Christ and which lead to about 3000's hearing, believing and repenting and being baptized that they might be born again (Acts 2:1-47; James 1:18, 21; I Corinthians 4:15).

"Verily, verily, I say unto thee. Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God," declared Jesus. What does this verse mean? The Spirit's part is to guide the sinner by means of the word of God, showing him the conditions of salvation. What about the word "water"? Well, it is not milk or coke or orange juice, etc.; it is water. Water in this passage refers to baptism in water. How do we know? Consider Acts 2:38; 22:16; Romans 6:3-4; Galatians 3:26-27; Ephesians 5:26; Titus 3:4-5; Hebrews 10:22.

What does "born of water and of the Spirit" mean? It cannot mean faith only (James 2:24). According to John 1:11-12, the believer receives the power (right ASV.) to become a son of God. To illustrate: A couple who obtains a marriage license are not yet married; they have received the power or right to become husband and wife. Just so; the believer has received the power or right to become a son of God! What is the believer required to do? He is commanded to repent and be baptized in Jesus' name for the remission of sins (Acts 2:36-38; 22:16; Romans 5:1-2; 6:1-4). If he obeys, he has been born again.

It has been said that things equal to the same things

are equal to each other. Will you consider the following points? To be "born of water and of the Spirit" equals salvation. What must one do to be saved? Jesus answers, "He that believeth and is baptized shall be saved; but he that believeth and is not baptized shall be damned" (Mark 16:16). When one believes and is baptized according to the command of Jesus, he (the sinner) has been "born of water and of the Spirit." If not, why not? The New birth equals the remission of sins. When one repents and is baptized in Jesus' name for remission of sins, he has been born again (Acts 2:38). The new birth equals conversion. What must one do to be converted? Read Acts 3:19. The new birth equals being called out of the world into the church or body of Christ. How does one enter the church? I Corinthians 12:3,13 is the answer. The new birth equals entering into the kingdom.

Whatever is required to enter the kingdom is exactly what is required to be born again—born of water and of the Spirit (Matthew 16:18-19; Col. 1:13-14; Acts 2:36-38,41,47).

Dear friends, whatever one must do to be saved, to obtain remission of sins, to be converted, to enter the church or kingdom, is exactly what one must do to be "born again" — "born of water and of the Spirit" (John 3:3,5). No more and no less. — P.O. Box 274, Parrish, Alabama 35580.

## Arise!

Probably the most significant event in the history of the church following its establishment was the conversion of Saul of Tarsus, who became the apostle Paul. Inspiration has seen fit to give us three accounts of Saul's conversion (Acts 9:1-18; 22:3-21; 26:2-23).

A single verse in one of these accounts — Acts 22:16 — and a single word in that verse — the word "arise" — provide one with an interesting and informative study. Note what the verse says: "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his name."

### A Refutation of False Doctrines

This verse, yea even the one word "arise," is a powerful refutation of a number of false doctrines. Observe:

(1) It refutes the idea that one can do nothing to save himself. If such a doctrine is true why did Ananias instruct Saul to arise? Why did he need to arise if there was nothing he could do to save himself? On the day of Pentecost, Peter exhorted his hearers, "Save yourselves from this crooked generation" (Acts 2:40). Jesus indicated that there is something to do in order to be saved when he said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my



HUGH FULFORD

"Father who is in heaven" (Matt. 7:21).

(2) It refutes the theory of waiting for a direct operation of the Holy Spirit. If one is saved by a direct operation of the Holy Spirit, why did Saul need to arise? Did he not stand a better chance of receiving a direct operation of the Holy Spirit where he was — in the prostrate position of fasting and prayer? Yet, Ananias did not tell Saul to wait for the Holy Spirit to come down and convert him. Instead, he said, "Arise!"

(3) It refutes the idea of "praying through." When Ananias came to Saul he had been fasting for three days (Acts 9:6). Too, he had been praying (Acts 9:11). If fasting and prayer save the alien sinner, why did not Ananias tell Saul to pray on? Why did he tell him to arise?

(4) It refutes the theory of salvation by grace only. No one who believes the Bible denies that the sinner is saved by grace (Eph. 2:8). The question is, "Is the sinner saved by grace alone, without any act of faith or obedience on his part?" Surely if it were a matter of grace only, God's grace could have reached Saul where he was without his having to arise. The fact that he was told to arise is evidence of the truth that Saul himself had to do something in order to be saved by the grace of God.

(5) It refutes the doctrine of salvation by faith only. Saul had seen the Lord and believed on him three days prior to the time Ananias came to him. Still he was in his sins, and was told to "arise, and be baptized, and wash away thy sins, calling on his name." Obviously, "faith alone" could not save him. James says, "Ye see that by works a man is justified,

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# Testing 1-2-3

On a large sign in our community there appeared a caption which urged us to prepare for the coming FINAL TEST. While we all face that time, one of the brethren reminded us, in preparing for the final test we must not overlook the entrance exam.

Now you would have to know this brother fully to appreciate the above statement.



CURTIS R. DOWDY

It was only natural that he would think in terms of texts or exams. For many years he was deeply involved in education as a teacher, a coach and principal. Too, it should be pointed out that he is a fine Bible student and Christian gentleman. I told him not to be surprised if he saw his idea in writing, and I give credit to brother J. W. Roberts of Obion, Tennessee for ideas and inspiration found in this article.

The "final test" is spoken of many times in the Scriptures. Paul wrote, "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" [II Corinthians 5:10]. Many other references could be cited, but one is sufficient.

We will notice two other tests, other than the final, which must be passed if one is truly prepared:

*The Entrance Test:* God through his mercy and grace has made it possible for a sinner to be saved and enter the kingdom of God. The way was opened by Jesus and it is by means of his sacrifice that we may come in. "Jesus said unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me" [John 14:6]. This entrance test requires submission to the righteousness of God [Romans 10:3], and the foundation of the submission is called FAITH. A living, active, obedient faith [James 2] that motivates: [1] belief in God and Jesus as His son [Hebrews 11:6; John 8:4]. [2] repentance from sin [Acts 2:38]. [3] confession of Jesus with the mouth [Matthew 16:16; Luke 9:20; Romans 10:10]. [4] baptism for remission of sins [Acts 2:38].

It should be understood that the entrance exam requires more than believing; it requires accepting Christ as Savior and Lord. It is at the point of baptism that God's mercy and grace decrees entrance into Christ [Galatians 3:27], and that predicated upon faith [Galatians 3:26]. One who believes that he has passed the entrance exam prior to his baptism into Christ [Romans 6:3, 4] is in for a rude awakening

## That's Incredible!

Continued from page 1

after years of research and experiment, scientists speak of the mystery of bird migration, for they still do not completely understand it" (*The Illustrated Encyclopedia of the Animal Kingdom*, p. 17).

Evolutionists offer no explanation for the wonder of bird migration. They cannot. To say that birds evolved, and then learned migration, would be calling for a miracle greater than creation. Birds receive their intelligence, not from unintelligent matter, but from an eternal intelligence. The study of bird migration has given no few migrain headaches to mechanistic evolutionists. They just cannot explain it. And how can we without God? — 3201 N. 7th Street, West Monroe, La. 71291.

[II Timothy 2:5].

*The Achievement Test.* This exam is for the purpose of measuring growth and development, which is vitally important [Hebrews 5:12-14]. Peter's instructions in this regard are all essential [II Peter 1:5-11]. Please pay special attention to verses 10 and 11. Verse eleven speaks of one's having successfully completed the initial entrance exam, the achievement, and final test; now, because of diligence, he enters the heavenly aspect of that kingdom of which he was part on earth.

Sad to say that many who believe that they are prepared for the "Final test" have never

passed the entrance exam: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" [Matthew 7:13, 14]. Some are working hard on the achievement test, but having never been properly enrolled are wasting their efforts [Matthew 7:21-23].

Just to be safe, better go back over the entrance requirements. Pass or fail is determined by YOUR submission to the righteous will of God.—Obion, TN 38240

## Arise!

Continued from page 3

and not only by faith" (James 2:24).

*Some Who Need to Arise*

Like Saul of Tarsus, there are those today who need to heed the exhortation found in the word "arise."

(1) Parents need to arise. They need to arise to a recognition and performance of the awesome responsibility that is theirs to teach and train their children. The Bible says, "Train up a child in the way he should go, and when he is old he will not depart from it" (Prov. 22:6). In the New Testament, Paul commands, "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Eph. 6:4). If fathers would arise to the performance of their duty in this regard the community, nation, world, and church would be made the better for it. Parents, let us arise!

(2) The church needs to arise. It needs to arise to a faithful execution of the work God has given it to do—preaching the gospel to every nation (Matt. 28:19), edifying in the faith those who are its members (Matt. 28:20), and doing good unto all men, especially toward them that are of the household of faith (Gal. 6:10). Yet, in order for the church collectively to arise to its task, the individual members of the church must arise to their

responsibility to "grow in the grace and knowledge of our Lord and Savior Jesus Christ" (II Pet. 3:18), to worship faithfully (Heb. 10:25), to give as they have been prospered (I Cor. 16:2), and to live lives "worthy of the gospel" (Phil. 1:27). Brethren, let us arise!

(3) The wayward member of the church needs to arise. He needs to arise to a recognition of the fact that his latter state is worse than the first (II Pet. 2:20). With a keen realization of this fact, he, like the prodigal son, needs to say, "I will arise and go to my father" (Luke 15:8). Wayward, brother, will you arise?

(4) The alien sinner needs to arise. He needs to arise to an awareness of the fact that he is doomed if he remains in his sin. "For the wages of sin is death" (Rom. 6:23). He needs to arise to a realization that only Christ can save him. "Lord, to whom shall we go? thou hast the words of eternal life" (John 6:68). He needs to arise to a knowledge of the fact that in order for Christ to save him, he must believe on Christ (John 8:24), repent of his sins (Luke 13:3), confess his faith in Christ (Matt. 10:32,33), and be baptized to wash away his sins (Acts 22:16). Sinner friend, will you arise? — 101 Dow Drive, Shelbyville, TN 37160.

## Fear Not

Continued from page 2

degree or another all national leaders throughout history have had to deal with the problem of fear, but none has ever provided a satisfactory solution. Only God has the answer to the problem of fear. Why fear the things of this life when we know what great things God has in store for us? The Bible says: "Fear not little flock; for it is your Father's good pleasure to give you the kingdom" (Lk. 12:32). "And fear not them which kill the body. . . but rather fear him which is able to destroy both soul and body in hell" (Matt. 10:28), and "Be ye free from the love of money;

content with such things as ye have; for himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee. So that with good courage we say, the Lord is my helper; I will not fear: what shall man do unto me" (Heb. 13:5-6).

The only answer to the problem of fear is faith in almighty God, complete submission and obedience to his will, and a full assurance that whatever comes in this life he will be with us all the way—even unto the end.—Rt. 4, Box 479, Elba, AL 36323

## A Minute For The Master

BARRY H. CUNNINGHAM



Do we as fellow human beings have any responsibilities one to another? If so, to what extent?

Down through the centuries many

philosophers and religious men have given their ideas concerning this.

One philosopher said, "What you do not want done to yourself, do not do to others."

Still another said, "What thou thyself hatest, to no man do."

The principle of not inflicting pain and hardship on one another is a good one! But — a man could satisfy this law by inaction! This philosophy tells us what *not* to do; but it doesn't tell us what *to* do!

Jesus has the answer: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets" (Matt. 7:12).

We should therefore, not only have the attitude, "I must do no harm," we should also have the attitude, "I must do good." — P.O. Box 652 Elizabethtown, KY 42701.





# Words Of — Truth

(USPS 691)

"I am not mad, men,  
I speak the Words of Truth and so

Speak forth

— Acts 26:25

VOLUME 16

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NUMBER 28

## Origin Of The Lord's Church

The origin and purpose of the church is much misunderstood by modern society. In the minds of most, the church is a human organization established by men and directed by the decisions of men. The truth is that Jesus established his church. He is head of his church. He directs his church through his revealed will, the Bible. The saved are in the church Jesus purchased with his



W. Edwin Kearley

own precious blood [Acts 2:47; 20:28].

**THE CHURCH WAS PROPHESED FOR CENTURIES.** The prophet Isaiah prophesied "in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it" [Isaiah 2:2]. The Lord's house is the church [1 Timothy 3:15]. Isaiah also said, "for out of Zion shall go forth the law, and the word of the Lord from Jerusalem" [Isaiah 2:3]. Micah makes the same prophecy in chapter 4:1-2. Daniel points to the establishment of the church. In his interpretation of Nebuchadnezzar's dream, he pointed to the fourth kingdom, the Roman Empire. He said, "And in the days of these kings [Roman kings WEK] shall the God of heaven set up a kingdom which shall never be destroyed. . ." [Daniel 2:44]. The church and kingdom are two designations of the same institution [Matt. 16:18-19; Col. 1:13].

**THE CHURCH PROMISED IN THE PERSONAL MINISTRIES OF JOHN THE BAPTIST AND JESUS.** "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, repent ye: for the kingdom of heaven is at hand" [Matt. 3:1-2]. The expression "at hand" indicates near; however, the

church was not established by John. Jesus said concerning John, "Among them that are born of women there hath not risen a greater than John the Baptist; notwithstanding he that is least in the kingdom of heaven is greater than he" [Matt. 11:11]. The only way the least in the kingdom could be greater than John is, John was not in the kingdom. John was molding in the grave when Jesus promised to build the church (Matt. 16:18). As Jesus sent the twelve on the limited commission, he commanded them to "preach, saying, the kingdom of heaven is at hand" [Matt. 10:7].

**THE CHURCH WAS ESTABLISHED IN THE LIFETIME OF THE DISCIPLES TO WHOM JESUS SPOKE.** "He said unto them, verily I say unto you, that there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power" [Mark 9:1]. If we can learn when the power came, we will know when the church or kingdom came.

In Acts 1:8 Luke records Jesus' promise: "But ye shall receive power, after that the Holy Ghost is come upon you. . ." When we

determine when the Holy Spirit came, we will learn the exact time of the beginning of the church. At the beginning of the second chapter of the book of Acts we read of the Holy Spirit's coming upon the apostles [Acts 2:1-4]. They spoke as the Spirit gave them utterance. Three thousand who believed they had crucified God's Son repented and were baptized for the remission of their sins. The Lord added the saved to the church [Acts 2:36-47].

Let us pinpoint the establishment of the church as close as we can. It was in the thirty-third year of our Lord. It was the third hour according to the Jews' time. That would make it nine o'clock our time. It was on the first day of the week. Pentecost came the day after the seventh sabbath [Lev. 23:15-16]. Saturday is the sabbath. The day after is the first day of the week.

The church is not a mere non-essential. It is the body of Christ [Ephesians 1:23; Col. 1:18]. Christ is the Savior of the body [Ephesians 5:23].

Let us work together to enlarge the Lord's church.—Rt. 4, Buena Vista, Georgia 31803.

## Why Study The Bible?

DOUGLAS SIMS

To some people this may seem a rather foolish question. Judging from what I see in the attitudes of many Christians today, however, the question is being asked more and more. Perhaps it is not so often asked in the exact words, but actions speak clearly. We are seeing the result of the lack of study among members of the church in a number of ways. Ideas are being introduced and accepted by many people who would know better if they had a working knowledge of the Scriptures. The average Christian doesn't know a false teaching when he sees one. Practices are being tolerated in some churches that are so obviously wrong that a simple read-

ing of the Bible will expose the error. Well did the prophet Hosea describe the situation in his time as well as ours when he wrote, "My people are destroyed for lack of knowledge..." [Hosea 4:6].

Why study the Bible? Why study the latest medical techniques? Why study the latest business and financial trends? Why study a trade to make a living? Obviously there is a need for knowledge in every area of existence. How much more, then, is there a need for knowledge of those things that affect not only life,

Continued on page 4



## Words Of Truth

(USPS 691 760)

I am not mad, most noble Men,  
but speak forth the Words of  
Truth and soberness.

Acts 26:25

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## You Call It Chance?

ROGER E. DICKSON

There are about 100 trillion cells in an average adult human body. Some cells are so small that it would take over 6,000 arranged end to end to cover an inch. It is estimated that nerve cells can live as long as 100 years. White blood cells live about 13 days and red blood cells about 120 days.

A single red blood cell contains about 280 million molecules of hemoglobin. Each molecule has 64,500 times the weight of a hydrogen atom and is made up of about 10,000 atoms of hydrogen, carbon, nitrogen, oxygen and sulphur, plus four atoms of iron, which are more important than the rest [H. F. Perutz, *Scientific American*, Nov. 1964, pp. 64, 64].

Each human cell contains 46 chromosomes. In each chromosome there is what is called Deoxyribonucleic Acid, or DNA. DNA is the programmed computer, the agelong blueprint of all heredity traits. DNA is contained in the nucleus of every cell and determines every trait of an individual, such as, color of eyes, height and skin color. These traits are locked into the DNA structure of every cell and have been so since the creation of man. Fantastic? Yes! Could this structure have evolved from matter by chance? You be the judge.

The *Mycoplasma hominis* H39 is the smallest single-celled form of life known to exist. And yet it alone is believed to have around 600 different kinds of proteins. That is incredible! And that must point to something other than chance as its originator.

The structure and operation of the brain is still a wonder to man. How do brain cells work? Scientists have discovered that small areas of the cortex contain a memory of all the past experiences of an individual. When these areas are stimulated, the individual can remember and relive past and consciously forgotten experiences. A British neurophysicist, W. Grey Walter, stated that it would take ten billion electronic cells, occupying a space of about one and a half million cubic feet, to build a facsimile of the human brain. Have we really evolved by chance?—3201 N. 7th Street, West Monroe, LA 71291.

## “Ending ‘Sexist’ Bible Terms Urged”

A recent United Press International article carried the foregoing headline. The article itself told of efforts being put forth by a task force of the National Council of Churches to eliminate from the Bible what it calls “sexist” language in references to God, Christ and humanity. The task force thinks the Bible lends “aid and comfort to sexist attitudes and interpretations.” According to the article it is recommended that “the one” be substituted for “he,” “human beings” be substituted for “men,” and “children” be substituted for “sons.” It is also recommended that in references which now speak only of Adam or Abraham, the phrase “and Eve” or “and Sarah” be added.

“Male connotations of God as Lord, King, Father or He, the task force said, ‘are accidents of the limitations of human language,’” according to the article. Also Jesus Christ would be spoken of as the “Child of God” instead of the “Son of God,” and references to the Holy Spirit would “retain either the Greek



BOB DUNCAN

neuter or the Hebrew feminine.”

Can you imagine what your Bible would look like when the feminists have finished with it? I can see I Timothy 2:11-14 now: “Let the human learn in silence with all subjection. But I suffer not a human to teach, nor to usurp authority over the human, but to be in silence. For Adam and Eve were first formed, the Eve and Adam. And Adam and Eve were not deceived, but the human being deceived was in the transgression.”

It would be interesting to hear how the members of this task force would begin their prayers [if they ever pray]. They reject the idea of God’s being our Father. But the whole idea of motherhood is totally repulsive to them, and so they would never say, “Our Mother which art in heaven.” But I really feel this would be a small problem to a group like this.

The creation of woman was the crowning act of God’s creation; she is the loveliest and most delightful of all his creatures. How could she resent the fact of her womanhood and try to pretend it doesn’t exist?

One may completely re-write his Bible if he chooses, but he will never change the truth contained therein. It will always be true that “God created man in his own image, in the image of God created he him; male and female created he them” [Genesis 1:27]. Thank God for godly women who are aware of this truth and who are glad of it!

## Balanced Preaching

Observation declares that many a preacher fails because of a lack of balance in his life and work. Good men of talent and dedication are lost to the Lord’s work because their imbalance has neutralized or destroyed their work. As we train men to preach the gospel at the East Tennessee School of Preaching and Missions this scriptural balance in life and work is continually stressed.

*A preacher should be sure but not cocky.* Paul knew whereof he spoke [II Tim. 1:12] but he was an humble man. Confidence inspires an audience to listen, cockiness turns them away in disgust.

*Be bold but not brazen.* Boldness is a virtue in preaching [Acts 4:13]. To be brazen indicates intemperance, lack of good judgment and poor taste. God’s man will carefully weigh each word chosen and each thought expressed.

*Be plain but not cruel* in your delivery. Plainness, clarity and simplicity are attributes which Jesus expressed. People will even request that we tell them plainly [John 10:24]. To be plain one need not be cruelly blunt and frank. Common sense indicates this. A mother’s baby may be homely, but you would not say so. A dying



JOHN WADDEY

man may look horrible but you would not tell him. A man’s mother who died in sin is lost. There are two ways to discuss her fate. To say she is frying in hell is not in order.

*Be kind but not compromising.* There is the temptation in being diplomatic to become unable to take a stand against sin at all. One can be kind and considerate and yet uncompromising with sin and error. Jesus exhibits this balance in the case of the woman taken in adultery [John 8:1-11]. Again we see it in his reclamation of Peter at Galilee following the resurrection [John 21:15-19].

*Preachers must contend for the faith without becoming contentious.* The first is commanded [Jude 3], the latter is condemned as sinful [Tit. 3:10]. The church has suffered tremendously from preachers who were contentious in the name of contending for the faith. Often they were merely contending for their opinions or for recognition.

*Speak with authority like Jesus did* [Matt. 7:20] but be not arrogant. Not only will a proud, arrogant preacher be rejected by his audience, he “Shall not stand in [God’s] sight” [Ps. 5:5].

*Be firm but don’t be stubborn.* There is a vast difference between being “steadfast and unmovable” for truth and righteousness [I Cor. 15:58], and being stubborn. Stubbornness is as idolatry [I Sam. 15:23]. It brought deadly judgment upon the nation of Israel [Jer. 1:8]. Stubbornness seems to be a common malady among ministers. If not cured it can be fatal.

*Preach with determination, but do not domi-*

Continued on page 3

# Balanced Preaching

nate the flock. Without the first you will soon give up. God invested congregational authority in the hands of elders, not preachers [I Pet. 5:2]. Since you have the advantage of special training and the support to devote full time to the work, you will be tempted to think and insist that things always be done your way. Remember that even elders are warned against lording it over the flock [I Pet. 5:3].

Learn to be relevant in your preaching but not at the expense of neglecting the old paths [Jer. 6:16]. God's truth is timeless and the most relevant preaching is solidly based on the first century gospel [Matt. 24:35].

Your preaching should be scholarly but never over the heads of the common people. Every preacher should strive to know all he can about every passage of scripture. The acid test of effective preaching is not how well one has mastered the ancient languages or the logical formulas, but if the children can grasp his message and know their duty. It is still the common people who are most receptive [Mark 12:37].

Make your lessons both doctrinal and practical. There is the tendency to emphasize one to the neglect of the other. To neglect doctrine

leaves one zealous but liable to fall into error [Hos. 4:6]. To neglect the practical leaves us lifeless like the church in Sardis [Rev. 3:1].

Be enthusiastic but not hysterical. Zeal in service is a spiritual necessity [Tit. 2:14]. Zeal without knowledge leads to such excesses as persecution [Rom. 10:1-2] or pentecostalism.

Use some humor in your preaching but do not be frivolous or clownish in the pulpit. Jesus no doubt drew smiles with his example about straining out the gnat and swallowing the camel [Matt. 23:24]. Surely there should be a clear distinction between a comic and an evangelist of Christ. Ours is the world's most important message. It must not be hidden in the roar of laughter.

Put the kingdom of God first in your life [Matt. 6:33], but never neglect your family. Pity the man who saves a thousand others and loses his own children to Satan. Above all else, Noah saved his wife and children. Sadly we have seen some brothers violate their charge to their wives [Eph. 5:28] in the name of serving the Lord.

Have faith but don't be foolish. Faith will venture into new fields and work in hard places. But it is not faith to go without thought

or plans for your support and survival; that is foolishness. Jesus had faith abounding but he would not leap off the temple [Matt. 4:5-7].

Be dedicated but do not abuse your health. We must be willing to spend and be spent [II Cor. 12:15], but since we are made of flesh and blood we must have a reasonable amount of sleep and an occasional day of rest. Even the beasts of burden need such [Ex. 20:9-10]. Good men have been disabled and some have died young needlessly because of their dedication. Do not defile God's temple with overwork [I Cor. 6:19-20].

Always be willing to sacrifice for the Cause but do not encourage your brethren to be negligent in so doing. If you do everything, they will be tempted to do nothing. Learn to lead them in service to God. If you bear all the burdens you will not help them to grow spiritually. Paul learned this lesson at Corinth [II Cor. 11:6-9].

Preach the Word! [II Tim. 4:2]. Preach all the Word! [Acts 20:27]. Preach the truth in love! [Eph. 4:15]. Let your moderation be evident to all [Phil. 4:5, KJV].—Route 22, Beaver Ridge Road, Knoxville, TN 37921

## No Man Is Common

In Acts 10:28 Peter comes to grips with one of our most common tendencies — down-grading others. This is regularly done on such basis as one's clothing, physical features, amount of education, the car or house he owns, or, as in this passage, one's racial group. However, the Bible projects such a lofty view of man, that when understood and applied, will not allow us to think of any man as common. Why should we call no man "common"?



DUB McCLISH

ALL MEN ARE MADE IN GOD'S IMAGE. It is not too difficult for me to understand that I am so made, but the tramp who sits in my office begging for a bus ticket to the next town and the convicted criminal is also. Admittedly, not all men behave as God directs us to, but still, all men are his offspring [Ac. 17:28] and are living souls that will never die. The spark of eternity is in one and all, regardless of their rebellion against God, and we must not call them common.

CHRIST DIED FOR ALL MEN. How easily I forget that Christ died not for my benefit alone! He was a Jew, but he died not for Jews alone, nor only for Americans or for "good" people. Christ tasted death for every man [He. 2:9]. It is no wonder that one soul is worth more than all of the world. If every soul was important enough to cost the life of Christ upon the cross, then how valuable must each soul be! I dare not discount that for which Christ died.

ALL MEN ARE POTENTIAL SERVANTS OF GOD. It really matters not who a person is or what he has done or is now doing, he is still a potential servant of God. Matthew seems an unlikely candidate—a despised, wealthy, busy tax-collector, but consider his service to the Lord and the world. Saul of Tarsus was the chief enemy of the church in its beginning days. He had made a great invest-

ment in a Rabbinical career and he encouraged the death of God's faithful servant, Stephen. But God saw the potential of Paul the apostle in him. God can take the worst of us and fashion us into a mighty servant. Call no man common.

ALL MEN CAN GO TO HEAVEN. Not all will, but all can, for God wills that all be saved

[I Ti. 2:4] and has provided the means for the salvation of all [Ti. 2:11]. The fact that God has provided the possibility of salvation for all speaks of the great value of every man. Every man is uncommon to God. In this principle lies the urgency of our work.—Box 296, Granbury, TX 76048.

## What Is Your Life?

BY W. A. HOLLEY

"For what is your life? It is even a vapor that appeareth for a little time, and then vanisheth away" (James 4:14).

How would you define life? We know about life and we do not know about life. In many ways life is a great mystery to us all. You know that you have life and you should know that life came from God. Life always, without exception, comes from antecedent life, the theory of evolution, notwithstanding. A dead log never took root and began to grow, never in a billion years, using tremendous numbers such as the evolutionist likes to throw around. All life came from the creative hand of Almighty God! (Genesis 1:1-2, 26-28).

Your life is a trust from God. God gave you the life you now have (Acts 17:24-29). You are "the offspring of God." Your life does not belong to you; it belongs to God (I Corinthians 6:19-20). As a result certain duties and responsibilities have been bound upon you (Matthew 25:14-30; Romans 12:1-2). Let us remember that your life can be divided into three phases: that which was, which is, and which will be. You should learn from the past to profit by the present and from the present to live a better life for the future. Alas, so many lives are wasted in the pursuit of foolish, silly, imbecilic endeavors which can never bring satisfaction to anyone.

Your life should be one of making preparation for life eternal. From times immemorial, men of all nations, have recognized that life does not end with the grave; verily, there is life after death. Now, today, at this moment, you are sowing for eternity (John 5:28-29; Galatians 6:7-9). Whether you will spend eternity in heaven or in hell depends upon how you prepare for the great Judgment day which is to come

(Amos 4:12; Matthew 25:1-13). You can only make preparation while you live — you cannot make preparation to meet God after you are dead (Ecclesiastes 11:3).

Your life should be one of deep and abiding faith. Reading and studying the word of God is the only way that your faith can be increased (Romans 10:17). You are too weak to bear your troubles and trials alone. In times of distress and sickness, in times of sorrow and death of loved ones, you need to learn to cast all your cares upon him who can aid you (I Peter 5:7; Hebrews 13:5). This is a rough and tough world; you must get rough and tough with it. Faith will help you to overcome the struggles of everyday living (Acts 14:22; James 1:12; I Peter 1:7). You should not permit hardships, of whatever kind, to turn you aside from your duty. Did not Jesus, your Master, "endure the cross, despising the shame," that he might set the finest example for you? (Hebrews 12:1-4; I Peter 1:21). Be not fainthearted; press onward, and win the victory of a victorious faith.

Your life should be one of correction and progress. You have not yet reached perfection; correction needs to be made constantly. As you drive your car along the road, you are constantly making correction as you proceed. You will admit that your life can stand improvement (Galatians 6:1; James 5:19-20; Matthew 18:15-17). Where can you find power which enables you to make necessary corrections in your life? Just open God's divine book, read it prayerfully, and you will find the power right there (II Timothy 3:15-17).

Your life is of brief and uncertain duration. How long will you live? Nobody knows. It is said that your

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# Why Study The Bible?

Continued from page 1

but eternity! We study many things in order to *know*, to *grow*, and to *succeed*. We must study the Bible to be assured of obtaining the greatest goal of mankind...ETERNAL LIFE!

Let us look to the Bible itself to see why we should study it. These few suggestions are by no means all the reasons we should study the Bible, but they are sufficient to cause a thinking person to be convinced of the value in a faithful study of it.

*Studying the Bible will help us overcome temptation.* Jesus was tempted in all points as we are [Matt. 4:1-10]. He used a knowledge of the word of God to defeat Satan. God has promised that we will not be tempted without being provided a way of escape [I Cor. 10:13]. When one falls into sin and makes the excuse, "There was no way out," it is obvious he didn't know the way out when he saw it. Sometimes we may put ourselves into the position to bring temptation upon us. We cannot blame God for this, although many people will always try to blame someone else for their sins. A knowledge of the Bible will prepare us for any eventuality and give us the answer from "what is written" to help us overcome the temptations we face from day to day.

*Studying the Bible will help keep us from sin.* David said, "Thy Word have I hid in mine heart, that I might not sin against thee" [Psalm 119:11]. Someone might say, "Will it really work?" The answer is absolutely, without any doubt, YES! When one thinks on things on that higher level, sin cannot enter into the heart. The word of God cleanses the heart of the thoughts which are of a base nature. Both cannot abide in the heart together. The word of God will force the other out, or if we fail to study, the world will force the righteous thoughts out.

*Studying the Bible will produce faith* [Rom. 10:17]. I doubt if the person who makes a regular practice of searching the scriptures, for the purpose of learning what God has said, will be lacking in faith. If we should read for the wrong reason, as the atheist trying to find a contradiction, or simply trying to find proof for what we have already decided to believe, then it might not produce faith. Our purpose in searching the word of God must be to let the word speak for itself, and then accept it as divine truth. Reading the Bible will not just produce "belief" in God and Jesus Christ. It will give us faith to stand up under whatever we must face in this life. Sometimes there is no other source from which to obtain strength to continue onward.

*Studying the Bible will make up happier people.* It will help reduce the stress of daily existence in this sinful world. If we allow the circumstances of these trying times to dwell in our minds it won't be long until we develop the cynical attitude of those who do not trust God. Reading the Bible will help relieve the mental anxiety over money, sickness, bereavement and disappointment. First of all we see that many have suffered much more than we and have survived. Secondly, we will see that truly "all things work together for good" if we are faithful followers of God [Rom. 8:28]. Thirdly, we can look beyond the problems of the present time to what has been prepared for us by the Lord. This alone should make any problem bearable for "a little time." Why can't we today learn to be content in whatsoever state we find ourselves, as Paul did? (Phil 4:11). Surely, we have not faced anything to be compared to what he willingly faced.

*Studying the Bible will give us happier homes.* When God's plan for home and family is followed, they can't help but be happy. When parents learn what a grave responsibility they

have to bring up their children in the "nurture and admonition of the Lord," many changes may be made in the home. When husbands learn that they must love their wives "as Christ loved the church" and wives learn that God intended for them to be in subjection "to their own husbands in every thing" the divorce lawyers will be out of business! When children learn that they are to "obey their parents in the Lord," many changes will be apparent in the homes of today. How will this come about? By reading the Bible and following the blueprint for happy homes and families.

*Studying the Bible will advance us in the physical world.* Following the principles of righteousness will even advance our careers. Can you imagine an employer who would not be glad to have an employee who will do a day's work for a day's pay? Have you ever heard of anyone's being fired for being too honest? If you have, then it is for sure a Christian has no business in such a job in the first place! The Bible teaches us to be industrious, ambitious, trustworthy, friendly, etc. Would an employer like to have such an employee working for him? Would you like to hire such a worker if you were the employer? Applying Bible principles will make one a success in any honorable profession.

*Studying the Bible will keep us humble.* We will see that salvation is not within ourselves. We learn that the grace of God is what gave us any hope at all. We learn that the love of Jesus paid the death penalty for our sins. We learn that we have no right to look down on any of God's creation, regardless of race, nationality or circumstance. We learn that God loves us in spite of our unworthiness.

*Studying the Bible will help assure our salvation.* Paul said, "...when ye read, ye may understand my knowledge in the mystery of Christ" [Eph. 3:4]. By searching the pages of scripture we can see if the things we hear are true [Ac. 17:11]. Reading the Bible will help prevent any "judgment day surprises." Since we are to be judged by the word of God, we can only know what to expect if we read and meditate on it regularly. Paul gave some good advice to the young preacher Timothy which we need today: "...give attendance to reading, to exhortation, to doctrine..." [I Tim. 4:13]. "Meditate on these things..." [I Tim. 4:15]. "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" [I Tim. 4:16].

One of the great changes in the church today is the failure of the members to teach the lost. It is quite obvious that in the first century church every member was involved in try-

ing to bring souls to Christ. Even under heavy persecution they "went everywhere preaching the word" [Acts 8:4].

There was a time, in the not too distant past, when members of the Lord's church were known for carrying their Bibles, both in hand and in mind. The average member of the church was known to be one who knew the scriptures, regardless of the amount of formal education he had received. People did not always agree with him, but they had to admit he knew what the book taught. Things have certainly changed in the church today. The only reason for the change is the failure of Christians diligently to study their Bibles.

Through the years we have seen that man-made churches do not encourage Bible reading among their members. When talking to some people about the Bible and its teaching, we might hear, "I don't know what the Bible says, but I can tell you what my preacher said about it!" Some even ignore plain Bible statements and follow what men have said on the matter. It is sad to say that today the same thing is becoming common in the Lord's church. The lack of Bible knowledge is appalling in some places. The hope of salvation is in our hands. An open Bible, and an open mind is the combination that will change us, the church, and the world. Why study the Bible? Can any intelligent person fail to know the answer?—330 East Ave. Cedartown, GA 30125.

## What Is Your Life?

Continued from page 3

life is a vapor, as grass, as water poured out upon the ground; it is here now, but soon it will be gone (II Samuel 14:14; Job 14:1-2; II Cor. 4:16-18). The great judgment awaits you; almost before you know it, you will be there (Hebrews 9:27)!

You should understand that *your life is an open record before God*; nothing can be hidden from his probing eyes. Secret sins, perhaps, long forgotten, will be revealed at the Judgment (Ecclesiastes 12:13-14; II Corinthians 5:10). Take an inventory of your life; look back over your past performances; correct all past mistakes lest they be declared at the judgment to your shame.

*Your life is a precious thing.* It lives on throughout eternity; it does not end with the grave. Your soul cannot be killed (Matthew 10:28). Your soul is worth more than the whole world in which you live (Matthew 16:26). Life and death are set before you — you make the choice regarding whether you shall have life or death (Deuteronomy 11:26-28). Your Lord urges you to choose life that you might spend an eternity with your Lord Jesus Christ. —Box 274, Parrish, Alabama 35580.

## A Minute For The Master



BARRY H. CUNNINGHAM

For many centuries the greatest minds in the world argued that the world is flat. So strongly did they believe this, that they feared that one who went too far would fall off the side!

If men had only read their Bibles, they would have known that the earth is "round." For Isaiah the prophet tells us that God "sitteth upon the circle of the earth" (Isa. 40:22).

Gods' word is infallible. It says that the world is circular. And the greatest minds in the world, who argued for centuries that it is flat — did not change the truth!

Let us have faith in the word of God — and judge the opinions of men by it.



# Words Of Truth

(USPS 691-760)

"I am not made of  
the Words of "

VOLUME 16

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## "And They Were Offended At Him"

W. A. HOLLEY

As a proper basis for our forthcoming lesson, we suggest that Matthew 13:54-58; Mark 6:1-6; and Luke 4:16-31, be prayerfully read.

It can be seen that the reason why those Jewish people of his day became offended at him was they thought of Jesus as a mere human being. They thought about his family and its ordinary affairs; hence they were unprepared to admit the divinity of Jesus Christ. Some are so blind they cannot see! [Matthew 13:14-15].

Brother McGarvey says, "His claims were too high for them to admit, and too well accredited for them to despise, so they sought refuge from their perplexity by getting angry at Jesus" [The Fourfold Gospel, p. 360]. Is this not the same road which is travelled by many when they cannot turn aside plain statements of Scripture: they get angry and refuse to comply with them!

Why do so many become offended at the teaching of Jesus Christ today?? We answer...

[1] Many are prejudiced against the truth of Jesus Christ. These have their own conception of what truth ought to be. Thus, when they find that truth as revealed in the Bible is not what they believe, they reject Jesus and his gospel. Some close their eyes, stop their ears, and harden their hearts lest they should be converted [Matthew 13:15].

How much better it would be for one to seek truth, believe it and obey it [John 8:30-32; 17:17; I Pet. 1:22-23].

[2] Others have their own conception of what religion should be. Religious traditions of long standing should not be broken regardless of what the Sacred Scriptures teach. Such people have more confidence in their own opinions than they have in truth as taught in the Bible. But human traditions and doctrines and commandments of men must be abandoned [Mark 7:6-13; Matthew 15:1-9].

One church is as good as another, join the church of your choice, salvation by faith only, sprinkling and pouring for baptism, be saved by laying your hand on the radio/television, take Jesus as your personal Savior, et cetera, are but examples of the doctrines and commandments of men now being taught. When such

doctrines are denied, refuted, and condemned, many become offended at the teaching of Bible truth.

[3] Some become offended at the teaching of Jesus because they have their own opinion of what Jesus' kingdom should be. In the day of Jesus the people wanted deliverance from the Roman yoke. In fact they sought to make Jesus their king, but Jesus refused [John 6:14-15]. Even the disciples thought of the kingdom as an earthly one [Matthew 20:20-29]. The apostles after Jesus' resurrection still had that idea [Acts 1:6-8].

Millions today still contend that Jesus will establish an earthly kingdom, but Jesus never intended to establish such a kingdom. "My kingdom is not of this world," said Jesus [John 18:36]. Jesus established his kingdom on the first Pentecost after His resurrection and it has been in existence ever since. The notion of a premillennial earthly kingdom of Christ is false to the core. If there is no kingdom, there is no new birth [John 3:3, 5]. If there is no kingdom now, there is no Lord's supper now [Luke 22:29-30]. Verily, those who became Christians in the first century were citizens in the kingdom then [Colossians 1:13-14; Hebrews 12:28; Revelation 1:9]. The notion of a "rapture" exists only in fertile imaginations of mislead souls. Book, chapter, and verse, please!

[4] Again, many become offended at the teaching of Jesus because of their ignorance of what the real truth is. Many have never read and studied the Sacred Scriptures; they allow their preachers or priests or parents to do it for them. But, dear reader, you are responsible for knowing the truth, you must do your own studying, you must obey the truth! You cannot turn this responsibility over to others; you must give account to God for not knowing the truth of God. Where God's will is concerned, ignorance is not bliss [Leviticus 5:17]. If people can be saved because of their ignorance, it would be better to stop all preaching and teaching of God's word, and allow them to grow up in their ignorance—in that way we would have universal salvation, and the Bible would be false [Mat-

thew 7:13-14].

It is a sin to be ignorant of God's word. We are commanded to read it, to believe it, and to obey it [I Tim. 4:13; II Timothy 2:15; I Peter 1:22; John 8:30-32]. "I would not that ye should be ignorant," wrote Paul [I Corinthians 10:1; I Thes. 4:13]. The word can be read and understood [Ephesians 4:3-6; 5:17].

When you learn the truth regarding the plan of salvation, do not become angry, just do as God commands [Mark 16:16; Acts 2:36-38; 22:16; Romans 6:3-5].

Never become angry because God has required worship according to his own will. Who are we to reply against God? Since God has commanded singing, not playing, in worship, why should we be unhappy about it [Acts 2:42; 20:7; Ephesians 5:19]?—Box 274, Parrish, Alabama 35580.

## Stand Your Soldiers Straight

Earlene Rose

...let not the sun go down upon your wrath.  
Ephesians 4:26

The story is told of a little boy who knelt beside his bed as his mother sat by listening to the prayer her small son said. "Now I lay me down to sleep," the familiar childhood prayer. "I pray the Lord my soul to keep," and reverence filled the air.

"If I should die before . . .," he paused, arose, and left the room. His mother sat there puzzled, but he returned again quite soon. "Son, what was so important that you would interrupt your prayer?" With his answer came such wis-

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## Words Of Truth

(USPS 691-760)

I am not mad, most noble Sen-  
tus, but speak forth the Words of  
Truth and soberness

— Acts 26:25

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## “Behold The Lamb”

In the midst of his sermon to his disciples, John the Baptist sees Jesus and cries, “Behold the Lamb of God...” (John 1:35).

There are many things to which Jesus is compared. None, however, is more fitting than a lamb. Like a lamb, he is loveable. Like a lamb, he is gentle. Like a lamb, he is pure and innocent.

However, let us never, because of these characteristics, think he is weak or powerless.

**HE IS THE SAVING LAMB.** John the Baptist said, he was the “Lamb of God... who takes away the sins of the world” (John 1:29). The law of Moses provided an offering for unintentional sin. The sacrifice for the common man was a lamb, pure, without any blemish (Leviticus 4:27-35). Jesus is our sin offering. As the Lamb of God, he qualifies perfectly.

**HE IS THE SACRIFICIAL LAMB.** Isaiah speaks of the Messiah “...as a lamb before his sharer...” (Isaiah 53:7). The innocent, pure lamb had to be sacrificed. Unlike the sin offering, the death of Jesus was not swift and merciful. However, his sufferings were for us, to take away our sin.

**HE IS THE TRIUMPHANT LAMB.** Once more we find the Lamb in the New Testament. Revelation, Chapter 5, presents the book no man could open. The cry of heaven was, “The Lion of the tribe of Judah... has overcome so as to open the book...” (Revelation 5:5). John looked for the Lion and saw instead... a lamb. This lamb received the praise and worship of all the host of heaven. This was because He had overcome—he had been sacrificed. He alone was worthy to open the book to start the processes of heaven.

We contemplate, “What if there had been no Lamb?” For this to have happened is too horrible for us to contemplate. Yet, those who have not submitted to the Lamb, are in the same state as if He had never come!

“Have you been to Jesus for the cleansing power. Are you washed in the blood of the Lamb?” — 1701 Gold Avenue S.E. Albuquerque, N.M. 87106.



ANCIL JENKINS

So often those who should be best qualified to furnish answers to important questions spend their time instead in raising doubts concerning things which are so obviously true. To them various mediums of presenting the truth are nothing more than tools to be used in shocking their brethren and stealing from them sacred truth long engrained in their hearts.

Such is the case of a number of the articles published in *Ensign*, a liberal magazine published in Huntsville, Alabama [Originally it was *Ensign Fair*. I have my own feelings about the propriety of the name change]. In the July 1980 issue there is an article in which Bruce Edwards, Jr. discusses what he refers to as the “five step view,” the five steps being hearing, believing, repenting, confessing, and being baptized. In the article, the writer makes the following statement: “But putting that question aside, let’s recognize that these five steps come, not from the Bible *per se*, but from Walter Scott, one of the early restoration evangelists, who had his own reasons for presenting them in this way.” The article runs on for two and one-half pages, but Walter Scott is never referred to again, nor is any attempt made to prove the bold assertion that the “five steps” do not come from the Bible.

We suppose those who are enamored with the novel and with the shocking are impressed by such brazen statements; and no doubt many will accept such without any further investigation.

## The Nature Of The Lord's Church

There are many figures in the Bible used to describe the church. The church is described as Jesus is described, by figures. Jesus is characterized as a “rose,” a “root,” a shepherd,” a “King,” etc. Though there are many designations, there is only one character.

The church has many designations. The church is often referred to as a “fish-net,” a “pear,” a “body,” a “kingdom,” a “family,” etc. In a parable Jesus said, “The kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind” (Matt. 13:47). When they came to shore they separated the good from the bad. It shall be like this at the end of the world. The angels shall separate the wicked from the just (Matt. 13:48).

In the same chapter he says the kingdom “is like



BOB DUNCAN

FROM  
THE EDITOR

## The Bible Or Walter Scott

Such will not be the case of those who are more concerned with truth than intrigue.

Now one may not want to call them steps, but whatever one chooses to call them, hearing, believing, repenting, confessing, and being baptized are essential elements in the process which makes one a Christian. And these essential elements originated, not with Walter Scott, but with Christ and his apostles, the scholarly pronouncements of liberal brethren notwithstanding.

We have wanted to ask our brethren who call us “five steppers” just which of the five they would recommend we leave off. Certainly they would not leave off hearing the gospel, for there could be no faith without hearing [Romans 10:17]. They would not leave off faith, for such would leave them to die in their sins [John 8:24]. Repentance cannot be left off, for it is so clearly commanded of God [Acts 17:30], and without it men perish [Luke 13:3]. A refusal to confess Christ places one in the condition of not being confessed by Christ before the Father [Matthew 10:32, 33]. And since baptism puts one into Christ [Galatians 3:27], save one [I Peter 3:21], washes away sins [Acts 22:16], and is for the remission of sins [Acts 2:38], surely it would not be eliminated from the list. So which of the five should we eliminate? And should we eliminate one of the five, this would leave only four. Would we then become “four steppers”? I would as soon be a “five stepper.”

We would agree heartily with the idea that these five elements in the process of becoming a Christian are not the sum total of the gospel of Christ. But they are a part of the gospel of Christ—an essential part. And the only way one can become a Christian is by doing these five things. Nobody has ever become a Christian who refused to do either of them.



W. Edwin Kearley

unto a merchant man seeking goodly pearls” (Matt. 13:45-46). When he found the pearl of great price, he sold all that he had and bought it. *The church is the pearl of great price* and one must give up all hindrances to be a part of it.

The Jews, is seeking to have the Romans to crucify Jesus, changed their charge from blasphemy to treason against Caesar. They claimed Jesus wanted the throne of Caesar. Pilate asked him, “Art thou the king of the Jews?... Jesus answered, My Kingdom is not of this world...” (Matt. 18:33-36). *The kingdom of Jesus is a spiritual kingdom.* In Jesus’ prayer for the disciples, he revealed the nature of the kingdom. He prayed, “I have given them thy word; and the world hated them, because they are not of the world, even as I am not of the world” (John 17:14). As king of this spiritual kingdom, he is “*The King of Kings and Lord of Lords*” (I Tim. 6:15).

**THE CHURCH IS THE CALLED OUT BODY.** The Greek word for church is ekklesia. It literally means called out. It is called or translated out of the power of darkness into “the kingdom of his [God’s] dear son” (Col. 1:13). It is universal in its scope (Matt. 16:18; Eph. 5:23-25). It is local in organization and work (I

Continued on page 3



# The Nature Of The Lord's Church

Continued from page 2

Cor. 1:2; I Thess. 1:1).

Men are called by the gospel (II Thess. 2:13-14). When one hears the gospel and obeys, the Lord adds him to the church (Acts 2:47). Being called out of the world equals being called into the church (I Cor. 1:9).

**THE CHURCH IS THE HOUSEHOLD OF GOD.** The word "house" designates a family. Noah saved his house by building the ark (Heb. 11:7). Those saved were his wife, three sons and their wives. Paul taught "...behave thyself in the house of God, which is the church of the living God..." (I Tim. 3:15).

Christians are the children of God. All others are children of the devil (I John 3:10).

God is father of the church (I Thess. 1:1). Here are two syllogisms about God's children. (1) All of God's children are in God's family. God's family is the church. Therefore, all of God's children are in the church. (2) God is Father only to his children (I John 3:10). God is father to the church (I Thess. 1:1). Therefore God's children are in the church.

**THE CHURCH IS THE BODY OF CHRIST** (Eph. 1:23). The body is the church (Col. 1:18). Christ is the

head of his body, the church (Eph. 1:22-23; Eph. 5:24). He is head of only one body (Rom. 12:4-5; Eph. 4:4-6). Christ came to reconcile all mankind (both Jew and Gentile) "in one body by the cross, having slain the enmity thereby" (Eph. 2:14-16).

It is our plea that men everywhere free themselves from the dogmas of men. We plead for men to return to the church that Christ purchased with his own blood (Acts 20:28). Are you a member of Christ's church? — Rt. 4 Buena Vista, Georgia 31803.

## The Tragedy Of One Lost Soul

One of the striking things about Jesus' teaching is the way he gets to the heart of every issue in a few simple words. There is no better illustration than the following: "For what shall a man be profited, if he shall gain the whole world, and forfeit his life? Or what shall a man give in exchange for his life?" (Mt. 16:26). According to the context, Jesus is talking about the life of the soul, rather than one's physical life. This passage has some sobering implications:



DUB McCLISH

**NATURE.** Man has a body *and* a soul or spirit which separate at death (Ja. 2:26). Jesus speaks of "both" soul and body (Mt. 10:28). Such false philosophies as Humanism, Communism and Evolution deny this truth, making man a merely material creature with no more soul or spirit than a rock.

**2. THE SOUL IS OUR MOST PRICELESS POSSESSION.** It is worth more than all *material* things combined. It is divine in origin (He. 12:9), eternal in duration (Mt. 25:46) and can transcend earthly relationships (Jn. 4:24). It was redeemed with Christ's blood (I Pe. 1:18-19).

**3. THE SOUL CAN BE SOLD OR EXCHANGED.** Some exchange their soul for pleasure (II Ti. 3:4). Some sell out for popularity, loving the applause of men more than the praise of God (Jn. 12:43). Some exchange their souls for the false philosophies of men (Co. 2:8). Others trade their souls for prosperity (Lk. 12:16-21).

**4. WHATEVER THE EXCHANGE, IT IS FOOLISH**

**AND COSTLY.** The world and all that is in it can never answer the deep, vital need of the soul to be at peace with God. This earth and all of its material contents is bound by time and must someday perish (II Pe. 3:10). At death we must leave everything behind (I Ti. 6:7).

**5. THERE IS NO LOSS AS TERRIBLE AS THE SOUL.** The loss of health, of a child, of one's family or of one's life in attempting to gain the "whole world" would be tragic enough, but they are not comparable to losing one's soul. The soul lost is a multiple loss. The beauties and joys of heaven must be forfeited; the agonies of hell endured. A lost soul is a complete loss with nothing that matters preserved. A lost soul is irreparable; none can help or repair our loss. A soul lost is for eternity! What could possibly be more important to you than to do what the New Testament teaches for your soul's salvation? — Box 396, Granbury, TX 76048.

## "Leave It On!"

Summer is once again upon us. It seems that as summer comes in, clothes invariably come off. The sun loving, fun loving cry of a tan crazed public thunders, "Take it off!" The word of God admonishes, "Leave it on!"

Robert G. Johnston, president of the American Sunbathing Association, has launched a full scale campaign to attract the general public to the world of nudism this summer. An advertisement placed by this nudist club in a recent issue of a national women's magazine suggested we "Dare To Go Bare" this summer. Johnston explained, "We've decided to come out of the woodwork...We're inviting the public to come visit us just as they might visit Disney World." He continues by saying this new opendoor policy "is a goal we've been building toward for several years — made possible by the public's increased acceptance of nudity."

What do you suppose is meant by "the public's increased acceptance of nudity"? Perhaps Mr. Johnston has observed less and less clothing being worn by the average citizen each year for the last several years. How much more will we have to take off before



DALTON KEY

we become candidates for the nudist farm. The only thing now separating many of us from these self-proclaimed jaybirds is a few thin strips of mesh-like fabric. If we think on a basis of percentage of the body exposed, many of us are now more naked than clothed; we would be more at home with the nudists than with those dressed in modest apparel.

"But the body is a thing of beauty and we should not be ashamed of it," someone argues. No one can deny that the human body, as the majestic handiwork of God, is a thing of beauty

and wonder. David exclaimed, "I will praise thee; for I am fearfully and wonderfully made" [Psalms 139:14]. Yet the same God which made our bodies has issued this command: "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety" [I Timothy 2:9]. God has always opposed public nudity [Genesis 3:21; Exodus 32:25; Leviticus 18.] Don't "take it off" in public—"leave it on!"—Box 126, Aurora, MO 65605.

## The Power Of The Written Word

BY TOM CHILDERS

A few months ago I was looking through my files and I came across an article which I had written, mimeographed and handed out to a church over ten years ago. I "dressed" the article up and sent it to Bobby Duncan. The article, entitled "Can We Say Represents," was recently printed in *Words Of Truth*.

A few days after the article was printed, I received a kind letter from a Christian widow. To my surprise, she not only remembered the article but she still had the original copy and still refers to it when discussing the subject.

When I read her letter, I thought of Isaiah 55:10-11. "For as the rain cometh down, and the snow from

heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Let all of us who attempt to write and speak the truth be reminded that we cannot know how much good our words will accomplish, nor can we measure how long they will endure in the hearts and lives of people. — 9100 E. Sandidge Olive Branch, Ms. 38654.

# Sons Of God

RON STOUGH

In I John 3:1 the apostle wrote, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not because it knew him not." It seems as if John was almost overcome by the wonder of the great truth which he was about to express. The word translated "What manner" is used to imply astonishment. For example, it was used by Matthew to record the disciples' reaction to the Lord's stilling of the tempest. When they saw nature bow to the command of Christ they "marveled, saying, What manner of man is this, that even the winds and the sea obey him" (Matthew 8:27). If we can imagine how the disciples felt on that occasion, we can know something of the feeling that John had as he penned these words.

The thing that so amazed John was that God had made it possible for men to become members of His family. In spite of our shortcomings and inconsistencies, God's love is so great that we can actually become sons of God.

There are at least three reasons that it is such an exalted privilege to be called a son of God. First, it associates us with God. Among earthly families the family name is regarded as very important because it helps to identify a person's parentage. It serves to clarify fleshly relationships. Likewise, the fact that God has allowed us to wear his family name helps to clarify our relationship to him. Very simply, it means that we can look to him as our spiritual Father. There is a sense in which God is the Father of all mankind by virtue of creation (Acts 17:25-28), but God's spiritual sons can call him Father in a sense in which the world cannot. They enjoy a relationship and receive blessings not available to those who are not a part of the family unit.

The family name also distinguishes us from the world. While a family name serves to identify the family to which a person belongs, it also makes it apparent that there are some families to which he does not belong. Besides the family of God, there is also a second spiritual family — the family of Satan. On one occasion Christ spoke to some of the members of this clan and revealed that there is a noticeable difference between the two families (John 8:38,42,44,47). These spiritual families have different loyalties, different loves, different lives, and, ultimately, different destinies. Thus, the family name indicates that there is something distinctive about God's children.

In addition, the family name also unites us to one another. As Christians we have the same Father and are members of the same family, therefore we are all

brethren (Matthew 23:8-10). One of the most remarkable things that Christ did was to blend the little band of twelve into one harmonious whole. There were some deep-seeded differences among them. Matthew was a Publican. (A Publican was a tax collector for the Roman Empire. Publicans often exacted more than was due for their own profit.) There was no class of society more deeply despised, and they were regarded as unpatriotic and dishonest. On the other hand, Simon was a Zealot (Luke 6:15). The Zealots were fanatical nationalists who were determined to free themselves from the Roman yoke. Of all the Jews, none hated the Publicans with more fury than the Zealots because they worked for the hated foreign power. However, Christ was able to destroy the animosity that would otherwise have existed between these two men by giving them a

common love and a common purpose.

There is no barrier between men that cannot be overcome in Christ. Paul expressed it beautifully when he wrote, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" (Galatians 3:28). God can break down every barrier that separates men and blend them into a harmonious whole by replacing their differences with a common love and a common purpose.

John was overwhelmed by the thought that we can become sons of God, but an even more awesome thought is to contemplate one who refuses such a privilege. If you are not a child of God, can you afford to neglect such an opportunity? — 1100 Mill St. Cassville, Mo. 65625.

## Are You Going To Church More But Enjoying It Less?

Institutional church membership is declining. People are turning away from the established churches in great numbers. Why?

In many churches, people who went to hear a message from God's word only heard the Bible discredited and ridiculed.

They went to worship God and the preacher told them He was dead.

They went to learn of Christ, to be saved. They heard him dethroned by preachers who denied his virgin birth, his miracles, his resurrection, his divinity.

They went seeking communion with God and food for their souls, but heard a harangue on politics and social problems.

They took their children to learn God's rules for right living. They were given lectures on situation ethics and civil disobedience. Homosexuality and free love were extolled. The forces of law and order were



JOHN WADDEY

castigated.

They gave their gifts to God to care for the needy and evangelize the world for Christ. The money was given to radical militants; to political lobbies. It provided worldly, sinful entertainment for their young.

They sought to sing praises unto God, but were forced to listen to the blare of a "spiritual jazz concert."

Does some or all of this sound familiar? Are you going to church more but enjoying it less? What would you give to worship as the first Christians did? You can, you know. There is a group of dedicated Christians near you practicing First Century Christianity. They are a church you can read in your Bible. They have rejected the corruptions we have referred to. They honor the Bible as God's Holy Word. It is their only guide.

Who are these people? They are the "churches of Christ" (Romans 16:16). By following the scriptures alone you can learn about the church of the New Testament and how you can worship and serve God as a member of it today. We urge you to take time to consider this thought and to investigate the church of Christ near you. — Route 22, Beaver Ridge Road, Knoxville, Tenn. 37921.

## Stand Your Soliders Straight

Continued from page 1

dom; wisest sage cannot compare.

"Brother stood his wooden soldiers in a row tonight," he said, "And I thought of a real good trick, so before I went to bed, I turned them upside down, and stood them all that way, And thought how funny it would be when little brother went to play.

How it would stir his anger to see each soldier on his head." And, then in words beyond his years, he knelt again and said, "If I should die before I wake, it would lose its humor then, So I had to stand those soldiers straight before I said Amen."

1608 24th Street  
Northport, AL 35476

## A Minute For The Master

Our nation is only a little more than 200 years old. It was begun by men who had a strong



BARRY H. CUNNINGHAM

desire for religious freedom. In our pledge of allegiance we refer to our land as "one nation under God." On all our currency one can read the words, "In God we trust."

America has been a great and strong nation because we have been a people of strong moral character. The Bible says, "Righteousness exalteth a nation, but sin is a reproach to any people" (Proverbs 14:34).

Friend, there are some danger signs in our land. The home is being attacked. The murder of unborn children is advocated by many. Alcoholism and drug abuse is on the increase. Homosexuality is being openly taught by many as an "alternate lifestyle."

Let us all wake up and fight against the moral crisis our nation is in — and turn back to God! — P.O. Box 652 Elizabethtown, Ky. 42701.



# Words Of Truth

(USPS 691-76)

"I am not man,  
the Words of Truth.

estus; but speak forth  
truthness."

— Acts 26:25

## The Image Of The Church

"...but it might hurt our image." Have you ever heard this about some proposed action of the Lord's church? This is sometimes used to rationalize inaction. It might be used to justify our questionable actions.

It is good to be concerned about the church. The church must have an image. Yet some are confused about the image of the church because they are confused with the purpose and work of the church.



ANCIL JENKINS

Image is important — but image is not everything. It is good to be loved and admired, but the church can be the church and not have these things from the world. Someone has said, "We must not be so concerned about our image that we wind up worshipping it."

The image of the church is mentioned in Acts 2:47. "Having favor with all the people..." The word "favor" here means "respect." The church in Jerusalem was respected by the world. They did not agree with all the church. They did know what the church was doing and they admired and respected them for it.

Are we respected as they were? If we are, it is for four reasons:

**CONVICTION.** We, as the church, must believe there is a knowable truth. This truth is revealed by God in His Word. This **MUST** be believed and lived. To act or teach that there is a degree of relativity in the truth God has revealed may **PLEASE** the world, but it will not gain the **RESPECT** of the world.

**CONCERN.** The world must see a concern of the church for its members. They must admire our love. The residents of Jerusalem saw the early church would rather sacrifice houses and lands than for any members of the church to go hungry. This must have been admired

and respected by the non-Christians. Can this be one of the reasons for the great growth of the Jerusalem church? The Jerusalem church was concerned that none be neglected in the distribution of food. They wanted all to be satisfied with this, as well as other works.

**LOVE.** The world saw the early church in love with the souls of men. Their aim was to preach the good news. Nothing could stop this. Not even threats, beatings, or the death of the preachers.

This was such a concern that when the church was scattered by the death of Stephen, they went everywhere [Acts 8:1]. Yet everywhere they went, they preached [Acts 8:4]. Is it any wonder they preached the gospel to the whole world in their lifetime [Colossians 1:23]?

Nothing kept them from preaching. Paul preached in the synagogue, at the market place, on Mars Hill, on the riverbank, in jail and on the palace stairs. He described his concern for the lost in I Corinthians 9:19-20: "For though I am free from all men, I have made myself a slave to all, that I might win the more. To the Jews I became as a Jew, in order to win Jews; to

those under the law—though not being myself under the law—that I might win those under the law."

**LOYALTY TO CHRIST.** The early church was committed to the proposition, "Jesus is Lord." Nothing else would have this allegiance from the Christians. They would sacrifice anything before they would deny him. This was the cause of the persecution of the Romans and Jews. The world did not agree; however, they respected the Christians and admired the way they suffered and died.

**WHAT IS THE RESULT OF THIS IMAGE?** As the early church, we may not be loved and complimented. In fact, Jesus taught in the Sermon on the Mount that the result of living the Beatitudes was persecution—and this was also blessed.

We live in the world. We must deal with the world. Yet the church will have **NO** influence on the world as long as we want an image to be admired instead of an image to be respected.—1701 Gold Ave. S.E. Albuquerque, New Mexico 87106

## To Obey Is Better

BY W. A. HOLLEY

"Behold, to obey is better than sacrifice, and to hearken than the fat of rams" (I Samuel 15:22).


In all ages of God's dealing with the human race, God has always demanded strict obedience. Through God's word God calls to lost humanity, but whether men respond is each person's choice (Deuteronomy 11:26-28; 30:15,19; Joshua 24:15). The commands of God are not entrapments designed to remove all joy from our lives, but, rather are for our good (Deuteronomy 6:24; 10:13; Romans 12:1-2). "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Revelation 22:14).

(1) It is better to obey than to offer sacrifices short

of obedience to God. King Saul did not believe this fact. Thousands of others have thought their great sacrifices would suffice for their disobedience. It is not and cannot be the case. "The sacrifice of the wicked is an abomination to the Lord: but the prayer of the upright is his delight," says the writer of Proverbs 15:8. Were we to give all our goods to feed the poor and our bodies to be burned, but do not love and obey Jesus Christ, it can profit us nothing (I Corinthians 13:1-8). As strange as it may seem, many will give more and sacrifice more through spite and strife than they will out of genuine love for God and truth.

Continued on page 2





## Words Of Truth

(USPS 691-760)

I am not mad, most noble Festus, but speak forth the Words of Truth and soberness — Acts 26:25

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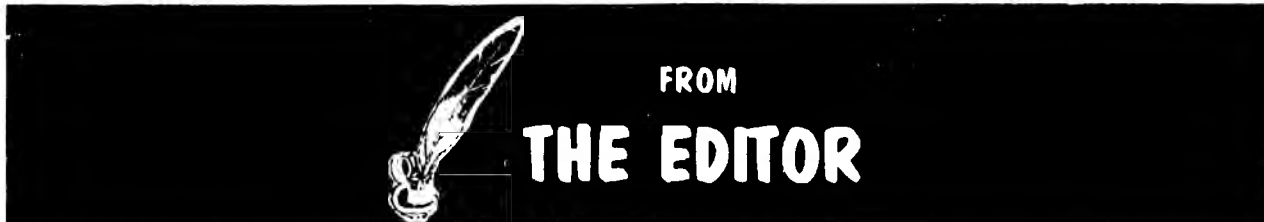
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## Another Question About Marriage

The subject of marriage, divorce, and remarriage is a subject about which one could write volumes without dealing in a specific way with every particular situation. But with this subject, as with all others, the Bible contains everything that pertains to life and godliness (II Peter 1:3). Problems that arise over the matter are not problems with the Bible, but are rather problems over our failure to make the proper application of the Bible.



BOB DUNCAN

We have been asked to discuss the situation of a single woman or a widow who is deceived and marries inadvertently into an adulterous relationship. For the sake of brevity and simplicity we will discuss the matter from the standpoint of two questions: (1) Should she sever the relationship? (2) If so, would she have a scriptural right to marry someone else?

Without any hesitation or reluctance at all we would answer the first question in the affirmative. If one is in an adulterous relationship there is no way for him to go to heaven short of changing that relationship (Galatians 5:19-21). Whether or not one has been baptized means nothing in determining whether or not he is living in an adulterous relationship. If one has no right to be married, being baptized will not give him that right. All adulterous relationships should be severed.

We believe also that the second question must be answered in the affirmative. If she was guilty of adultery by being married to this particular man, then it must be because her marriage to him was not recognized by God. How could a woman commit adultery with a man whom God recognizes as her husband? Such an adulterous marriage, though sanctioned by our society, is no more a marriage in the sight of God than an arrangement where two people choose to live together in an adulterous relationship without benefit or bother of a legal ceremony.

Unless one takes the position that an unmarried or widowed person who commits fornication forever forfeits his right to be married, it seems he would have to agree that this unmarried or widowed woman has a right to be married.

We would caution against two dangers. In the first place, we would urge those contemplating marriage to be absolutely certain that the intended spouse is marriageable in the sight of God. We have learned of three cases in recent months in which godly women were led to believe erroneously that the men they were marrying were scripturally divorced from their wives and were free in God's sight to remarry. One whose divorce and right to remarry is unquestionably scriptural would happily welcome a thorough investigation of the same. In fact, he should be leery of one who would marry him without such an investigation.

In the second place, we would warn against the tendency we have observed on the part of some to look for something that would make their marriage unscriptural so they could get a divorce and have the right to marry someone else.

## True Religion

Across the years hundreds of attempts have been made to define true religion. In the book of James a divine description of true religion is given.

To practice true religion one must control his tongue. "If any man thinketh himself to be religious, while he bridleth not his tongue but deceiveth his heart, this man's religion is vain" [Jas. 1:26]. A true Christian must "be slow to speak, slow to wrath [Jas. 1:19]. He will put away falsehood and speak truth [Eph. 4:25]. "No corrupt speech [will] proceed out of [his] mouth" but only such as is good for edifying [Eph. 4:29].

Pure religion is concerned for those who cannot help themselves. "Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction..." [Jas. 1:27]. In every age God's true disciples have been humanitarians. Job delivered the poor and the fatherless. He was "eyes to the blind" and feet to the lame [Job 29:12-16]. Isaiah called upon his generation to "relieve the oppressed, judge the fatherless, plead for the widow" [Is. 1:17]. We can do no less today if we would please him. Every Christian must be a friend to the helpless.

True Christians keep themselves unspotted from the world [Jas. 1:26b]. All of God's children will deny ungodliness and worldly lusts while living soberly, righteously and godly [Tit. 2:12]. Because we have been washed, sanctified and justified, unrighteousness will not find a place in our lives [I Cor. 6:9-10]. Not only must we avoid worldly conduct, we will also strive to avoid a worldly mind [Rom. 8:7]. God's children know that evil thoughts are sinful in themselves as well as the actual deed [Matt. 5:28].

Those holding the true faith do not discrimi-

Continued on page 3



JOHN WADDEY

(2) To obey is better than morality alone. One can be good, kind, honest and sincere and still be a sinner before God. Cornelius was a good, praying man, but he was a sinner until he heard words of truth and obeyed them (Acts 11:13-14). All accountable people are sinners before they hear and obey the gospel of Christ, no matter how good, morally speaking, they may be (Romans 3:9, 23). The good, honest, sincere, person must hear the word of Christ and obey him, if he wishes to be saved (Hebrews 5:8-9).

(3) To obey is better than empty praying. "The Lord is far from the wicked; but he heareth the prayer of the righteous" (Proverbs 15:29). No amount of praying, no matter how sincere, can ever take the place of obedience to the law of the Lord. It is written, "He that turneth away his ears from hearing the law, even his prayer shall be abomination" (Proverbs 28:9). It is foolish to pray to God Almighty while refusing and rejecting the truth—living in disobedience to it (Matthew 7:21; Luke 6:46). Saul was a man who possessed a good conscience, who prayed, but who was not saved from his sins until he was baptized to wash away his sins (Acts 22:16; cf. 23:1; 9:1-11).

(4) To obey is better than "faith only." The Sacred Scriptures expressly deny that one can be saved "by faith only" (James 2:24). What good does it do to say to a destitute brother or sister "be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?" (James 2:15-17). By faith we have access into the Grace of God. We enter by faith into the grace of God

## To Obey Is Better

Continued from page 1

when we are baptized into Christ (Romans 5:1-2; 6:1-4). Both Jesus and Peter taught that salvation comes after one has been led to believe and repent and be baptized in Jesus' name for the remission of sins (Mark 16:16; Acts 2:38). The faith that saves is the faith that obeys (Acts 6:7; Romans 16:26; Galatians 5:6).

(5) To obey is so much better than excuses, because excuses never accomplish anything. Saul blamed the people for his disobedience to God. Millions have followed in Saul's steps. Some offer excuses saying, "I'm just as good as others," or "I'm not good enough," or "I just could not live right; if I knew I could hold out faithfully unto the end, I would become a Christian." These are all excuses and are worthless. Why not stop offering excuses and try. No person can climb a mountain unless he is willing to try. Consider the foolishness of offering excuses as taught in Luke 14:15-24.

(6) To obey is much better than procrastination. The procrastinator is the person who is always going to do something but never does. Felix heard Paul preach the gospel but waited for a more convenient time, which never came (Acts 24:24-25). King Agrippa was almost persuaded, but not altogether, and never was (Acts 26: 27-29). Don't stop, keep hammering, go on and climb the mountain; procrastinators are always losers. If we neglect our salvation, we lose our souls (Hebrews 2:1-4). Today is the day of salvation; if we refuse to be saved today, we may never be saved. It is better to obey. — P.O. Box 274, Parrish, Alabama 35580.



# The Gospel — A Message Of Conflict

The angelic host proclaimed "peace on earth" at the birth of Jesus (Lk. 2:14). He is called the "Lord of Peace" (II Th. 3:16) and his Father is the "God of peace" (Ro. 15:33). King Jesus reigns over a kingdom of peace (Ro. 14:17) which is governed by the "gospel of peace" (Eph. 6:15). He pronounces a blessing upon those who are peace-makers (Mt. 5:9). All of these truths have their root in one great principle: "For God is not a God of confusion, but of peace" (I Co. 14:33). Even a simpleton could hardly fail to understand that God's way is one that seeks peace among all men and between all men and himself. One of the most compelling attractions of heaven is its atmosphere of perfect peace.

In spite of these truths, the Lord warned that he came to "cast fire upon the earth" and division rather than peace (Lk. 12:49,51). When Jesus first sent the apostles out they were to go, spreading peace (Mt. 10:13). But they were warned that the message of



DUB McCLISH

peace would stir up enmity, strife and opposition, leading to their arrest, betrayal by their own kindred and persecution and hatred in general (Mt. 10:16-23). After the gospel began to be preached on Pentecost, it was not long until the conflict began to rage. Arrests, warnings, then beatings and finally the callous murder of Stephen all resulted from the preaching of the "gospel of peace." The conflict followed the preaching of the word as Paul carried it to the Gentiles. By the close of the first century Imperial Rome was persecuting the people of God "wholesale" for refusing to worship the image of the emperor. Opposition has not always come in the same form through the centuries since then, but it has always been present for God's faithful people.

While it is the nature of the gospel to bring peace, it

is as truly its nature to bring conflict. Perhaps this is why the word of God is called the "sword of the Spirit" (Ep. 6:17); it is both a peace treaty and weapon of war. While God willed it be for peace, he knew that man's stubborn will would generally oppose it because it made demands of him that he would be unwilling to meet. The truth of the matter is that if the world is not opposed to the message I preach or the kind of life that I live, I am not living or preaching the gospel! We are not to beware when people oppose us, but when all speak well of us (Lk. 6:26). The gospel reproves the world and it doesn't like it. This is what makes the gospel a message of conflict. — Bod 396, Granbury, TX 76048.

## John 5:40 And John Calvin

John 5:40 says, "And ye will not come to me, that ye might have life." John Calvin makes our Lord's statement appear to be foolish jesting. Calvin taught that all are predestinated to eternal salvation or eternal damnation. He went a step further by saying that God selected whom he would allow to be saved, and whom he would disallow to be saved. He taught that man had no choice whatsoever in the matter.

Now let us briefly look at John 5:40 and John Calvin. It is obvious that the two are different. If John Calvin were right, Jesus was telling some that they



JAMES PILGRIM

would not come to him, when in reality, they could not come to him. He was, therefore, teasing them. How cruel could one be? Imagine a man's telling a starving or thirsty man that he would not come for food and/or water, when the man who had it had already decided that he would not let the person in need have it. He was standing there tempting the person. Beloved, my God is not like that.

But the other side of the statement is equally true. If each person's destiny is decided without possibility of change by the person, Jesus was also guilty of misstatement or foolish jesting. If God had already decided that a person would be saved, that person could not keep from coming to him for salvation. Calvin taught irresistible grace. Now, beloved, how could one who was recipient of irresistible grace not come? How could Jesus have stood there and told recipients of such that they would not come, when they could not keep from it?

Beloved, it is either John 5:40 or John Calvin, but it cannot be both. Since Jesus was deity, I shall go with him. — P.O. Box 3022 Hueytown, Ala. 35023.

## Your Name

You got it from your father,  
'Twas the best he had to give.  
And right gladly he bestowed it,  
It's yours, the while you live.

You may lose the watch he gave you,  
And another you may claim;  
But remember, when you're tempted,  
To be careful of his name

Through the years he proudly wore it  
To his father he was true.  
And that name was clean and spotless,  
When he passed it on to you.

Oh, there's much that he has given  
That he values not at all.  
He has watched you break your playthings  
In those days when you were small.

You have lost the knife he gave you;  
And you have scattered many a game;  
But you'll never hurt your father,  
If you're careful with his name.

It is yours to wear forever—  
Yours to wear the while you live.  
Yours, perhaps, some distant morning,  
To another boy to give.

And you'll smile, as did your father,  
With a smile that all can share  
If a clean name and a good name  
You are giving him to wear. — Author unknown —  
Submitted by Mrs. A. J. Kerr (nee: Vodie Nichols) Rt. 1, Box 287, Eldridge, Ala. 35554.

### WORD of GOD

Jesus said:

Blessed are they  
which are perse-  
cuted for righteous-

ness' sake: for  
theirs is the  
kingdom of heaven.

Matthew 5:10

## Gus Nichols Words Of Truth Lectureship

The Gus Nichols Words of Truth Lectureship set for September 28-October 2, 1980 is shaping up to be one of the finest lecture programs of this type to be conducted in this section of the country. The theme will be, "The Ancient Truth for a Modern Age." Speakers will include Flavil Nichols, Franklin Camp, Hugo McCord, Gary Bradley, Hudson Nichols, Douglass Harris, Bert Thompson, Ray Dutton, Robert Taylor, Martel Pace, Hugh Fulford, Curtis Dowdy, Don McWhorter, Leon Cole, Wayne Jackson, Raymond Elliott, W. T. Hamilton, Dalton Key, David Pharr, R. W. Gray, Rubel Shelly, and several others whose names will be released as soon as they are confirmed.

Two features Monday through Thursday will be "The Work of Preaching the Ancient Truth", by Franklin Camp, and "A Study of Biblical Words," by Hugo McCord. These two outstanding features will be each day at 8:30 and 9:30 respectively.

Out-of-town guests will be furnished lodging free of charge in the homes of Christians in and around Jasper, Alabama. Also there are several motels in the area for those who prefer.

All of the lectures will take place in the auditorium of the Sixth Avenue Church of Christ.

If you wish us to arrange lodging for you during the lectureship, please call (205) 384-6446 or 387-1670, or write Words of Truth, 1501 Sixth Avenue, Jasper, Alabama 35501.

## Itch Is Itch, Sin Is Sin

Continued on page 3

plished my mission I returned home and immediately began the treatment. Within a few days I was completely free of my disease.

What is the point you ask? The point is that I got the correct REMEDY because I called it by the right NAME. ITCH is ITCH and SIN is SIN. If we want to find the correct remedy for sin, we are going to have to stop dressing it in a coat of many colors, sweeping it under the rug, or just accepting it with apathy and indifference. There is only one thing for a Christian to do about a sin problem. He must recognize it, confess it, and prayerfully bathe it in the blood of Christ.—Rt. 4, Elba, AL 36323





# Words Of Truth

(USPS 691-760)

"I am...  
the Words of ...

forth

s 26:25

VOLUME 16

FRIDAY, AUGUST 1, 1980

NUMBER 31

## Is Unleavened Bread Vital To The Lord's Supper?

A few years ago some liberal brethren made a concerted attack on the Lord's Supper. Perhaps their reasons were to divide the church into "cells" so as to make it easier for them to gain a following. Another may have been to lessen the tie that bound a congregation under the authority of its own elders. This apparently led some even to question the necessity of the elements of the Lord's Supper. They had previously argued that the Communion need not be observed on Sunday exclusively.



MARTEL PACE

The death of a paper does not mean the spirit that created it is dead; rather it often means the editor feels others are convinced of his views and will carry on. I understand that the *Mission Messenger* of Karl Ketcherside is no longer in the land of the living. In an article by him, March, 1969, in that paper he argued that unleavened bread need not be exclusively used in the Lord's Supper. He wrote, "in exactly the same vein is the idea that the Lord's Supper cannot be observed with anything but unleavened bread. Jesus did not choose unleavened bread. He had no choice."

This conclusion was not arrived at casually, and, we are convinced, accepting his premise would lead to a de-emphasis of the Lord's Supper. If one may reason that the elements of the Communion are unimportant it becomes a short step to avowing the observance itself is not vital.

What criteria did the editor use to determine that the unleavened bread at the institu-

tion of the Supper was a mere by-product of the occasion? He did not say other than to report that Jesus did not "choose" unleavened bread. Naturally there is no special mention of his "choosing" it, but Jesus knew that unleavened bread alone could be used in a house where the Passover was about to be observed. All other bread and yeast had to be removed prior to the Feast [Exodus 12:19]. To argue that Jesus only casually instituted the Supper at that Feast when unleavened bread just happened to be available is to presume more knowledge of the Lord's thinking than is revealed. Jesus was never as casual as we. His plan was to die Passover week and he did so in spite of the Jewish leaders' plan to postpone it. He planned the week but must also have planned the time and place to institute his Memorial Meal—when all the essential elements would be present.

The editor further commented: "it is an interesting fact that not once is the word *azumos*, unleavened bread, ever used in connection with the Lord's Supper. The word is always *artos*. A loaf, whether leavened or unleavened." We are thus urged to assume any kind of bread might be used. He implies it is a matter of indifference. But since, by his own admission, *artos* may mean either leavened or unleavened we would need some indication that something other than unleavened is permissible to justify its use. Since we have no such indication we are compelled to the conviction that the early church used only unleavened bread and never leavened in its observance of the Communion. Dare we, or any man, change what was the established practice of the apostles and early church. In our editor we have found the man who dares.

The word *artos* is used in Hebrews 9:2 for the "bread of the presence" or "showbread." The "showbread" was always unleavened. No faithful Jew would have tolerated any other kind in the Temple. The Septuagint [Greek

translation of the Old Testament] rendered Exodus 35:13 with *artos* for "showbread" [Thayer's *Greek-English Lexicon of the New Testament*, p. 539]. Clearly, *artos* was used when unleavened bread was always understood in reference to the showbread. If *artos* always meant unleavened when in reference to the showbread why can it not also always mean unleavened in reference to the Lord's Supper?

It is evident the New Testament church always used "one bread" [1 Corinthians 10:16-17]. Without any evidence to the contrary this bread must have been unleavened. The *one* bread is a constant reminder to faithful Christians that the Lord intended for there always to be "one body" [Ephesians 4:4]. To say that one part of the body could use leavened bread and another unleavened would destroy this symbolism. Two breads and not one would be the result and two churches, not one, would be the symbolized result. Perhaps this editor would be ready for the conclusion but I am not.

The spirit which characterizes such argumentation is typical of liberalism which occasionally rears its head in the church. When one desires to regard the clear authority of Scripture and gain a following which wants to follow its own whims, anything in the Bible can be made to appear unimportant. But what mortal has the right to declare something approved by Christ and the apostles, something practiced by the early church as a part of worship, to be a matter of no consequence?

Liberalism is an insidious thing; it appears innocent, often only suggesting some lightening of our "burden" so that we will not be so restricted. But each step away from the old paths leads to another. Each generation needs to be grounded in the fundamentals of things many of us consider rudimentary. P.O. Box 725, Kennett, MO 63857



## Words Of Truth

(USPS 691-760)

"I am not mad, most noble Festus but speak forth the Words of Truth and soberness"

— Acts 26:25

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## A Contradiction?

Did Peter and Paul contradict each other in the things they taught? This question may seem strange to the reader and it is hoped that all will answer with a resounding "no". The two great apostles certainly did not contradict each other as both were guided by the Holy Spirit with regard to their teaching (Acts 1:4; I Cor. 2:9-13; Eph. 3:1-5; I Pet. 1:12; II Pet. 3:1). If this is true, and it is, then why the above question? This question is asked because many false



JOEL C. MORRISON

teachers and preachers, while denying there is any contradiction between them, make it appear that the two apostles did contradict each other. But our study will show that no contradiction exists.

Peter and Paul were asked the same question concerning salvation by different people at different times. Most modern day preachers hasten to refer to Paul's reply with no consideration's being given to the answer of Peter, although it was given in answer to the same question directed to Paul. Seemingly, this is done to indicate that Paul was more authoritative than Peter, or it is an implication that Peter's answer was in conflict with Paul's answer. But what saith the Scripture?

On the day of Pentecost the multitude of Jews, upon hearing Peter's sermon, inquired, "Brethren, what shall we do?" (Acts 2:37). That their question concerned salvation there can be no doubt. Peter so understood their question and replied, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins, and ye shall receive the gift of the Holy Spirit" (Acts 2:38).

This same question was directed to Paul by the Philippian jailor. Paul and Silas had been imprisoned after having cast out the spirit of divination from a young maiden in Philippi. The jailor was given the responsibility of keeping them confined. About midnight the gates of the prison were opened and the prisoner's bands were loosed by an earthquake. The jailor assumed that all the prisoners had escaped and

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Some there are who seem to have the idea that if sin is allowed to be forgotten long enough, the guilt thereof will completely disappear. These, when reminded of their sins and their need for penitence, are often heard to say, "Why don't we just put all that behind us?"

Certainly sins committed in the past, and forgiven in the past, should be left in the past. But those who have not obtained forgiveness of past sins are still held under the guilt of those sins, no matter how much time may have elapsed.

The Greek word *aphiemi* 'forgive' means inherently to send forth, or to send away. It does not mean, and is never translated in the New Testament, to put behind one. The proper treatment of sin is to send it on its way by meeting God's terms of pardon; not to hide it behind one or to try to cover it with the passing years of time.

Those who expect their sins to go into oblivion by just being put behind them should read carefully I John 5:16: "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it." Brother Guy N. Woods, in his classical book, *Questions and Answers, Open Forum, Freed-Hardeman College*, commented upon the above verse as follows:

The teaching on these matters, by the beloved



BOB DUNCAN

## Putting Sin Behind Us

disciple, is abundant and its significance clear. It is possible to reduce it to the following logical form:

[1] The Lord will forgive every sin, of whatever nature, from which a brother turns in penitence and confesses. [I John 1:8].

[2] There is a sin however, which the Lord will not forgive. [I John 5:16.]

[3] Therefore, the sin which the Lord will not forgive is a sin, any sin, every sin, all sin, that a brother will not confess.

*The "sin unto death" is therefore, a disposition of heart, a perverseness of attitude, and an unwillingness of mind to acknowledge one's sin, and from it turn away. This attitude effectively closes heaven's door in one's face!*

We could not agree more with this fine statement. Unfortunately there are many whose actions indicate they believe otherwise. Perhaps this is nowhere more frequently observed than in disputes among brethren. Some will engage in lying, slander, fraud, etc., in order to have their own selfish way; and then when they have accomplished their ungodly end, will say, "Let's put all of these things behind us." Not only so, but those who refuse to "put all these things behind" them are looked upon as the sinners instead of the ones who are really guilty.

God's children must be forgiving [Colossians 3:13]. Their being forgiven depends upon it [Matthew 6:14, 15]. But God forgives only those who comply with his terms of forgiveness. His children have no right to do otherwise. To treat as righteous those who are impenitent is to demonstrate one's contempt for God's law of pardon. Just putting it behind us is not enough; sinners must comply with the Lord's terms of pardon.

## Responsibilities Of Church Membership

Membership in the church of our Lord bestows the greatest privileges and blessings, but it also places upon us great responsibilities. Entering the church is not an end in itself but a means to an end. As church members we have tasks and duties to perform.

OUR RESPONSIBILITIES ARE SET FORTH IN PARABLES. One parable that teaches responsibility is the parable of the talents [Matt. 25:14-30]. A man traveling into a far country called in his servants and gave the talents according to their ability. The talents were his goods. To one servant he gave five talents, to another two and to another one and took his journey. These talents were



W. EDWIN KEARLEY

work given into the hands of his servants. The servant which received the five talents traded with his talents and gained five other talents. The two-talent man gained two more talents. The one-talent man hid his talent in the earth.

After a long period of time the Lord of the servants came and called for an account of the talents. The five and two talent men, who had doubled their talents, were praised with increased responsibility. The one-talent man went in with fear. His master called him, "Thou wicked and slothful servant, thou knewest that I reaped where I sowed not, and gathered where I have not sowed" [Matt. 25:26]. He went on to say he could have at least gotten interest from usury. The one talent was taken from him and given to the one with ten talents.

In the church we often observe five-talent men failing to use their talents along with one-talent people.

The parables of the lost sheep, coin and

Continued on page 3

# Responsibilities Of Church Membership

Continued from page 2

prodigal sons teach we must be concerned and actively trying to save the lost [Luke 15]. We must not lose compassion as the Jews whom Jesus addressed. Jesus gave the great commission to his apostles and all who are converted. This commission was to last until the end of the world [Matt. 28:18-20].

The parable of the good Samaritan teaches us to have compassion on the down trodden, sick, poor and forsaken ones [Luke 10:25-37]. The philosophy of the priest and Levite, the religious leaders of the day, was: what is mine is mine and I am going to keep it. What is yours is yours and I am willing for you to keep it. The Samaritan's philosophy was: what is mine is yours, if you need it. The latter philosophy is what members of the church should have. This is genuine love in deed and truth. John said, "But whoso hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue, but in deed and in truth" [I John 3:17-18].

**WHAT ARE THE RESPONSIBILITIES OF A MEMBER TO THE LOCAL CHURCH? THE BIBLE DOES NOT TEACH MEMBER-**

**SHIP AT LARGE.** Paul always associated with a local church [Acts 9:26-30; 13:1-3; 14:25-28]. Each member must be subject to the elders. The Hebrew writer commanded, "Obey them that have the rule over you, and submit yourselves; for they watch for your souls." [Heb. 13:17]. Paul said to Timothy, "Let the elders that rule well be counted worthy of double honor, especially they who labor in word and doctrine" [I Tim. 5:17-18]. Elders do not have authority beyond the local church. Peter charged the elders, "Feed the flock of God, which is among you. . ." [I Pet. 5:2]. This statement limited the elders' sphere of authority to the local church. The New Testament reveals no organization above the local church. Elders were appointed in all local churches [Acts 14:23; Titus 1:5].

**PAUL URGED JOINT PARTICIPATION IN AFFAIRS OF THE LOCAL CHURCH.** His written orders to Timothy were, "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work" [Titus 3:1]. The zeal demanded is seen in Paul's statement to the Corinthians in his second recorded letter. He said, "Therefore, as ye abound in everything, in faith, and utterance, and knowledge, and in

all diligence, and in your love to us, see that ye abound in this grace also.

Every Christian has responsibility to preserve unity, peace, and harmony. The church is taught, "That ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment" [I Cor. 1:10]. There is to be no schism in the body [I Cor. 12:24-25]. Avoid anyone that causes division [Rom. 16:17-18]. Give diligence to keep unity [Eph. 4:3].

**PRESERVING AND MAINTAINING PURITY OF LIFE IS ALSO A RESPONSIBILITY OF CHURCH MEMBERSHIP.** Christ died to establish its purity of life [Eph. 5:25-27]. We must live to maintain it. Paul said, "But godliness with contentment is great gain" [I Tim. 6:6]. Other passages that should be considered are II Tim. 2:19-22; I Tim. 6:11; Phil. 1:27.

Everything of any value involves responsibility. The church cost the blood of Christ [Acts 20:28]. This fact calls for complete dedicated service from each one of us.—Rt. 4, Buena Vista, Georgia 31803

## A Contradiction?

Continued from page 2

was about to take his own life, but Paul stopped him. Upon hearing Paul's assurance that all were there, the inspired Luke records that the jailor "called for lights and sprang in, and trembling for fear, fell down before Paul and Silas, and brought them out and said, 'Sirs, what must I do to be saved?'" (Acts 16:29,30). They replied, "Believe on the Lord Jesus, and thou shalt be saved, thou and thy house" (Acts 16:31).

It will be observed that to the same question seemingly different answers were given. Peter's answer was to repent and be baptized in order to have remission of sins. The jailor was told to "believe on the Lord Jesus" and he would be saved. It is to Paul's answer that most modern day preachers direct people in an attempt to prove that faith is all that is essential to salvation. But were different answers given to this same question? Is there a contradiction? Was the answer given by Peter different from the answer Paul gave? Were the Jews required to do something different in order to be saved than the jailor was required to do? Absolutely not! An examination of the two cases will reveal that the two apostles taught the same thing.

As Peter was concluding his sermon on the day of Pentecost he declared, "Let all the house of Israel know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified" (Acts 2:36). The fact that "they were pricked in their heart" (vs. 37), indicates that they believed the truth as presented by Peter. It was not necessary to inform those people that they should believe. It was obvious that they were already believers. Peter, by inspiration, told those believing Jews that they must "repent...and be baptized" in order to have remission of their sins.

Paul told the Philippian jailor to "believe on the Lord Jesus, and thou shalt be saved..." This man was an idolatrous heathen and thus knew nothing of Jesus Christ. It was necessary for him first to believe that Jesus was the Christ. But is it possible for one to believe something about which he knows nothing? No! (John 8:32; Rom. 10:17). The jailor was told to believe, but Paul had to teach him about Christ in order that he might believe. "And they spake the word of the Lord unto him, with all that were in his house" (Acts 16:32). After having been taught in

order that he might believe, the record states, "and he took them the same hour of the night, and washed their stripes; and was baptized, he and all his immediately" (Acts 16:33). His washing their stripes is an indication of repentance. In speaking the word of the Lord unto him, Paul told him of the necessity of baptism.

In comparing the two accounts it is obvious that the two apostles taught the same thing, and the people in each case did the same thing. To believers Peter said,

"Repent ye, and be baptized...unto the remission of your sins," and to the heathen jailor Paul said, "Believe on the Lord Jesus," after which he spake the word of the Lord unto him. The jailor then repented and was baptized. Both records are in harmony with each other and with Jesus' command for salvation: "He that believeth and is baptized shall be saved" (Mk. 16:16). — 624 Ridgeway Bolivar, Tn. 38008.

## Earthly Custom Or Divine Law, Which?

In this world there are many different cultures and social customs. What is socially acceptable in one nation may be disallowed in another. What is considered indecent in one country may be totally conventional in another. It is true that many social customs are acceptable to God. But, there are customs which are directly opposed to the moral teachings of our Lord. Such is the case, more often than not, in the area of modest apparel. For example, in some lands it is common to see women walking around bare chested. In other countries, such as our own, it is not unusual to see both men and women strolling about wearing only enough clothing to cover the most private parts of the body. The question is, "Does God's word have anything to say about such practices, or is every man his own judge when deciding upon such matters?" Well, the Bible has much to say concerning this vital issue.

Let us look back to the time of Adam and Eve, before any social customs existed, and see what God had to say about this. In Genesis 3 we find that the eyes



DOUGLAS R. CLAYTON

of God's first man and woman were opened upon partaking of the forbidden fruit: "And the eyes of them were opened, and they knew that they were naked: and they sewed fig leaves together and made themselves aprons" (Gen. 3:7). Adam and Eve covered themselves with what they considered to be ample clothing, fig leaves. But, as far as God was concerned, mere fig leaves were not sufficient clothing for this pair. As a matter of fact, God did not even consider them to be clothed until he had covered them with coats of skins: "And Jehovah God made for Adam and for his wife coats of skins, and CLOTHED THEM" (Gen. 3:21; emphasis mine).

Shall we allow the social customs of a sinful world to dictate authority in such matters? Those who would assert that there is nothing wrong with nakedness and/or immodesty as long as it is accepted as social custom must answer the following questions: (1) How long did Adam and Eve dress immodestly before God condemned it? (2) How long did the women of Africa have to go topless until they ceased to violate God's law of morality? (3) Did the length of time that their custom had been practiced and accepted make void a basic principle of God? (4) If the women of the United States decide to go topless, just how long must they practice such before it becomes custom and falls out of the realm of divine law? (5) Just how long must an ungodly custom be practiced before it becomes acceptable to God? The answers are very clear when

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# Earthly Custom Or Divine Law, Which?

Continued from page 3

one realizes that God's moral standards, contained within his word, do not change with time (cf. Mal. 3:6; Matt. 24:35). Thus, men will have their customs and thoughts concerning proper apparel, but the fact remains, Adam and Eve were not properly clothed until they were *covered* with coats of skins.

Will we condone the nakedness and immodesty of our own culture? If not, then why condone such in other cultures? Brethren, we must realize that times and customs do not change sin! God, in the beginning, would not permit his first man and woman to roam about uncovered, neither will he allow *any*

man (American, African, or otherwise) to roam about unclothed today. If we are to be faithful to the Scriptures, we must preach and demand no less than does God. — 6512 Riddle, Dr. Ft. Worth, Texas 76180.

## The Sufficiency Of The Scriptures

For some time we have sadly looked on as a sizable segment of the brotherhood has slowly drifted farther and farther from the old paths of simple New Testament Christianity.

The Bible is no longer respected as being the final answer in matters pertaining to man's existence; instead, many would bypass the Book of Books in favor of the wisdom of this world. For example, when a problem arises in the fields of basic mental health, the marriage relationship, the family, self-image, or sexuality where do we turn? Do we turn to the Bible, the inspired word of almighty God? No, never! That would make us appear simpleminded in the eyes of those around us; that would be far too easy. Instead, we must bow down before the counsel of mere men, many of whom openly wage war upon the word of God, who have specialized themselves through umpteen years of higher academics in the fields heretofore mentioned. All too often, the issues are garbled with Freudian phrases and ten-gallon words which only a few of the more intellectually sophisticated can understand. If there arises a contradiction between what the Bible teaches and what these men theorize, who must we believe? Why, the men, of course! They cannot be wrong; they have many strange sounding letters attached to the end of their names!

It is not our purpose in any way to belittle education or academic achievement. But we do deplore the fact that the Bible is often taking a backseat to these achievements. We must not look upon the Bible as a third-rate reference book; we must consider it as our major text book. When we begin to look at the works and words of men first, and then take a quick glance at what God has said afterward, when our minds are already set, we will always have problems. In the words of the beloved Gus Nichols, many of us don't let the Lord get a word in edgewise.

Is it any wonder that we are fast becoming less distinctive from the world? When, oh when, will we wake up to the all-sufficiency of the Scriptures? The word of God is profitable and will thoroughly furnish the man of God unto all good works (II Timothy 3:16,17). Through the Bible God has given unto us all that pertains unto life and godliness (II Peter 1:3). It, is the Bible that produces faith in the hearts of men (Romans 10:17), that saves the sinner's soul (James 1:21), and that prompts Christian growth (I Peter 2:1,2).

If the answer to our question is not in the Bible, it is either a question God has not seen fit to answer, or it does not pertain to life or godliness. With the former, we must not quibble (Deuteronomy 29:29). If we find ourselves in the realm of the latter, we ought to have sense enough, as preachers and teachers of the gospel, to stay clear of matters which have nothing to

do with the gospel of Christ. It is the church's function in this world to uphold God's truth (I Timothy 3:15).

Isn't it about time we got back to our mission? — Box 126, Aurora, Mo. 65605.



DALTON KEY

The infinite love of Almighty God requires that his righteousness and justice be no less infinite. In spite of this there are misconceptions of love and strong undercurrents in the church that advocate love without justice. Some claim that an attitude of godly love will not challenge nor reprove. Although this philosophy has gained considerable following and is sweet to the ears, it is in fact *ungodly* (cf. II Tim. 2:2-5).

The Biblical doctrine of love is one which challenges every wind of false doctrine and tries every spirit (I Jno. 4:1,2). The apostle Paul loved the brethren of Galatia, however, he did not hesitate to bring to their attention the condemnation of false teachings (Gal. 1:6ff). In chapter 2 verse 11 of this same book, Paul rebuked Peter to the face. Did Paul not love Peter? Paul's love for Peter and the church of our Lord was deep, obedient, abiding, and correcting. This is the kind of love that is acceptable to God.

I have recently observed in several classes and listened to sermons which preach a gospel of love with



BILL CLAYTON

the implication that "to question or correct anything is *unloving*."

Stephen preached boldly such that the hearers were "cut to the heart..." Yet his love for those whom he addressed is unquestionable (Acts 8:51-60). We notice in Matt. 12 that Jesus reproveth the Pharisees; will any claim Jesus did not love? In II Tim. 2:15-18 the apostle Paul called names of those who taught profane and vain babblings; would any accuse Paul of not having love in his heart? The mouths of false teachers must be stopped (Tit. 1:9-16). This is plain and forthright instruction that true Biblical love requires the mouths of false teachers be unashamedly silenced, because of the harm that such teaching may do to souls. To close one's eyes to unsound doctrine while preaching love, love, love, is a perversion of the Scriptures! "Am I therefore become your enemy because I tell you the truth?" (Gal. 4:16).

The "straw gods of liberalism" would silence those who challenge and correct with statements such as: "You cannot have love in your heart or you would not question me!" Such accusations are blasphemy against the teaching of the Holy Scriptures, and contrary to the love, righteousness, and justice of God.

Let us follow the examples of Jesus and the apostles and preach "all the council of God" (Acts 20:27), and always "speak the truth in love" (Eph. 4:15). — 6512 Riddle Dr., Ft. Worth, Tex. 76180.

## "Misconceptions Of Love"

### A Minute For The Master



BARRY CUNNINGHAM

No one can be saved from his sins so long as he fails to *believe* in Jesus! In John 8:24 Jesus

said, "If ye believe not that I am he, ye shall die in your sins."

Faith in the Lord is not, however, just the giving of mental assent to the fact that he once walked the face of the earth. James (2:19) says that even the "devils also believe, and tremble." *Faith* involves much more than the recognition that Jesus exists.

*Faith* involves trust. In I Tim. 4:10 the Bible says that the apostle Paul was willing to "labour and suffer reproach, because he trusted in the Living God." Paul's faith motivated him to *trust* the Lord.

*Faith* involves obedience. According to Heb. 5:9 Christ is the "author of eternal salvation unto all them that *obey* him." *Faith* is not dead — it is alive! *Faith* is not still — it is active!

Do you have *faith* in Jesus? — P.O. Box 652 Elizabethtown, Ky. 42701.



# WORDS OF TRUTH

(USPS 691-760)

"I am not mad, most noble Festus; but speak forth the Words of Truth and soberness."

— Acts 26:25

VOLUME 16

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## Marxist Communism As A Modern Challenge To Christianity

Not many years ago in our society it was fashionable and even patriotic to speak out against the evils of Communism. Marxist Communism, or Marxism as it was often called in honor of its infamous nineteenth — century founder, Karl Marx, was the target of many a diatribe against things which pose a threat to "truth, justice, and the American way." From the press to the pulpits, from radio broadcasts to political rallies, from private conversations to college classrooms, condemnation was hurled against the insidious nature of the Marxist challenge to our way of life. It is even said that the popular Protestant preacher Billy Graham achieved a large measure of his initial success as a result of his willingness to speak out boldly in opposition to Communist belief and practice.



PHILLIP GRAY

But, trends have a way of changing, sometimes drastically in just a short while; and it is evident that the fervor once characteristic of anti-Communist sentiment of social, political, and religious institutions of our culture has languished greatly and all but died. Why has this happened? What tenet of the Communist creed, or what plank in the Marxist platform, has changed so that the threats once perceived are no longer real? Have Communists changed their minds about their once avowed goal of converting all mankind to Marxism? Was there really any substance to our earlier warnings about them to begin with? This latter query can be answered first, and then statements of leading Communist spokesmen and recent acts of aggression by Russian,

Yemenese, Vietnamese, and other Communist societies will witness to the continued zeal of Marxism. Lastly, it may be surmised why we as a nation—and especially we as Christians—seem to be no longer alarmed over the threat of Communist indoctrination and expansion.


Was there really any substance to our earlier warnings about Communism? A definition of "Communism" is in order here. The dictionary definition is helpful, but not all-inclusive.

"A totalitarian system of government in which a single authoritarian party controls state-owned means of production with the professed aim of establishing a stateless society." That is what it is from an economical and political standpoint. Fundamentally, however, Marxist Communism is an ideology, or world view, which holds to a naturalistic (atheistic) position relative to the world, society, and the individual. Consider this pointed remark of Soviet officialdom: "Our society, where...the social origins of religion have been liquidated, is the first basically atheistic society in the world, a society in which religion already has no foundations..... Under Communism religion will vanish entirely." This was from the Soviet JOURNAL of the Ministry of Education. According to Nikolai Lenin, leader of the Russian Communist revolution of 1917, "All contemporary religions and churches, all and every kind of religious organization, Marxism has always viewed as organs... serving as a defense of exploitation and the doping of the working class." Karl Marx, himself the founder of Communism, declared defiantly, "In a single word, I hate all gods." Being loyal to the cause of their founder, Communists are still single-mindedly intent on carrying their message to every creature under heaven. In 1963, Khrushchev boasted, "We are strengthening and enlarging the foundations of our common house every year..... These forces will step up and accelerate their advance until they achieve the

complete triumph throughout the world, until our red banner flies over all the world." Even more recently, one of the three highest officials in Red China, Liu Shao-chi, has written, "What is the most fundamental and common duty of us Communist party members? As everybody knows, it is to establish Communism, to transform the present world into a Communist world." Can there be any doubt, therefore, that Marxist Communism is in reality a system of militant atheism that ought to be mightily opposed now as in every generation?

My surmise as to the reason for our change of attitude toward Communism is simply this: We have lost our faith, our courage, and our love of truth which once prompted us to oppose staunchly every evil. No later than 1948, in Warsaw, Poland, a Communist bragged, "We Communists possess what the early Christians had, a missionary spirit! But modern Christians have lost it altogether." Again in Warsaw, in 1979, news televised via satellite tells of the visit being made by the highest official of our land, and an excerpt from one of his speeches is broadcast to the world in which he says, "...ideological labels lose their meaning...the ideals of justice, peace, etc., loom...before us." Surely, this "response" to the gibe from the Communist spokesman in that city quoted in 1948, from this self-proclaimed "born-again-Christian" official, is the milk toast response now so often heard from our soft-boiled society. Not only do we seem to have lost our missionary spirit against Communism in practice, but also our firm resolve to oppose it even in theory. No, for the genuine Christian, ideological labels never lose their meaning. Right is always right; wrong is always wrong. Truth is always truth, and error is error! We must never lose sight of the fact that Marxist Communism is on a mission, a mission to abolish all traditional institutions and cherished

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— Acts 20:25

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## Abounding In Love

Many years ago a business man was walking along a street in a northern city. He stopped and looked into a display window at some books. Among these books was one with the title *THE GREATEST THING IN THE WORLD* by Henry Drummond. Intrigued by the title of the book, he bought it and discovered that the author was writing about love's being the greatest thing in the world.



WAYNE COBB

Time and again the scriptures emphasize the greatness of love. The thirteenth chapter of First Corinthians is one of the most beloved passages in all the New Testament. In that great chapter the apostle Paul points out that love is the greatest of the Christian virtues. The same apostle prayed that the love of the Philippians would abound more and more [Phil. 1:8-10].

A fundamental principle of Christian ethics is love. If we could come to a proper understanding of Biblical love, we could go a long way toward solving many of our problems. All of us are in need of abounding more in love.

The Bible teaches that Christians are to love God. When asked which was the great commandment of the law, Jesus answered: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment..." [Mt. 22:36, 37]. Jesus emphatically declared that the greatest of the commandments was the love of God, and he further emphasized that we should love the Lord with all our being and above all others. We must give God a total love.

There are those today who teach that Christ

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FROM

# THE EDITOR



## Tradition

The following article was written in 1973 and appeared as the editorial in the very first issue of VIGIL, a publication of the Adamsville, Alabama, Christ of Christ. It later was published in Words of Truth. We think the things said in the article need to be said again.]



BOB DUNCAN

We hear quite a bit of criticism by those who want to restructure the church of Christ concerning what they call tradition. They seem to be under the impression that whatever might be described as tradition must of necessity be out of harmony with the will of Christ.

While it is true that many, both in the church and in the denominational world, have followed the traditions of men to the extent of opposing the truth, it is also noteworthy that the word *tradition* is used in at least two senses which are not bad at all. In the first place, it is used to denote those things commanded of God [II Thessalonians 3:6]. In the second place, it is used to refer to certain practices which are altogether in harmony with the scriptures, but which are not spelled out in detail therein, such as the practice of closing the worship service with a prayer.

Certainly every faithful child of God should be in opposition to any tradition of man which would cause him to be in violation of the will of God. Jesus condemned the Jews of his day for their strict adherence to the traditions [Matthew 15]. Their mistake was in taking a purely human practice and incorporating it into their system of worship. Jesus said those who did so worshiped in vain [Matthew 15:8, 9].

In II Thessalonians 3:6, however, the apostle Paul uses the word *tradition* to refer to divine injunctions, and those who do not walk according to such tradition are to be withdrawn from. It would be interesting to hear those comment on this passage who ridicule tradition in general. Should the tradition mentioned in this verse be avoided? If not, then it must be that the word *tradition* does not in and of itself necessarily denote something that is to be condemned and scorned.

There are also certain traditional practices within the realm of human judgment that are not necessarily practices to be avoided. For example, most of the churches of Christ in this part of the world meet on Sunday morning for worship. There is nothing wrong with this practice, though from a scriptural standpoint twelve o'clock Sunday would be just as good. The fact this is a practice of long standing does not mean that it must be changed in order for us to have scriptural worship.

Some are now advocating the idea that the order of worship should be changed week after week. According to them, if a service begins week after week with three songs and a prayer, a tradition is established, and we are worshipping God after the traditions of men. This idea is without any scriptural foundation and exhibits a serious lack of common sense. Apply the same kind of reasoning to the matter of

changing the order of worship week after week, and you have the same "problem." That is, it becomes traditional to change the order of worship week after week, and we are then worshipping God after the traditions of men.

I do not have to sit at a different place at the table three times a day to enjoy a delicious meal prepared by my wife. And at our house, if there is dessert, we always eat it last. I never remember thinking that a meal tasted dull or flat just because my iced tea glass was sitting in its usual place on the table, instead of being under my chair; or because we offered thanks at the beginning as usual, instead of waiting until the end of the meal. If my wife had to have a hundred or more different varieties of serving techniques to stimulate my appetite, this would be indicative of poor health on my part; and soon the variety itself would become commonplace.

The word *tradition* is something which is sometimes used as a cloak to hide the sins of those who refuse to do the will of God. They refuse to attend Bible classes, and then try to deny they have violated any command of God by saying the Bible classes are the traditions of men, and not commanded of God. While it is true that the details for the Bible class arrangement are not spelled out in scripture, the classes themselves are authorized by the command to teach [Matthew 28:18, 19]. When we meet on Sunday morning for Bible classes we are doing just exactly what the Bible has commanded, though the details for the arrangement are arrived at through human judgment.

One may say: "There is no room for human judgment in God's arrangement." If such is the case, then where is the scriptural authority for beginning a service with three songs and a prayer [or in any other way, as for that matter]? The thing to be done is clearly taught in the Bible, but the details for doing it are left to human judgment. There may be a traditional way of doing a thing that is altogether right and Scriptural. Let us take heed lest we either accept or reject a practice just because there might be some sense in which it is traditional.

## Premature Evangelism

It amazes me to hear brethren make the comment that the evangelizing of a particular city, nation or people is "premature." Brethren, if anything, we're almost 2,000 years late with the Gospel already! I can't conceive of a time when it would be premature to evangelize. I suppose that these well meaning brethren actually mean that we need more planning before we tackle a city,



DEMAR ELAM

nation or people for Christ. However, I'm convinced that the reason why we have not evangelized the world today is that we are big on plans and little on action!

Perhaps this interesting event in the life of

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# Abounding In Love

Continued from page 2

did away with the commandments and therefore we do not have to keep any law today except the law of love. This is rather ridiculous when we realize the relationship between true love for God and obedience. One cannot keep the law of love unless he obeys the commandments of God [Jno. 14:15, 23; I Jno. 5:3]. It is by our obedience to the Lord that we actually demonstrate our love for God. It is idle for one to claim to love God while refusing to do what he said. There are far too many today who are anxious to sing "Oh, How I Love Jesus" but are unwilling to obey his teaching.

The Bible teaches that Christians are to love their fellowman. After speaking of the greatest commandment, our Lord said: "The second is like unto it, Thou shalt love thy neighbor as thyself" [Mt. 22:39]. Jesus speaks of both these commandments in the same breath. One cannot love God and fail to love his fellowman. Our love must reach upward toward God and outward toward our neighbors.

In the Sermon on the Mount we find these words: "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, love your enemies, bless them that curse you, do good to them that hate you and pray for them which despitefully use you and persecute you" [Mt. 5:43, 44]. Love demands that we have a strong desire for the good of all others, which even includes those who might be our enemies. If we are expected as Christians to love our enemies, what about our "peculiar" neighbor down the street, the noisy kids down the block, and the racial group we learned to look down on?

The story is told of a man in the depression of the 1930's who was begging. He could find no work and no one to turn to. One day he walked up to a well dressed man on the street and said, "Sir, can you spare me a little money for something to eat?" The man put him off, making one excuse and then another. Finally, stretching out his arm, the beggar said, "Sir, if you cannot let me have the money, would you mind shaking my hand?" What the man needed more than anything else was understanding and sympathy. The world indeed needs love and compassion.

The Bible teaches that Christians are to love one another. Our Lord urged his disciples to love one another [Jno. 13:34; 15:12, 17]. The apostle John over and over again emphasized the need for brotherly love [I Jno. 3:11; 4:7, 20, 21]. Among those things which received the most severe condemnations in the Word of God were the things which marred and destroyed brotherly love.

Trautman says that when the apostle John was too old to stand and preach, he would sit before an audience and say, "Let us love one another, my children." In view of all John wrote about the importance of love, it is not difficult for us to believe there may be some truth in this tradition.

The Bible teaches that Christians are to have a love for themselves. Jesus said, "Thou shalt love thy neighbor as thyself" [Mt. 19:19]. No man can have a proper love for his neighbor without a proper love for himself. Paul wrote, "So ought men to love their wives as their own bodies. He that loveth his wife loveth himself" [Eph. 5:28]. The word of God does not condemn man for loving himself, but rather condemns man for loving himself to the exclusion of others. It is proper for one to have a love and respect for self. Self love should motivate a man to prepare his soul for eternity.

A few years ago a popular song was often heard: "What the World Needs Now Is Love." Although this song did not get down to the

depths of the subject of Christian love, the title is certainly true. As children of God, Christians must walk in love [Eph. 5:2]. James Rus-

sell Lowell said, "They who love are but one step from heaven."—2110 Duncansby Dr. S.W., Decatur, AL 35603

## Treat Me As A Son

The prodigal son had so behaved that he did not feel worthy to be called a son, but only a servant [Lk. 15:19]. On the other hand, in the judgment of this writer, preachers, in the role of a servant, deserve to be treated as a son, provided they are faithful preachers.

The fair and unfair treatment of preachers is a matter of constant concern in the brotherhood. Without a doubt, many preachers have been mistreated.

A young preacher, as he and his wife were leaving for a vacation, was intercepted in the driveway by two of his elders, and informed to be on the lookout for a place to preach while on vacation. Why so abruptly fired? He was guilty of studying with a black family. Another young preacher, wife and two small children, returned from vacation late at night to discover their furniture sitting on the sidewalk and the locks changed on the doors. A neighbor took them in until they could find a place to move. Again, a preacher was handed an announcement by an elder as he stood to preach. The announcement was about a visiting preacher the next Sunday "to try out for the work," the first the local preacher knew about it. There were actually two announcements that day; the local preacher announced that there would also be a guest speaker for the evening service as he was delivering his last sermon.

There is no question but some preachers are forced to resign because the brethren squeeze them out by refusing to keep them abreast with the rising costs of living. Some of



S. G. GRAY

the most harsh treatment one can imagine has been meted to preachers by their brethren. But in fairness, many times preachers receive special treatment beyond what they deserve. But how should preachers be treated?

A good rule of measure as to how to treat a preacher is to ask, how would I want my son [or son-in-law] to be treated if he were a preacher? Also ask, would I want my son to be reduced to a beggar, or one who is worse than an infidel [see I Tim. 5:8]; or one who is afraid to speak with boldness for fear he might get run off? Then ask, would I want my son to be the object of verbal abuse or snubbed as a nobody? Also, would I want my son to be forced to move every four or five years in an effort to catch up with inflation? How about this: Would I want my daughter-in-law and grandchildren to be deprived of a home and financial protection in the event of my son's death? Then ask, would I want my son to be fired in his prime because he no longer relates to the young people, and replaced by one with less experience at a higher salary?

The above are but a few pertinent questions to provoke thought on how preachers should be treated. Most preachers would be satisfied if the brethren would only treat them as they would like for their own sons [or sons-in-law] to be treated. Think about it, brethren. Working for and with Christians ought to be the most pleasant work on earth.—704 Cleveland Ave., Gadsden, Alabama 35901

## Marxist Communism As A Modern Challenge To Christianity

Continued from page 1

beliefs of this society of ours which purports to be "one nation under God," and to create in their place a one-world society, under atheism, in which "all religion will vanish entirely." May we always courageously and persistently oppose this powerful tool of Satan through every means at our disposal. — Rt. 1, Paris, Tn. 38242.

## A Minute For The Master



BARRY CUNNINGHAM

likewise perish" (Lk. 13:3). Without *repentance*, one is lost! But, what is *repentance*?

*Repentance involves* the sorrow for sin. The Bible says, "godly sorrow worketh *repentance*" (II Cor. 7:10). Before one can repent of sins he must first be sorry for his sins.

*Repentance involves* a changed life. In Acts 26:20 the apostle Paul taught the Gentiles to "repent and turn to God, and do works meet for *repentance*." After one truly repents of sin he will have a changed life.

*Repentance, therefore is:* "to change one's mind and to determine in one's heart to forsake evil and to follow righteousness."

Have you repented of your sins? — P.O. Box 652 Elizabethtown, Ky. 42701.

No one can be saved from his sins so long as he fails to *repent* of his sins! Jesus said, "Except ye repent, ye shall all

# Premature Evangelism

Continued from page 2

Stonewall Jackson will help us see our present need. This incident happened during General Jackson's valley campaign. "It was necessary for the General to get his army across a river one night, so he gave orders to the engineers to make a way for the artillery and wagons to go over. He also called his wagon-master, who was a blacksmith, to headquarters and gave him instructions to get the wagon train across the river as fast as possible. The engineers went to work in their usual expert manner to devise a bridge. The blacksmith, knowing only that something was to be done in the practical way, gathered a force and with logs and rocks and fence rails improvised a bridge. Between midnight and day he awakened General Jackson and said, 'General,

we have got all the wagons and artillery across.' The astonished General asked, 'Where are the engineers?' The blacksmith replied, 'They're over there in a tent still drawing pictures and planning a bridge.' Never have we had so many experts sitting around drawing pictures and making plans as today. We need a few blacksmiths to get us over the river.

We have too many critical brethren who spend their time criticizing the blacksmiths of our day. Let's remember the words of our Lord when he said, "Go ye into all the world, and preach the gospel to every creature" [Mark 16:15]. Then again in Matthew we find him saying, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" [Matt. 28:

19]. If we are ever to accomplish the "Go Ye" we need some blacksmiths! Remember this, the Lord said he'd go with us but he never promised to sit with us. I am afraid that if some sang that grand old hymn, "Bringing in the Sheaves," in keeping with their lives and the way they evangelize, they would have to sing the chorus as follows: "Sitting in the pews, sitting in the pews, we shall come rejoicing sitting in the pews." Oh, how easy to be critical of the efforts of others with the charge of "premature evangelism" while we sit around and do nothing! I think we need to pray, Oh God, give us some blacksmiths! For we're already 2,000 years late with the Good News!—P.O. Box 412, Hamilton, New Zealand.

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under the direction of the

SIXTH AVENUE CHURCH OF CHRIST

1501 Sixth Avenue

Jasper, Alabama 35501

Theme: *THE ANCIENT TRUTH FOR A MODERN AGE*



GUS NICHOLS

All sessions are to be held  
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3:00 - 3:40 P.M. .... The Ancient Truth vs. the Unisex Movement ..... George Herring

3:45 - 4:25 P.M. .... Daniel's Seventy Weeks ..... Wayne Jackson

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7:30 - 8:30 P.M. .... Ancient Truth and the Challenge of the Present Decade ..... Willard Collins

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10:30 - 11:20 A.M. .... The Ancient Truth for Modern Children ..... Raymond Elliott

11:30 A.M. - 1:00 P.M. .... Fellowship Luncheon

1:00 - 1:25 P.M. .... Keynote Speech: The Need for Christian Living ..... W. T. Hamilton

1:30 - 2:10 P.M. .... The Distinctive Nature of the Church ..... Dalton Key

2:15 - 2:55 P.M. .... The Ancient Truth Challenges Denominationalism ..... David Pharr

3:00 - 3:40 P.M. .... The Ancient Truth vs. Situation Ethics ..... R. W. Gray

3:45 - 4:25 P.M. .... The Virgin Birth Prophecy of Isaiah 7:14 ..... Jesse Phillips

7:00 - 7:25 P.M. .... Singing ..... Different Directors

7:30 - 8:30 P.M. .... The Ancient Truth, The World's Only Hope ..... Rubel Shelly



# Words Of Truth

(USPS 691-760)

"I am not mad, most noble Festus; but speak forth the Words of Truth and soberness."

— Acts 26:25

VOLUME 16

FRIDAY, AUGUST 15, 1980

NUMBER 33

## Is The Liberal Swing Evaporating?

In the late sixties there were some brethren, most of whom have now gone from us, who felt the bandwagon to jump on was that heading in a more liberal direction than the church of Christ had ridden. They advocated the taking of the Lord's Supper any day of the week, a rejection of control of the church by the eldership, and giving women more authority in local churches. I think they were greatly influenced by what they felt was the mainstream thinking of the denominational world.



MARTEL PACE

They may have misread the thinking of the denominations. For example, the United Presbyterian Church, U.S.A., voted some time ago to allow women into their elderships. The leaders felt they might lose a few small congregations but none of any size or pastors of consequence. They too, misread the thinking of their people. Large churches among them are departing in opposition to women's being placed in positions of leadership. Recently two large Michigan churches of that fellowship have departed. The Ward United Presbyterian Church of Livonia [3,600 members] and the 750-members Trenton First Presbyterian of Suburban Detroit.

There is also a group of 250 United Presbyterian pastors who formed an organization to oppose women elders and theological liberalism. Among this group another departing minister was Bruce Dunn, radio preacher of the 2,000-member Grace Church of Peoria, Illinois. With these departures from the denomination lawsuits are sure to follow. The dirty linen of the denomination will be hung out for the world to see.

Liberalism has begun its decline in the "main-

line" denominations. Those radical brethren among us who just had to follow the world may soon be left high and dry with their cohorts diminishing in number. They may have honestly felt their lunatic fringe was the wave of the future in 1968, but 1980 is proving them to be poor prophets. Some of these brethren now have their women "board members," but the popularity of their cause is waning. I doubt that they have grown measurably since the early 1970's.

The arguments found in the Presbyterian church may indicate there are yet many who are concerned with what the Bible really teaches. These folks are unwilling to brand Paul as a male chauvinist who often spoke on women's rights without divine guidance. They may well see the consequences of such thinking—that the whole Bible becomes questionable if we think the writers spoke out of their Jewish back-

grounds without benefit of divine inspiration.

The Southern Baptist Convention fights an annual battle over the question of the inerrancy of the Scriptures. At present the conservatives are leading, having elected the past two candidates to the presidency of the convention. But the more liberal wing seems to be still ensconced in some seminaries and will not die easily.

If we are coming to a time of greater concern for the actual teaching of the Bible, it means we will have a time when people will really want to know what it says. This will open doors to evangelism by creating more Bible students. Let us be thankful the world is changing. By a willingness to proclaim the unadulterated word of truth the Lord's church may see a generation of rapid growth.—Box 725, Kennett, MO 63857

## Where Do You "Tune Him Out?"

When I was a small boy my father's family was very close to a godly medical doctor in Liberty Hill, TX. The doctor had a hearing problem and wore a hearing aid the last few years of his life. It was sort of a family joke that much of the doctor's deafness was perhaps a matter of convenience. Many times people would assume he could not hear when he could. Also, when he didn't want to hear something, he could always "tune it out," either literally or figuratively, and plead that he was hard of



DUB McCLISH

hearing. One doesn't have to be hard of hearing to practice this trick. In fact, it has been going on ever since God has been communicating with men. Jesus accused the Jews of his generation of having ears that were dull of hearing [Mt. 13:15] and he was quoting from the outcry of Isaiah against his people of seven centuries earlier to admit the truth and the evidence that was being set before them. They "tuned him out." Just like the doctor, they heard only what they wanted to.

The skeptic philosopher, theological liberal and atheist will accept the fact that Jesus of Nazareth lived and died, but they "tune him out" when they read the indisputable miracles he performed, witnessed by thousands. They further become dull of hearing when they read of his virgin birth and his resurrection,

Continued on page 2





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## Where Do You "Tune Him Out?"

Continued from page 1

saying that these are impossible and they don't matter anyway. To them he was merely a good man who died a needless martyr's death for a lost cause.

Others, while sincerely giving lip-service to the scriptures on many points, tune the Lord out when the exclusive pattern for the church in worship, organization and purpose is taught. Some will listen to the Lord as he emphasizes the necessity of faith, repentance and confession, but when he requires baptism they tune him out.

We have a problem with this in our lives as Christians, too. Some will "amen" the preacher as long as he is preaching on the Deity of Christ, the oneness of the church or the necessity of baptism; but let him emphasize [with equal scriptural authority] the evils of such worldliness as drinking and dancing, forsaking the assembly, stinginess, pride, divorce and remarriage for every cause and other matters they might be involved in and they "tune him out." "Take heed how ye hear" [Lk. 8:18].—Box 396, Granbury, TX 76048

### WORD of GOD

#### Warning - Promise

Thou hast forsaken me, saith the Lord, thou art gone backward: therefore will I stretch out my hand against thee, and destroy thee; I am weary with repenting.

Jeremiah 15:6

If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them.

Jeremiah 18:8



## FROM THE EDITOR

## Who Has An Attitude Problem?

I have before me an article in which a brother accuses a large segment of the brotherhood of being characterized by suspicion, intolerance, self-righteousness, judgmentalism, witch hunting, and phariseism. He says they are disposed to prosecute, convict, and punish those who disagree with them. He says they have a spirit of factionalism and division, and that the thrust of certain papers is to "call down fire from heaven upon most of their brethren." He says these brethren are misled, blinded, and mentally enslaved, and that they would destroy the freedom of others to study the Bible and form their own conclusions. He calls these brethren "Church of Christ traditionalist(s)," and says they are more interested in defending certain traditions than in pleasing God. To them, he says, justice, fairness, and brotherly love are not nearly so important as convicting a brother. These, he says, are tediously legalistic, but flagrantly omit justice, mercy, and faith. In fact, he says they have a *horrible attitude!*

The man who wrote the article under consideration is brother Olan Hicks, a man who has brought about his own isolation from the brotherhood through his



BOB DUNCAN

persistence in teaching—even publishing in a book—a doctrine about marriage and divorce which is flagrantly false. Now look at his attitude as he writes about the attitude of those who have labeled him as being just exactly what he is, a false teacher. If those who have opposed his doctrine have used language anything like the above in talking about him, I am not aware of it. Yet, according to him, those who oppose his error have an attitude problem.

Why is it that a false teacher in the church can be so sweet that sugar wouldn't melt in his mouth in teaching, condoning, and encouraging false doctrine, both in and out of the church; yet in dealing with his brethren who would turn him away from his course of destruction he cannot find language strong enough to describe them? And then he will accuse them of having a *horrible attitude!*

Actually those who marked this particular preacher as a false teacher are vindicated by the article under consideration. They are vindicated in marking him as a false teacher, not so much by what the article says as by where it appears. You see, it is published in *Ensign*, a paper edited by one who is not in the fellowship of faithful churches in the area where he lives, and who recently arranged a so-called *unity forum* in which were featured W. Carl Ketcherside, Don Finto, and a preacher from the Christian church. And this is not the first article he has written for this particular magazine.

Suppose certain brethren have mistreated this brother, as he claims. Does this justify his joining forces with the leftists? Who is it who has an attitude problem?

## The Potential Of The Mind Of Man

I recently discovered the following facts about a man's potential in a bulletin article.

"You have many abilities to develop for God's use. Albert Einstein is reported to have said no man has used as much as 10% of his brain. An article from the PERSONAL MOTIVATIONAL INSTITUTE, INC. reports, 'research indicated that by using only half of his brain, anyone is capable of:

Memorizing an entire encyclopedia from A to Z, Learning over forty different languages, Completing the required courses of dozens of universities, Sensing projections of 1/25,000 of an inch on an apparently smooth surface, Detecting one part quinine in two million parts water, Differentiating between 10,000 different odors.'"

The conclusion of the experts was "...the potential of the human mind is virtually infinite."

How does this relate to Christianity? We must never forget that the religion of Christ is a religion of the mind. Solomon said, "as a man thinketh in his heart, so is he [Proverbs 23:7]. Paul also stated, "be ye transformed by



ANCIL JENKINS

the renewing of your mind" [Romans 12:2].

Do you want to be more *spiritual*? Do you want to be more alive and active in Jesus' cause? The answer is to *Use Mind Control*.

What hinders this? One difficulty is **NEGATIVE THINKING**. Nehemiah was able to build the walls of Jerusalem because of his positive leadership. We need more of the attitude of Paul: "I can do all things through Christ..." [Phillipians 4:13.]

Another hindrance is **FEAR**. This may be seen in various ways. It may be anxiety, worry, or even depression. The Christian should be one who has *fear under control*. Note the number of times Jesus told his disciples, "Fear not..." [Luke 8:50; 12:32; Acts 27:4; etc.]. May we learn the great lesson of the Hebrew writer: "the Lord is my helper, I will not fear..." [Hebrews 13:6].

We are also hindered from mind development by **A SMALLNESS OF VISION**. We do not develop because we do not see ourselves as succeeding. How much of Paul's success as a preacher was due to his seeing visions? True, he saw a miraculous one of a man of Macedonia [Acts 16:9]. However, he also envisioned himself as preaching in Rome and Spain [Acts 19:21; Romans 15:24]. See yourself as succeeding in your Christian mind development and you will succeed.

You have been given a great tool. A tool that far surpasses the most complex computer man has devised. It is your **MIND**. Use it for God.—1701 Gold Ave. S.E., Albuquerque, New Mexico 87106.

# Singing Is Authorized In Christian Worship

An immediate impression made upon most visitors to the services conducted by churches of Christ has to do with the absence of any type of mechanically made music. We believe, teach and practice acappella or unaccompanied singing only. Sometimes we are accused of being the people who do not believe in music. Such is an unwarranted misrepresentation. We have a specific type of music in our worship. We have



ROBERT R. TAYLOR, Jr.

the type of music made by human voices—not the kind made upon a mechanical instrument such as a piano, organ or brass band. Music can be of three types: (1) vocal only, (2) mechanical only, or (3) a combination of vocal and mechanical. We believe in vocal music only. We KNOW it is authorized as we shall Scripturally exhibit and Biblically demonstrate in this current article. We reject mechanical music or a combination of vocal and mechanical on one primary ground—a total lack of Scriptural authorization. Now if any reader will produce just one Scripture where New Testament Christians in Christian worship ever used mechanical music only or a combination of both vocal and mechanical, we shall be happy to present the verse and adjust our practice accordingly. Now should it not work the other way also? If you cannot find Biblical proof for its use in Christian worship, should you not adjust your practice accordingly? Consider this a challenge and we shall await the Scriptural proof from the words of Christ or the writings of the apostles. Now, do not produce something from the Old Testament unless you are willing to go back to ALL its laws which would include sabbath day worship (Saturday or the seventh day), polygamy, animal sacrifices, circumcision for all male babies at eight days of age and count it as a religious rite, a Levitical priesthood, temple worship on Mt. Moriah in Jerusalem at least three times per year for every man and a host of other relics from an abrogated and abolished system of religion. Resorting to highly figurative passages in Revelation about heavenly actions likewise will not successfully meet this extended challenge.

## SCRIPTURAL SUPPORT FOR SINGING SUBMITTED

Read reverently and believingly the following Scriptures. I ask that you look carefully at each quoted passage for I shall be submitting EVERY passage in the New Testament which speaks of the type of music enjoined and authorized by Jehovah for Christian worship. (1) "And when they had SUNG an hymn, they went out into the mount of Olives" (Matthew 26:30). (2) "And when they had SUNG an hymn, they went out into the mount of Olives" (Mark 14:26). (3) "And at midnight Paul and Silas prayed, and SANG praises unto God: and the prisoners heard them" (Acts 16:25). (4) "And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and SING unto thy name" (Rom. 15:9). (5) "What is it then? I will pray with the spirit, and I will pray with the understanding also; I will SING with the spirit, and I will SING with the understanding also" (I Cor. 14:15). (6) "Speaking to yourselves in psalms and hymns and spiritual songs, SINGING and MAKING MELODY IN YOUR HEART to the Lord" (Eph. 5:19). (7) "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, SINGING with grace in your hearts to the Lord" (Col. 3:16). (8) "Saying, I

will declare thy name unto my brethren, in the midst of the church will I SING praise unto thee" (Heb. 2:12). (9) "Is any among you afflicted: let him pray, Is any merry? let him SING psalms" (James 5:13). (Emphasis supplied in all the foregoing passages-RRT).

## A LOGICAL CONCLUSION

These are the nine Scriptural passages which authorize singing in Christian worship. This is nine more than the advocates for mechanical music in Christian worship can cite. The New Testament is as silent as a tomb and as blank as a piece of unused paper as touching and approving mechanical music in

Christian worship. We now ask those who use it for their Scriptural authorization? The Bible says, "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:16). This is Paul's subsequent statement just after he had given one of his precious pronouncements relative to singing (Col. 3:16). To do something in the name of the Lord Jesus is to do it by his authority. That which he NEVER MENTIONED (mechanical music in Christian worship) CANNOT be done by his authority. If so, HOW??? — P. O. Box 464, Ripley, Tennessee 38063.

## "Impure Thoughts? There's No Such Thing!"

At a recent seminar on teen-age problems a supposedly "learned" professor was talking about sexuality and the problems that confront teens concerning sex. In reference to the many temptations that confront teens, he stated that pornography was *not* one of them. "A dirty magazine," he said, "does not help a person, but neither does it hurt him!"

As he continued his speech, he tried to dispel certain "supposed" myths of teen-age problems. "Fantasies," he stated, "are fine. We all like to dream, so why not fantasize?" He then went on to say that there were no such things as impure thoughts. "What is impure thought anyway? No one has them."

I am glad to say that the man met with much opposition concerning his basic tenets of belief. It was very evident that this man had spent too much time in his philosophical books and not any time in God's Holy Word, the Bible. Festus' statement to Paul could fittingly be said concerning this man: "Thou art beside thyself; much learning doth make thee mad" (Acts 26:24).



DON WILLIAMS

Although the thinking of some would concur with the professor's thoughts, God does not! Solomon said in Proverbs 23:7a, "For as he thinketh in his heart, so is he." Christ stated in Luke 6:45, "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil; for of the abundance of the heart his mouth speaketh." The fact of the matter is that we become what we think upon! If we allow ourselves to think constantly upon the smut and filthy things of the world, we will become that type of person.

I heard of a true example of this in West Alabama once. A boy and his girlfriend, having seen an actor rob a gas station in a movie, decided to try it for themselves. Just like the actor they drove up to the filling station, gassed up the car, and then robbed the man and later shot him, just like the actor! They acted out the very same thing they had been thinking about!

When we watch filthy and immoral movies at the theater or at home a seed is planted that can eventually grow and develop into an ugly, sinful situation. When we listen to dirty songs played on the radio, the words can become a part of our daily thinking as we continually sing the song over and over to ourselves. Thus, sin can grow and develop just from the words of a song. As Paul says in Col. 3:17, whatever we do in word or deed, we're to do it to the glory of Christ. Our thoughts become our deeds and actions; so let us make sure that they are pure and clean. Let us take time to be holy! — 304 Clayton Kennett, MO 63857

## A Minute For The Master



BARRY CUNNINGHAM

No one can be saved from his sins so long as he fails to *confess* Jesus the Son of God!

The Bible says, "Whosoever shall con-

fess that Jesus is the Son of God, God dwelleth in him, and he in God" [I Jn. 4:15].

Confession of faith in the Lord is a necessary step in God's plan of salvation for man. But, confession, separate and apart from obedience to God, is of *no* value!

In Matt. 7:21 Jesus says, "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven." Why?? Because there are some who would gladly *verbalize* their faith in the Lord, yet at the same time refuse to obey the Lord.

Jesus asked, "And why call ye me, Lord, Lord, and do not the things which I say?" [Lk. 6:46].

Confession of faith in the Lord is necessary. "For with the mouth confession is made unto salvation" [Rom. 10:10]. Confession *without* obedience is vain.

Have you truly confessed the Lord?— P. O. Box 652, Elizabethtown, KY 42701

# Moses Excuses Much Like Our Own!

GLENDIA WILLIAMS

Excuses, excuses, excuses! We all make them from time to time for not visiting the sick as we should, for not teaching the lost as we should, and for countless other things. We have doubt and fear of failure so we make excuses. Moses also made excuses much like our own.

When God commissioned Moses to go to Pharaoh and to bring the children of Israel out of Egypt, Moses offered four excuses much like ours today. In Exodus 3:11 Moses said unto God, "Who am I, that I should go?" We are like that, we think the same way when it comes to teaching another the truth. We think that someone else could do it better than we could so why shouldn't they go.

In the 13th verse Moses had thought beyond going to the part where he was dreading their questions even before he left to do the Lord's will. He said unto the Lord, "Behold, when I

come unto the children of Israel, and say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? What shall I say unto them?" We can relate to Moses and what he said in this verse because we offer excuses as to what shall we say.

God comforts Moses for the following nine verses telling him how he will be with him and good old human Moses in Ex. 4:1 said, "But behold, they will not believe me, nor listen unto my voice...." Doesn't that sound like some of us offering excuses for not teaching others the gospel? Moses' last excuse was offered in verse 10 when he said, "O my Lord, I am not eloquent, neither heretofore, nor since thou has spoken unto thy servant; but I am slow of speech, and of a slow tongue."

The Lord's reply to Moses is beautiful. He

said unto him, "Who hath made man's mouth? Or who maketh the dumb, or deaf or the seeing, or the blind? have not I the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say."

Moses finally consented, Moses excuses were much like our own today. How wonderful it would be if we did not have to be begged to get the Lord's work done. God asked Moses, "What is that in thine hand?" [Ex. 4:2]. It was only a common shepherd's rod, but it was used for the needed task. When we offer our petty excuses for failure to do the Lord's work at the day of judgment, how will we answer if he should ask us the same question he asked Moses in the long ago?—744 Heflin Ave., E. Birmingham, AL 35214

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1:30 - 2:10 P.M. .... The Mission of the Church ..... Clifford Smith  
2:15 - 2:55 P.M. .... The Ancient Truth Challenges Evolution ..... Bert Thompson  
3:00 - 3:40 P.M. .... The Ancient Truth vs. the Unisex Movement ..... George Herring  
3:45 - 4:25 P.M. .... Daniel's Seventy Weeks ..... Wayne Jackson  
7:00 - 7:25 P.M. .... Singing ..... Different Directors  
7:30 - 8:30 P.M. .... Ancient Truth and the Challenge of the Present Decade ..... Willard Collins

### THURSDAY, OCTOBER 2

8:30 - 9:20 A.M. .... The Work of Preaching the Ancient Truth ..... Franklin Camp  
9:30 - 10:20 A.M. .... A Study of Biblical Words ..... Hugo McCord  
10:30 - 11:20 A.M. .... The Ancient Truth for Modern Children ..... Raymond Elliott  
11:30 A.M. - 1:00 P.M. .... Fellowship Luncheon  
1:00 - 1:25 P.M. .... Keynote Speech: The Need for Christian Living ..... W. T. Hamilton  
1:30 - 2:10 P.M. .... The Distinctive Nature of the Church ..... Dalton Key  
2:15 - 2:55 P.M. .... The Ancient Truth Challenges Denominationalism ..... David Pharr  
3:00 - 3:40 P.M. .... The Ancient Truth vs. Situation Ethics ..... R. W. Gray  
3:45 - 4:25 P.M. .... The Virgin Birth Prophecy of Isaiah 7:14 ..... Jesse Phillips  
7:00 - 7:25 P.M. .... Singing ..... Different Directors  
7:30 - 8:30 P.M. .... The Ancient Truth, The World's Only Hope ..... Rubel Shelly





# Words Of

(USPS 691-760)

"I am not mad, most noble Festus; but speak forth the Words of Truth and soberness."

— Acts 26:25

VOLUME 16

FRIDAY, AUGUST 22, 1980

NUMBER 34

## Why Mechanical Music In Christian Worship Is Wrong?

(No. 2)

Perhaps you have wondered why churches of Christ in your area refuse rather adamantly to have any type of mechanical music in our worship. The WHY of this choice is not traceable to any dislike for music that comes by way of a piano or organ. Many of us have such instruments in our homes and enjoy the music therefrom. It is also not to be traced simply to a desire to be different. The choice is basically this: **THERE IS NO DIVINE AUTHORIZATION FOR SUCH IN CHRISTIAN WORSHIP!** We reject burning of incense in worship for precisely the same reason. We reject counting beads as a religious rite for the same reason. We reject sabbath day (Saturday) keeping now for the same exact reason. There must be Biblical authority for all we do in Christian worship. There is no Biblical authority for mechanical music in Christian worship. If so, where is it found? Hence, its use lacks a Biblical base; its employment is without Scriptural sanction; its practice enjoys no warrant from the word of God. Hence, its use is **SINFUL**.



ROBERT R. TAYLOR, Jr.

Jesus Christ **NEVER COMMANDED** the use of mechanical music in Christian worship. If so, where is the Scripture? We produced a number of Scriptures in the previous article which authorize singing in Christian worship. Not a single one mentioned the mechanical instrument. One can search the whole of Jesus' teachings and never find any command, example or necessary inference for the use of a mechanical instrument in Christian worship. Jesus told the apostles to disciple all nations by baptizing the taught and teaching them to observe all things that he (the Christ) had commanded (Matt. 28:19-20).

Unless one can find where Jesus commanded the use of mechanical music, then one is doing something Christ never sanctioned when he uses such today. If not, **WHY NOT???**

The Holy Spirit **NEVER AUTHORIZED** its use. The Spirit guided the Biblical penmen in the inerrant writing of the entire New Testament Scriptures. Not one time did he prompt any of them to authorize the use of any type of mechanical music for Christian worship. They authorized vocal music only. God provided the only instrument we need for music in Christian worship and that precise instrument is the human voice. It will be recalled that the Spirit guided the apostles into **ALL** truth (John 16:13). Yet they never mentioned the mechanical instrument that first time. Does that not say something to its proponents and persistent practitioners? It should, but they may not be listening. Obviously, they are not heeding such!! The Holy Spirit was to bring back to apostolic memory all Jesus had said while he tabernacled among his selected band of holy heralds (John 14:26). Yet the ardent apostles never wrote or spoke a single, solitary syllable about mechanical music in Christian worship. Again, does that not say something? The Holy Spirit never authorized its use or practice? If so, where is the book, chapter and verse authority?

The apostles **NEVER ENDORSED** mechanical music in Christian worship. They knew of its connection with worship under the Mosaic Economy during David's time and which began with David-not Deity. Yet they never endorsed it for Christian worship. Does not this say something? They were as silent as a cemetery on its practice. Does not their silence say something? Those who think they did endorse it for Christian worship are hereby challenged to produce Biblical proof.

**NO** New Testament church **EVER USED** mechanical music in Christian worship. It was not brought in until the seventh century, and then it occurred in Roman Catholic — not Christian — worship. Members of the early church sang; they did not play on mechanical instruments in worship. Does

not this say something?

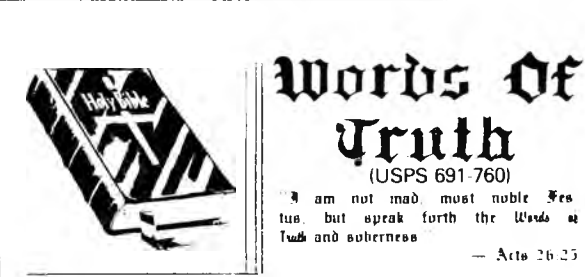
The New Testament Scriptures **DO NOT INCLUDE** it. Paul was prompted to write, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:16-17). The Scriptures furnish us unto all good works. The Scriptures do not include mechanical music for Christian worship. Therefore mechanical music in Christian worship is not a good work. The major premise is based upon Scripture. The minor premise is based upon Scriptural silence. The conclusion irresistibly follows without successful gainsaying.

Peter was led to write: "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue" (II Pet. 1:3). We have been given all things that pertain to life and godliness. We have not been given the authority to use mechanical music in Christian worship. Therefore mechanical music in Christian worship is not a part of life and godliness. The major premise is based upon Sacred Scripture. The minor premise is based upon Scriptural silence. The conclusion validly and soundly follows with irresistible force.

In John 16:13 Jesus said the Holy Spirit, as Spirit of truth, would guide the apostles into all truth. Yet he did not guide them into the approval and use of mechanical music in Christian worship. Therefore mechanical music is neither part nor parcel of the **ALL TRUTH SYSTEM** which they revealed in Sacred Scripture. The major premise is based upon a declaration from Deity. The minor premise is based upon Scriptural silence. The conclusion follows both validly and soundly.

Those who attack any major premise in the foregoing material do not respect what the Scriptures say. Those who attack any of the minor premises do not respect the silence of the Scriptures. Those who reject the irresistible conclusion of each syllogism do

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FROM  
**THE EDITOR**

**“Not Given To Wine”  
and  
“Not Given To Much Wine”**

In listing the qualifications of elders and deacons, Paul states that an elder is not to be “given to wine” (I Timothy 3:3; Titus 1:7), and that a deacon is not to be “given to much wine” (I Timothy 3:8). Those who insist there is nothing wrong with social drinking use (I should say misuse) these verses to support their contention. Why would the apostle say not to be given to wine, or not to be given to much wine if



BOB DUNCAN

even small amounts would be sinful? To these, the condemnation of excessive drinking is justification for drinking moderate (?) amounts. “Don’t get drunk!” means it is perfectly alright to drink a little bit. “Be not over much wicked” (Ecclesiastes 7:17) means it is alright to be moderately wicked! “Let not sin therefore reign in your mortal body” (Romans 6:12) means there is nothing wrong with sin, so long as it does not take control of one’s life! “Be not conformed to this world” (Romans 12:2) means that worldliness in moderate amounts is alright, but it would be wrong for one to be completely conformed to this world!

If drinking any amount of alcoholic beverages is

**“I’m Sorry”**

WINFREY HENNESSEE

There are those adolescent minded adults who only have self confidence and authority when they are driving an automobile. These people never make a mistake, and can quickly spot the wrong moves of another driver. They usually show their new found knowledge by loudly honking their horn, or yelling obscenities at the top of their lungs.

If a way to harness this temporary intelligence and self confidence could be found, I suppose that this energy could be put to some good use — but they would have a great deal of changing to do if they were ever to become good servants of the Lord.

There is no respect of persons (Col. 3:25). This scripture is proven over and over throughout the Bible, time and time again. But since God recognizes greatness only in humility (Matt. 5:5), it would seem that those who would exalt themselves will only receive the praises of men. “They have their reward.”

“I’m sorry” is something that we should learn to say very early in life, and we should not hesitate to say it anytime that it is necessary. These two words play a big part in a Christian’s life, especially when one first obeys the Gospel, or when one is restored back to the Lord after he has wandered away.

We should feel sorry for anyone who goes throughout life never saying “Please,” “Thank you,” or “I’m sorry” to anyone. A person such as this doesn’t know the meaning of true friendship; he must drink cold coffee when dining in a restaurant, and could die from lack of care when admitted to a hospital. He is always alone, because most people

Continued on page 4

wrong, then why didn’t Paul say that elders and deacons should not drink wine at all? Because such would most certainly have been misunderstood, the word *wine* meaning what it does in the Bible. Paul did not intend to prohibit drinking wine; but remember that wine in the Bible is simply the juice of the grape. Under the law of Moses, the Nazarite could not drink wine (grape juice) at all. In fact, he couldn’t eat grapes, even if they were dried (Numbers 6:3). This is not what Paul was enjoying upon elders and deacons in the Lord’s church. That’s why he did not forbid drinking wine, period.

The expression, “not given to wine,” in I Timothy 3:3 and Titus 1:7 in the King James version translates the Greek word *paroinos*, which means literally “by or beside wine.” A marginal note says, “ready to quarrel, and offer wrong, as one in wine.” The American Standard Version renders the word, “no brawler,” instead of “not given to wine.” The use of this particular Greek word lends absolutely no support to the idea that drinking alcoholic beverages in small amounts is acceptable.

The expressions, “not given to wine,” and “not given to much wine,” differ more in the Greek than they do in the English. The former seems to be, in the Greek, a reference to the brawling disposition which results from drinking alcoholic beverages; the latter seems to refer to the hold which alcohol has on those who have imbibed freely. The distinction between the two expressions is certainly not a distinction between the amounts of alcoholic beverages to which elders and deacons respectively can be addicted.

One other observation with reference to these verses is in order. If the social drinker’s argument is any good, then what he has proved is not merely that one can drink moderately, but that he can be moderately addicted. If “not given to much wine” means one can drink a little bit, then it also means one can be a little bit addicted. Is the social drinker ready to accept this logical conclusion of his argument? What proves too much proves nothing.

One might easily show from I Timothy 3:3 that elders are not to be selected from among those who are brawlers like those who drink alcoholic beverages. And one might easily show from I Timothy 3:8 that, in selecting deacons, care should be taken not to select one upon whom alcohol has its hold.

Any interpretation of these passages which causes them to contradict the many passages that condemn drinking alcoholic beverages is bound to be a false interpretation.

**Satan**

Two little boys were walking home from Sunday School. They had a lesson that morning on the devil. One little boy asked the other, “What do you think about this devil business?” “Well,” the other replied, “You know how Santa Claus turned out — it is either your mother or your dad.”



WAYNE COBB

Too many adults today have a Santa Claus concept of the devil; but the Bible sets forth in very clear language that Satan is real and not the product of fairy tales or mythology. Jesus and his apostles were well aware of the devil. Matthew records an actual conversation between Jesus and the devil (Mt. 4:1-10). The devil was very real to the Pharisees, so real, in fact, that they accused Jesus of being the devil himself (Mt. 12:24). The apostle Peter believed in the reality of Satan. He wrote: “Be sober, be vigilant; because your adversary the devil, as a roaring lion walketh about seeking whom he may devour” (I Pet. 5:8). Satan is a reality that must be faced. Someone has said, “The devil’s greatest victory has been in getting men not to believe in him.” Instead of taking the devil as a big joke, we need to study and understand what the Bible says about him.

As our adversary, Satan desires to see us lost. The Christian must be wide awake, always on the alert. The devil is eager to see who he can ruin. Peter describes him as “a roaring lion, walketh about, seeking whom he may devour.” He is like a lion on the loose. If you have ever visited a zoo before feeding time and watched a hungry lion stalk about his cage, you have seen the picture painted by Peter of the devil. The words “walketh about” literally mean “to prowl.” The devil is ever restless and on the prowl to destroy saints.

Satan seeks to create doubt in the mind of man regarding God, Christ, the Bible, and the church. He raised doubt as to why God had forbidden Adam and Eve’s eating the fruit (Gen. 3:4,5). Faith was undermined by sowing doubt regarding God and his word. The devil attempted to create doubt in the mind of Jesus by suggesting, “If thou be the Son of God...”

Continued on page 4

**The Fort Worth Lectures 1981**

The fourth annual Fort Worth Lectures will be conducted January 11-15, 1981, at the Brown Trail congregation, 1810 Brown Trail, Bedford (Forth Worth), Texas. The theme this year will be, “Difficult Texts of the New Testament Explained.” Wendell Winkler, director of the Brown Trail School of Preaching, will serve as director of the lectureship. Sessions will begin each morning at 8:00 a.m. and will conclude at 9:00 p.m. An open forum, a leadership dinner, various luncheons, displays, ladies classes, and free lodging will accompany the lectureship.

# Can We Understand The Bible Alike?

BY W. A. HOLLEY

All can understand that 2 plus 2 equals four. None of us have any difficulty in understanding that 12 times 12 equals 144. We are all united in these calculations.

The Bible teaches that we can all understand God's last will and testament. God's word was given by revelation, written in His book, that we may read and understand it (Eph. 3:3-6). "Wherefore be ye not unwise, but understanding what the will of the Lord is," is the divine admonition (Eph. 5:17). Would the Lord tell us to do what he knows we cannot do? Certainly, not!

Two readers may differ as to what a certain passage says and both misunderstand; or one may understand but the other may misunderstand. However, if both ever understand the passage under consideration, both will understand it alike. Two plus two equals four to every one. The answer to two plus two can never be five, no matter how sincere and honest one may be.

What are some of the reasons why so much misunderstanding exists in the religious world? We may misunderstand because we have stopped our ears, closed our eyes and hardened our hearts against the reception of the truth (Mat. 13:15). We may misunderstand because we are not willing to take all the Bible says on a given subject. For example, we are saved by faith, but not by faith only, the Scriptures teach. If one insists on accepting Jno. 3:16 and rejecting Jas. 2:24, he is sure to misunderstand. Let it be borne in mind that everything God says about any subject is true.

We may misunderstand the Bible because we have allowed the Devil to blind our minds to the truth (II Cor. 4:4; Jno. 12:38-40). The Devil is engaged in the evil work of taking God's word out of the hearts of men "lest they should believe and be saved" (Lk. 8:12).

Others misunderstand the Bible because they insist on going beyond what is written. If we are determined to have our opinions there can be no agreement; nothing can ever be settled. To add to God's word or to take from it is strictly forbidden (Rev. 22:18-19). We do not settle mathematical problems through the opinions of the students. Some misunderstand the Bible because they do not know what it teaches. Some have never read it, much less studied it. Many preachers who are filling the pulpits of some of the most fashionable churches in the United States today have never studied the Bible, and could care less with regard to what it teaches.

## SOME EXAMPLES

(1) When one teaches that the sinner is saved by faith we agree; it is when one affirms that the sinner is saved "by faith only" we disagree. (Cf. Jno. 3:16 with Jas. 2:24).

(2) We can agree that faith comes by hearing the word of God (Rom. 10:17), but we must disagree when we are taught to pray for saving faith, because there is no such verse in the Bible.

(3) We can understand that the Bible teaches that one must repent or perish (Lk. 13:3,5). If one teaches that one can be saved whether he repents or not, we cannot agree. What is repentance? Read Matthew 12:41 with Jonah 3:10. Repentance is a change of mind which results in the reformation of life. We can agree on this point. Why? Because we take what the Bible says.

(4) Baptism is a burial according to the Bible (Rom. 3:4; Col. 2:12). We can agree on this. Why? Because that is what the Bible says. But, if someone tries to make sprinkling or pouring baptism, we cannot agree on that, because the Bible does not teach that baptism is pouring or sprinkling. Stay with the Scripture and we can agree.

(5) We all can agree that baptism in the name of Jesus Christ is for remission of sins. Why? Just read Acts 2:38. It is when one comes along teaching that baptism is "because of remission of sins" that disagreement comes. One does not repent "because of remission of sins;" neither is one baptized "because of remission of sins." Jesus shed his blood "for remission of sins" (Mat. 26:28). The expression

"for remission of sins" is the same in both Matthew 26:28 and Acts 2:38. Now, did Jesus shed his blood BECAUSE the sins of the world had already been remitted? If the answer is No, then one cannot be baptized "because of remission of sins", according to the Bible.

(6) Those who become children of God are added to the church. On this we can all agree because this is what the Bible says (Acts 2:47). We cannot agree when one teaches that we should join the church of one's choice. Why? Because there is not a word in the Bible which so teaches! If there is, give book, chapter and verse, please!

(7) We can agree on all Bible names given to God's children; we can agree on the kind of music to be used in Christian worship (singing); we can agree that the Bible is our guide, but when human names are added, instrumental music is added, when human creeds, manuals, et cetera, are introduced into God's scheme of things, all disagreement, all unity vanishes away, and factions and parties set in (Eph. 5:19; Col. 3:16; II Tim. 3:15-17; II Pet. 1:3; Mat. 15:9).

Dear friends, we sincerely urge you to stand on the Bible, it is the only basis of unity. To follow opinions is to enter the wilderness and become forever lost in its maze. — Box 274, Parrish, Ala. 35580.

## "If Any Man Willeth"

The most important factor in genuine obedience to God is found in the following words of Jesus: "If any man willeth to do his will, he shall know of the teaching, whether it is of God, or whether I speak from myself" (Jn. 7:17). For one truly to obey God, he must have the attitude of young Samuel: "Speak, Jehovah; for thy servant heareth" (I Sam. 3:9-10). Let us not miss the emphasis



DUB McCLISH

of these passages on a willing compliance with God's commands. Several important implications flow from this principle:

**GOD'S COMMANDS MUST BE KNOWN BEFORE THEY CAN BE OBEYED.** One may do something that is commanded of God, but if he does not know that God commanded it, there is no obedience. For example, a person may steal something from his neighbor and later repent of it, returning the stolen item and begging forgiveness. This is what God commands, but he has not obeyed God. Obedience to God involves knowing what God requires and doing it because he requires it. It is not possible to obey God accidentally or ignorantly.

**ONE MAY COMPLY WITH A COMMAND OF GOD OUTWARDLY AND YET NOT OBEY GOD.**

Jesus condemned the hypocrites of his day who sounded a trumpet when they gave to the poor and who sought attention when they prayed (Mt. 6:2-5). Such were outwardly obeying what God commanded, but they were doing it to receive praise of men and not to obey God. A politician will sometimes become very "pious" around election time or a salesman may be baptized to open up a new field of prospects, but neither have obeyed God. Only by *willing* compliance with God's will does one enter the spirit as well as the letter of God's commands.

**HALF-HEARTED, PARTIAL, SELECTIVE OBEDIENCE IS NO OBEDIENCE AT ALL.** The "Supermarket" approach (taking only what we want) to God's word is utterly invalid. The test of willingness to obey does not come on the commands that we agree with, but on those that conflict with our desires. The Rich Young Ruler boasted of "keeping all of the commandments" till he was commanded to sell his estate. His refusal showed his lack of obedience to any of God's commands. If we rebel against any single part of God's law we challenge all of it in principle (Ja. 2:10).

Proper motivation is at the root of true obedience to God. — Box 396, Granbury, TX 76048.

## WORD of GOD

But all this was fulfilled. Then all done, that the disciples forsook him, and fled. Scriptures of the prophets might be

Matthew 26:56

## A Minute For The Master



BARRY CUNNINGHAM

No one can be saved from his sins so long as he refuses to be baptized. Jesus said, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mk. 16:16).

Baptism is not any *more* important than any other command of God — but it is just as important as any other command of God. Therefore, one who seeks to obey God will be baptized. Why??

Without baptism there is no promise of forgiveness of sins. Peter says, "Repent and be baptized...for the remission of sins" (Acts 2:38).

Without baptism there is no washing away of sins. Acts 22:16 says, "Arise and be baptized, and wash away thy sins."

Without baptism there is no salvation from sins. Jesus says, "He that believeth and is baptized shall be saved" (Mk. 16:16).

Without baptism one is disobedient to a command of God. Acts 10:48 says, "And he *commanded* them to be baptized in the name of the Lord."

Have you obeyed God's command to be baptized? — P.O. Box 652 Elizabethtown, Ky. 42701.



# Introverted Missions

ROGER E. DICKSON

There is a definite cancerous decay at work in the church today that is devastating its outreach throughout the world. Our missionary force abroad is being relegated to church archives by those who are more concerned about "consuming-things-upon-their-own-lust" than about crossing the lands to reach those who have never heard the truth. "Let's get a mission in the United States." "We must build up the church here, first." "Let's support a work close where we can go and see it." "We need to stop sending our money over there. Who knows what happens to it." And on goes the onslaught of attacks against the mission of the body of Christ.

Such statements manifest a real attack against the work of the church. They also display a rank ignorance of what the church really is. The big move in the brotherhood to JUST EVANGELIZE AMERICA is directly contrary to the purpose, nature and heart of the kingdom. Such an introverted attitude in missions is unbiblical for no few reasons. Here are some of those reasons.

1. "Make disciples of *all nations*" and "into *all the world*" do not mean JUST America. These statements of our Savior were originally made in Palestine. Now then, what if those who first heard these commands had replied, "We must evangelize Palestine first." "Let's support a work within walking distance in Palestine." If those brethren had practiced what some brethren are trying to do today, where would you be today? If you do not live in Palestine, you would probably be LOST. Think about it.

2. Now that you have thought that over, think about this. What if you had been born in India and had not heard the saving gospel? Wouldn't you want someone to come and tell you how to save your soul? How would you feel if your pleas for help fell upon the

## "I'm Sorry"

Continued from page 2

become suspicious of such individuals. Why do we let pride take control of our lives and ruin our personality? This is not what God looks for in a Christian.

As I watch these people (many claim to be members of the Lord's Church), one thought always comes into my mind. If God made man a little lower than the Angels, then some of us might be trying to lower the character of God's faithful helpers. — P.O. Box 185 McMinnville, Tennessee.

## Why Mechanical Music In Christian Worship Is Wrong?

Continued from page 1

not have respect for sound, valid reasoning, the only kind the Bible ever does and the only kind it enjoins upon us. There are never invalid or unsound forms of reasoning ever attributed to any inspired prophet or apostle. All prophetic reasoning in the Old Testament and all apostolic arguments in the New Testament are sound and valid without exception.

These are some of the WHYS of our adamant refusal to employ mechanical music in Christian worship.

In the next part of our series on the type of music that God desires and demands in Christian worship we shall begin to take note touching the WHY of its use among our religious friends and neighbors. Their main arguments will be noted and refuted soundly and validly. — P.O. Box 464, Ripley, Tennessee 38063.

ears of some supposed Christian who kept saying, "We must build up the local church in America first"? Yes, what if you were the person who is lost? That would change things, wouldn't it?

3. There is salvation only in the name of Jesus (Acts 4:12), only in obedience to the gospel (Rom. 1:16). Those who "know not God" will suffer eternal punishment (II Thess. 1:7-9). One cannot be saved in ignorance, without obedience to Jesus. If he can, then why did Jesus even come to the world and die on the cross? Why didn't God just leave men in ignorance? And too, why did Jesus command Christians to preach the gospel to ALL THE WORLD, when men could just be left in ignorance and be saved? The person who says that we must evangelize only America, doesn't really believe that people are lost without the gospel.

4. Does anyone have a right to hear the gospel twice when there are millions of people in the world who have not even once heard of the NAME Jesus? If you

were one of those millions, I wonder what your answer would be to this question. Who is responsible for telling the world about Jesus? THE CHURCH IS RESPONSIBLE! Every local church should follow the example of the Thessalonian church. "For from you hath sounded forth the word of the Lord" (I Thess. 1:8).

The nature of the church is outreach, not inreach. It's purpose is to teach every creature in ALL THE WORLD about the good news of Christ.

There are not borders that limit the proclamation of the gospel. I suppose if the borders of the United States extended from the Arctic to the Antarctic and around the world, there would still be those brethren who would try to excuse themselves from their responsibilities as Christians by saying, "Well, we must evangelize our own city block first. After everyone on our block is converted, then we will do mission work...to the next city block, that is." — 3201 N. 7th Street West Monroe, La. 71291.

## Satan

Continued from page 2

(Mt. 4:8).

Satan seeks to deceive man into thinking that he can sin and not get caught. This was basically his approach to Eve. He said, "Ye shall not surely die, but instead you will be like God." He deceives man into believing that he can mock God and defy his authority and get by with it. The Word of God declares, "Be sure your sin will find you out" (Num. 32:23). Paul writes, "For whatsoever a man sows, he shall also reap" (Gal. 6:7). Satan will do all that he can to keep us out of heaven and see us eternally lost.

It is clear that Satan is not God. He does not possess God's power. He does not possess God's authority. Deity is all powerful (Gen. 17:1; Job 42:2); but Satan is not all powerful (Job 1:12; 2:6; Jas. 4:7; Rev. 20:10). Therefore, the devil is not in the class of deity.

Satan is persistent and not easily discouraged. He tempted Jesus three times in the wilderness only to meet defeat each time. He then left Christ, but only for a season (Lk. 4:13). The devil does not give up very easily in his efforts.

He is very shrewd. He tempted Jesus when the Lord was at his weakest and his desire for food was the strongest (Lk. 4:1-3). The devil knows our weaknesses and will try to turn every situation to his advantage. He is a being of great intelligence.

Satan is a deceiver. Rev. 12:9 calls him "the deceiver of the whole world." Paul tells us in II Cor.

11:14 that Satan sometimes disguises himself as an "angel of light." In other words, he may sometimes appear as a teacher of truth in order to deceive. In Eph. 6:11 we read, "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil." The devil does not carry on an open warfare; he uses deceitfulness and cunning tricks. He was a liar from the beginning and has no truth in him (Jno. 8:44).

The devil is doomed to eternal destruction. When the Lord Jesus Christ comes again, he will be completely victorious over Satan. Rev. 20:10 tells us what will be the destiny of our adversary and the great enemy of God: "...the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever." — 2110 Duncansby Dr. S.W. Decatur, Ala. 35603.

### WORD of GOD

And I will cut off thou shalt have no  
witchcrafts out of more soothsayers:  
thine hand; and

Micah 5:12

### The Gus Nichols Words Of Truth Lectureship SEPTEMBER 28 - OCTOBER 2, 1980

UNDER THE DIRECTION OF THE

SIXTH AVENUE CHURCH OF CHRIST  
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GUS NICHOLS



# Words Of Truth

(USPS 69)

"I am not mad, most noble Festus; but speak forth the Words of Truth and soberness."

— Acts 26:25

VOLUME 16

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NUMBER 35

## "Matters Of Faith Are Matters Of Opinion"

The appellation above was the title of an article which appeared June 29th in the bulletin published by the Richardson East Church of Christ, Richardson, Texas. The bulletin, *East Wind* (a more appropriate designation would be "hot Air"), edited by Lindle Grigsby, highly commended this awful, little article, "Matters of Faith Are Matters of Opinion," which was authored by Roy F. Osborne. Brother Osborne is one of our former California preachers, who, a few years back, died (spiritually) and went to Texas (where all good liberals hope finally to arrive when they pass on; I say that in jest for the benefit of Texas brethren who contend that there is nothing "sound" in California!).



WAYNE JACKSON

Anyway, among several ridiculous statements, here is a jewel:

"In reality the only things we can call facts with any degree of certainty are things we can experience with the five senses."

Brother Osborne goes on to observe that: "All other things are subject to interpretation and are therefore subject to error." His conclusion, thus, is simply this: things subject to *sense perception* (touch, taste, sight, smell, or hearing) are *facts*, and therefore, matters of *faith*. All else is mere *interpretation*, hence, *opinion*. Further, he urges that in matters of faith we are to have *oneness*, but, conversely, in matters of opinion, there may be great diversity within the framework of "Christian charity."

Let us briefly observe some of the logical deductions which may be drawn from Roy Osborne's article.

It is a known *fact* that water freezes at 32 degrees F. This is testable; subject to sense analysis. Since one can absolutely know that this fact is true, it is, quite obviously, a matter of faith (according to our learned brother's criterion). We must all unite, therefore, and urgently call upon the religious world to accept this noble truth. Doubtless much needless division exists because people stubbornly persist in believing that ice forms at 38 or 45 degrees. And, quite frankly, such breeches of faith cannot be tolerated! Further, while we are dealing with such important matters of *faith*, we might as well deal with England's "Flat Earth Society." Yes, there are those who yet contend that the earth is flat (in spite of the fact that we have pictures of our globe made from the moon); surely, they have denied the faith and are worse than infidels.

On the other hand, there are numerous ideas sacredly held, which, according to brother Roy, we are making much too much of, since they cannot be tested with the five senses. For instance, not one of us has ever seen God, heard his voice, touched him, or physically tested him in any empiracle way. Obviously, therefore, if we are to accept the reasoning suggested, we cannot really know that there is a God. Such a concept is thus really not a matter of faith, but mere opinion. Upon such a platform, therefore, we may have unity with the atheists of the world! Who will be the first to welcome sister Madalyn into the fold? Of course there is a small problem here. Without faith in God, one cannot please him (Heb. 11:6); and I presume that it would be commonly agreed that anyone who displeases God cannot, in that state, be saved. If, however, belief in him is a mere matter of opinion, then we have here a human opinion which is essential to salvation. But, that's Roy's problem; perhaps he could write another piece dealing with that.

Then there is also the question of whether Jesus Christ is really the Son of God. Though the NT abundantly affirms this truth, and we accept the credibility of its record, the fact of the matter is, none of us was there to subject his claim to *sense analysis*.

So, as per brother Osborne's view, it is just a matter of opinion as to the Savior's deity. We ought not to be concerned, therefore, with those liberal clergymen who assert that Jesus was simply the accidental result of Mary's fornication. Believe it, who can?! (Though I write the foregoing ironically, and that is a legitimate approach, it pains me to do so.)

I am not suggesting that brother Roy would *actually* affirm the foregoing. But that is a logical consequence of the non-sense he is teaching. What he is really getting at is this: many of "our cherished beliefs" (what? — the uniqueness of the Lord's church? the plan of salvation? NT worship?, etc.) are really but matters of opinion and if these were not pressed, the mantle of "Christian charity" could be thrown over numerous religious peoples. It would really be most interesting to know just what some of these brethren would actually classify as a matter of faith.


It is later than we think! — 3906 East Main, Stockton CA 95205.

## The Drinking Problem

BY W. A. HOLLEY

"We will drink no wine," or other alcoholic beverages would be a wonderful motto for all people to adopt (Jer. 35:1-19). The consumption of alcoholic beverages continues to rise, and the price the general public continues to pay for this consumption continues to be deplorable. Taxes collected from the sale of alcohol do not even begin to pay for the damage it does. Alcohol is responsible for more divorces, more homeless children, more jail and prison sentences, more auto wrecks, more paupers and beggars, than any other one manufactured item.

Continued on page 2



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(USPS 691-760)  
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## The Fort Worth Lectures 1981

The fourth annual Fort Worth Lectures will be conducted January 11-15, 1981, at the Brown Trail congregation, 1810 Brown Trail, Bedford (Forth Worth), Texas. The theme this year will be, "Difficult Texts of the New Testament Explained." Wendell Winkler, director of the Brown Trail School of Preaching, will serve as director of the lectureship. Sessions will begin each morning at 8:00 a.m. and will conclude at 9:00 p.m. An open forum, a leadership dinner, various luncheons, displays, ladies classes, and free lodging will accompany the lectureship.



# ERA And Draft Registration

Ever since the United States Congress passed the so-called Equal Rights Amendment and sent it to the states for ratification, some have been warning that the so-called Equal Rights Amendment really does not mean equal rights for women, as its proponents claim. What it does mean is that every law of our nation or of any of the states which now give special protection to women will be struck down. While those clamoring for passage of the so-called Equal Rights Amendment have denied this, their true colors have shown through quite frequently.



BOB DUNCAN

One area where this has been especially noticeable is in connection with recent legislation requiring young men of a certain age to register for the draft. Even though the so-called Equal Rights Amendment has not (and hopefully will not) become law, there are those who decry this legislation because, they say, it is discriminatory. But against whom does it discriminate? Remember that women already have the *right* under present law to join the armed forces; but as it now stands they also have the *right* not to do so. This latter right would be taken away from women if the so-called Equal Rights Amendment should become law.

The truth of the matter is that there is not one benefit which would accrue to women of our nation by passage of the so-called Equal Rights Amendment. Women who believe their rights are being denied or abridged because they are women should consult the proper authorities. We already have laws for their protection against such.

Where are the women of America who are suffering injustices because of discrimination against them? We agree that the draft registration law is discriminatory, but we deny that it discriminates *against* women. It rather discriminates in their favor, as well it should. But passage of the so-called Equal Rights Amendment would strike down this law, as well as all others which in any way favor women.

There are really only three classes of people who are in favor of the passage of the so-called Equal Rights Amendment: (1) wicked and designing men who care nothing about virtue and the sanctity of the home, (2) lesbians and homosexuals, and (3) good people who have been deceived into thinking that the so-called Equal Rights Amendment really would benefit women.

### WORD of GOD

**Old Testament [Prophecy]**

And the Lord said unto me, Cast it unto the potter: a goodly price that I was prized at of

them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord.

*Zechariah 11:13*

## The Drinking Problem

Continued from page 1

By no stretch of the imagination does alcohol ever pay its way.

Drinking continues to be one of our greatest national problems. According to some accounts there were 14 million accidents involving 20 million cars, in 1965. As a result 49,000 persons lost their lives, with 1,800,000 injuries. According to this record at least one half of the drivers had been drinking just prior to the accident. The liquor industry spends more than 500,000,000 dollars each year to advertise their product. All pictures used to extol the virtues (?) of alcohol are always presented in the most tasteful manner: smiling young women, handsome young men in the prime of health, successful, charming, delightful, in the most wholesome settings. The liquor industry never shows the dark, ugly, loathsome, hideous, side; nor the sick human derelicts abandoned in the darkness, with never a pang of conscience.

What lessons does the Bible teach regarding the drinking of alcohol? We shall notice:

(1) Those who drink will have their judgment impaired. In Lemuel's lesson on chastity and temperance, it is said: "It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink: lest they drink, and forget the law, and pervert the judgment of any of the afflicted" (Prov. 31:4-5). A drunk judge or a drunk king or a drunk president cannot dispense justice to others.

(2) Those who drink have their minds deranged.

"At the last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things" (Prov. 23:32-33). This verse, we are told, has reference to delirium tremens — a violent attack which is induced by excessive and prolonged use of alcoholic beverages.

(3) Those who drink alcohol can be lead into lives of misery, sorrow and woe. "Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine" (Prov. 23:29-30). Why should these things be true? Let the Bible answer: "Woe to them that rise up early in the morning, that they may follow strong drink; that tarry late into the night, till wine inflame them" (Isa. 5:11).

(4) Those who become hooked on strong drink come to poverty. "For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags" (Prov. 23:21). Some alcohol costs from \$30 to \$40 or more a gallon; yet some complain because gasoline costs one dollar and twenty-five cents per gallon.

(5) The drinking of strong drink causes men and women to lead lives of shame and disgrace. "Whoredom and wine and new wine, take away the heart," or the understanding, or good common sense (Hosea 4:11). Drunkenness is listed in Paul's great

catalog of fleshly sins (Gal. 5:19-21). One of Israel's greatest prophets, Isaiah, dramatically described the horrible picture of drunkards, saying: "They also have erred through wine, and through strong drink are out of the way: the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment. For all tables are full of vomit and filthiness, so that there is no clean place" (Isa. 28:7-8).

(6) The drinking habit fastens itself so tenaciously upon its victims that it is almost impossible to free oneself from its terrible power. Many drinkers will not admit that alcohol possesses such power over them. But, hear the word of the Lord, "They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not: yet when shall I awake? I will seek it yet again" (Prov. 23:35).

(7) Some may try to justify their drinking by saying that Jesus turned water into wine, and that Paul advised Timothy to use it (Jno. 2:1-11; I Tim. 5:23). No one can prove that Jesus advocated the use of wine as an alcoholic beverage. If so, where is the proof? All agree that alcohol may be used as a medicine: not as a beverage!

— Box 274, Parrish, Ala. 35580.



# Why Mechanical Music Is Used

(No. 1)

Most religious bodies now use one or more types of mechanically made music in their worship. It might be a piano, an organ (the most commonly used instruments), a guitar or an entire brass band. Those who employ such are not without attempted arguments set forth for supporting proof. Respect for Scriptural authority and the soundness of correctly employed logic are thrown out the window by the use of the obviously impotent arguments they usually assemble. This I shall clearly demonstrate and amply exhibit in the current article and the subsequent ones in this vital series of studies.



ROBERT R. TAYLOR, Jr.

"THE BIBLE DOES NOT FORBID THEM." By this the mechanical music proponents mean to say that one cannot find the precisely stated proposition in the New Testament, "Thou shalt not use the organ, the piano, a guitar or a ten member brass band in Christian worship." The so-called logical silence has always been an unsound argument. Noah was not explicitly told, "Do not build the ark of oak." Jehovah God specified gopher wood and that eliminated all but gopher wood (Gen. 6:14). He was not told explicitly, "Do not build the ark ten stories high." He was told to put in three stories and this eliminated any more than three or any less than three (Gen. 6:16). God did not tell Moses explicitly, "Thou shalt not smite the rock" at Meribah in Numbers 20. When Jehovah said speak to the rock that eliminated the striking of the rock. Jesus Christ never said, "Thou shalt not use hamburgers, Girl Scout cookies, water or Coca Cola in the Lord's Supper," but the authorization of unleavened bread and fruit of the vine eliminated all other elements as being foreign to Deity's demands.

"DAVID USED THEM." One of the most overworked defenses in the whole arsenal of arguments seeking justification for this innovation is resorting to what David did. There is no argument about David's use of such. However, David lived under a different law from ours. David lived under a law that demanded circumcision as a religious rite, the keeping of the sabbath day (seventh or Saturday), the officiation of a special priesthood (the Levitical order), infant membership in the Hebrew Commonwealth, the offering of animal sacrifices, the toleration of polygamy and a host of other practices far too numerous to mention, but which constituted part and parcel of the Mosaic Economy, and yet form NO facet of the gospel dispensation. Is the person who appeals to David's example relative to mechanical music willing to appeal to David's example in these other realms? If not, WHY NOT??? Why make an appeal for authority to one of David's many religious ordinances and omit the remnant of them? This hardly adds up to Scriptural consistency! For instance, David practiced polygamy on a rather massive scale and for the entirety of his life. He even obtained one of his multiplicity of marital mates through the most foul of methods—adultery, deception and then cold, calloused murder. Shall we follow him in this realm? Who will answer yes??

David is not our lawgiver. He is not our Prophet; he is not our High Priest; he is not our King of kings and Lord of Lords. Therefore David does not legislate for us; he does not serve as Jehovah's authorized spokesman for us during the gospel dispensation; David has made no propitiation or sacrifice for our sins; he is not our king, ruler or governor. What Jesus authorized is the all pervading issue—not what the shepherd king of ancient Israel prescribed and practiced. Those who

use David as their authority would do well to note what a later Hebrew prophet penned toward David's mechanical music: "Woe to them... That chant to the sound of the viol, and invent to themselves instruments of musick like David..."

(Amos 6:1,5). That "Woe" does not inculcate a like duplication of David's practice by any stretch of the imagination. Surely, that woe does not authorize our emulation of David in this realm!!

"THERE IS MUSIC IN LUKE 15:25." The argument has been advanced that since there was music upon the return of the wayward prodigal of Luke 15:11-32, that such is permissible for use now in Christian worship. But who can be sure that this was mechanical music? Music can also be made by the vocal instrument as we have pointed out already in this continuing study. The proponents beg the question at this point, i.e., assume as proved what they have failed to prove and cannot prove by the established facts in the case. But even if mechanical music is included in this household picture of a returning son long gone and long separated from the family framework, this in NO WAY establishes a precedent for mechanical music in Christian worship. Surely, any cause is drastically desperate and hard

pressed indeed for supporting proof when a resort is made toward this type of reasoning, if reasoning it can be called!! I am made to wonder what the mention of dancing would permit because the music and dancing are both linked in the same verse. What will the robe, ring, shoes and the slaying of the fatted calf permit? They, too, are parts of the parable; they are drapes of the graphic imagery. Would the average proponent of mechanical music who uses this as an argument for justification of his pet project in Christian worship contend that steak would be all right in the Lord's Supper? Remember steak derives from fatted calves!! What if some great lover of steak began to contend for this practice and based his justification upon Luke 15:23? Were such done, it would constitute no greater abuse or more glaring and grievous misuse of Luke 15:23 than the persistent proponents of mechanical music for Christian worship do relative to Luke 15:25. Surely, we all can see this.

Luke 15:25 is set in the context of the family framework—a home setting—not the one involving Christian worship!!! — P.O. Box 464, Ripley, Tennessee 38063.

## The Problem Of "Pseudo-Psychology"

PHILLIP GRAY

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (II Cor. 10:4,5). The imaginations (or, reasonings) of a large segment of modern psychology pose a sinister challenge to Christian belief and practice in the present age. "Psychology" is defined as "the study of the behavior of organisms." Although "psychology" and "psychiatry" are sometimes used interchangeably in popular parlance, the former term more precisely denotes the research, experimentation, and theories involved in the study of behavior, while the latter usually refers to the application, or practice, of the methods growing out of the former. "Pseudo-psychology" or "pseudo-psychiatry" refer to the false views of the nature of man and his

behavior, and the ineffective — and sometimes dangerous — practices of physicians who profess to know how to treat so-called "mental illnesses," "mental disorders," or "behavioral abnormalities."

While recognizing that there are legitimate functions and healthful treatments of some psychiatrists, this article holds that, in general, there are several things wrong with modern psychology and psychiatric treatment, and that Christians should be conscious of and oppose in every way these undesirable characteristics of the discipline. The following is a discussion of at least three major problems with the modern science of behavioral study and modification (subsequently combined and styled

Continued on page 4

## A Minute For The Master



BARRY CUNNINGHAM

The greatest question one unsaved could ever ask is: "What must I do to be saved?" The answer to this question is found in the words of Jesus, as recorded in the Holy Scriptures.

Jesus said: "If ye believe not that I am he ye shall die in your sins" (Jn. 8:24). We must

believe that Jesus is the Christ.

Jesus said: "Except ye repent, ye shall all likewise perish" (Lk. 13:3). We must *repent* of our sins.

Jesus said: "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven" (Matt. 10:32). We must *confess* Jesus as the Son of God.

Jesus said: "He that believeth and is baptized shall be saved" (Mk. 16:16). We must be *baptized* in order to be saved.

Jesus said: "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10). We must be *faithful* to the Lord every day.

Do you believe in Jesus? Have you repented of your sins? Have you confessed the Lord before men? Have you been baptized for the remission of your sins?

Obey the Lord — today — and receive the washing away of your sins. — P.O. Box 652 Elizabethtown, Ky. 42701.

# The Problem Of "Pseudo-Psychology"

Continued from page 3

comprehensively as "psychology"):

## I. ITS FREUDIAN LEGACY

Sigmund Freud (1856-1939) was an Austrian physician and a student of human behavior. Perhaps only two other recent eminent thinkers — Charles Darwin and Karl Marx — have done as much to influence and shape the mind-set of our age as has Freud. Although waning somewhat in recent years, his influence still reaches far and wide within the discipline he pioneered and in society at large. Falling in line with the popular beliefs of his day, Freud was a firm believer in Darwinian Evolutionism and held to an almost childlike confidence in the success of the scientific method in seeking answers to all the important questions about the universe, life, and the nature of man. "That Freud thought little of religion in general and less of Christianity in particular is an historical fact. He called himself 'a completely godless Jew' and a 'hopeless pagan'." Of the teachings propagated by Freud, Christians find the most fault with his disgusting preoccupation with the sex drive (or, "libido") and his attempted "psychoanalytical explanations" of the moral consciousness within man and religious belief in general. Freud averred that the prime motivating force of all human behavior, whether it be religious belief, parental love, or a fondness for vanilla ice cream, can somehow be explained in terms of the sex drive. Not only do many modern-day psychologists adopt this view of human nature in their efforts to "cure" patients of abnormal behavior, but our society in general has swallowed the Freudian ethic hook, line, and sinker. This has given an added impetus to the "new morality" of the twentieth century. In the Freudian system of treatment, the assumption is made that the *id* (or physical aspect of man seeking satisfaction) is in perennial conflict with the *superego* (or conscience shaped by the moral code of society). The best remedy for this inevitable clash between our baser nature and our moral values (shaped only by society, not God) is to give up our inhibitions and allow the lower urges, or drives, to find expression, according to Freud. The reader may recognize this as the "do-your-own-thing" philosophy currently accepted by the world. Freud further maintained that all religious belief is simply the result of sheer wishful thinking; that there is no God but the one created in the imagination of man as he strives to project onto a cosmic scale his earnest longing for a "father-figure" as a source of protection and blessing; that religious belief is itself a delusion and thus, a "psychological abnormality." Thus, Freudianism is at its heart inimical to Christian faith.

## II. ITS BEHAVIORISM

Among philosophers, "behaviorism" (or the belief in the mechanistic determinism of human actions) is not new. For centuries there have been advocates of the view which holds that man is not ultimately free to choose his own course of action, but that he is determined (or pre-programmed) by physical forces to act in whatever way he does. However, the danger is that this twisted view of man once held only by eccentric philosophers is now being advocated by a virtual deluge of behavioristic psychologists. Even more alarming is that it has trickled down into every level of society, including our own judicial system in which it plays a key role in the trend of softening the punishment for offenders. Most authorities agree that the basic working principle of modern psychology is the belief that "people behave as they do, not because of unseen supernatural forces or equally unseen internal forces of the mind, but because of empirically established patterns of environmental stimulation." In other words, "I'm not guilty of doing wrong, 'cause the chemicals made me do it! I really can't help the way I act, for my behavior is simply the result of conditioning received from my environment and/or some predisposition I inherited from my parents." Can this be correct in

view of the Bible's teaching that God is just in punishing the wicked, and such exhortations addressed to men as "choose you this day whom ye will serve"? If I sin because of uncontrollable electrical impulses in my brain, since God made my brain and those impulses, would he not be the author of sin?

## III ITS USURPATION OF RELIGION'S DOMAIN

Not only does much of modern psychological theory attempt to "explain" on purely scientific grounds religious belief, moral values, and the nature of man, but it infringes on an area which is central to Christianity, namely, the solution to the problem of ridding oneself of guilt. Jesus is the only hope for this. Jesus affirms the reality of guilt, and the means of eliminating it: pseudo-psychology denies the reality

of guilt altogether. One Freudian psychiatrist tried to rid a patient named Loretta of guilt feelings by denying the validity of her religious, moral standards. When she protested, he admitted, "Well, you're fully entitled to your views, but unfortunately as long as you maintain them you're going to sit in this mental hospital — now when you change your views you're going to get out." To this we might add, as long as Christians maintain their faith, there will be a constant warfare between the forces of God and the forces of Satan, even if it involves the casting down of a stronghold so firmly entrenched in our society as that of modern pseudo-psychology with its mythical beliefs and menacing practices. — Route 1, Paris, Tenn. 38242.

## Sido We Can Save, But What About The Babies?

Newsweek magazine carried an article in its June 30, issue under the Newsmaker section about a woman in San Francisco who recently committed suicide and left an odd instruction in her will. She ordered that her dog, Sido be put to death because she feared that he would be lonely without her. Well, the local *Society for the Prevention of Cruelty to Animals* took Sido's case to court. The article went on to tell how, "canine-loving Californians joined the cause, hounding legislators to pass a 'Save-Sido' bill." Governor Jerry Brown even personally called the judge after signing the bill into law. The judge duly stayed the canine executioner: "Even stray and abandoned dogs have rights," he proclaimed!

Personally I am glad that Sido was spared and that this very cute dog (photo of dog was included with article) was not killed by the executioner. However, I marvel to think that people can see that a *dog* has rights to life and not see that little unborn *babies* have rights to life. If stray and abandoned *dogs* have rights, surely unwanted *human beings* have equal rights. Or, have we truly reached the stage where dogs have more rights than human beings?



DEMAR ELAM

Our world is sicker than we think! May God-fearing people the world over raise such a "howl" that the law-makers will be forced to save the unborn babies of this world killed daily through abortion! — Hamilton, New Zealand P.O. Box 412.

## The Problem With Preachers!

BY MARTEL PACE

A friend from a distant city called to say his congregation was having some difficulty locating a preacher. As he described the situation I began to wonder if they wanted a preacher at all.

What the church expects of a preacher and what preachers expect of themselves are often at variance. A recent Gallup poll reported of the view of 2,000 "clergy" on their top priorities; almost 60 percent felt it was to help win the world to Christ.

But when a group of local church leaders (non-ministers) wrote a description of "the outstanding minister," their list was sent to a group of psychological testers without identifying the profession. They were asked, "Who do you think is being described?" The answer came back, "A junior vice-president at Sears-Roebuck!"

Is this what we expect of our preachers — to be an executive? Or do we want a man eager to preach and teach the gospel to the lost? Often the failure of a preacher and the church may simply be due to priorities being placed wrongly. — P.O. Box 722 Kennett, Mo. 63857.

## The Gus Nichols Words Of Truth Lectureship

SEPTEMBER 28 - OCTOBER 2, 1980

UNDER THE DIRECTION OF THE

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1501 SIXTH AVENUE — JASPER, ALABAMA 35501

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GUS NICHOLS



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(USPS 691-76)

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— Acts 26:25

VOLUME 16

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NUMBER 36

## Abraham's Faith

What an interesting Old Testament character, Abraham! And like so many others there are things which we would like to know that have not been revealed. Nevertheless, what we do know impresses us with the fact that he was a man of REAL FAITH.

Many religious teachers try to find in Abraham the pattern of salvation for aliens who would be saved by faith "alone." This is figured on the basis of statements recorded at Genesis 15:6 and Romans 4:3:

"And he believed in the Lord: and he counted it to him for righteousness."

"For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness."

One rule of exact Bible study is to return to the original setting when studying an Old Testament quotation in the New. So to appreciate what Paul discusses in Romans chapter four regarding Abraham and his faith one needs to rehearse the background of Abraham in Genesis along with the book of Romans.

Just when or how Abram first became a righteous man was not revealed, although it had to be upon the basis of his faith and God's grace, in anticipation of the perfect "lamb" [Hebrews 9:15]. Abram was still in Ur when God instructed him to leave for a new land. God promised that through the righteousness of faith Abraham would become heir of the world [Genesis 12:1-3; Romans 4:13]. It was some years later that God promised that Abraham's seed would be numberless as the stars and the statement was made which we quoted above from Genesis 15:6. However, it is certain that this was not the beginning of his right



CURTIS R. DOWDY

standing before God through faith. Still later, maybe as many as fifteen years, God promised that Sarah would bear a son whom they would name Issac. Even though both Sarah and Abraham were as good as dead, from the aspect of producing an offspring, still Abraham's faith in God's promise was strong and he believed God [Genesis 17:15-21]. It was to this point Paul wrote Romans 4:19-21 with verse 22 which tells us, "And therefore it was imputed to him for righteousness."

It would be around twenty-five more years before the greatest test would come to Abraham, as recorded at Genesis twenty-two. James speaks of it on this wise: "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God" [James 2:21-23]. Thus we find Abraham's being reckoned righteous on the basis of faith over a rather extended period, which reminds us of Paul's statement, "...the just shall live by faith" [Romans 1:17b].

Paul's purpose in Romans regarding Abraham was not to give the specific plan of salvation for those of us living this side of the cross, but to show that righteousness was not dependent upon the law of Moses. Abraham lived and died prior to that law. It was also to show that righteousness is imputed on the basis of faith and grace, NOT FAITH ALONE.

We are now in a position to understand and appreciate Romans 4:16: "Therefore it is of faith, that it might by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all." Here, then, it is affirmed that right standing with God is accomplished through faith by means of grace, and that our association with Abraham in the promise is by possession of the KIND of faith characteristic of him. The confidence that Abraham expressed over and over again, as he followed directions

from God, is called FAITH by the author of Hebrews [see 11:8-19]. Little wonder that both the writer of Genesis and Romans said that "Abraham believed God"!

Truly the FAITH that makes one an "heir according to the PROMISE" is that which brings one into Christ: "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ....And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise" [Galatians 3:26, 27, 29]. That includes, never excludes, baptism into Christ.

Let it be understood, therefore, that the gospel is a system through which God's grace is extended freely to all who by faith follow the instructions found therein. In short, salvation comes today not in doing WHAT Abraham did, but in doing LIKE he did.

When Jesus said, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" [Mark 16:16] he was speaking to all mankind! Do you have the faith of Abraham! Not unless you have been baptized into Christ.—Obion, TN 38240.

## Can A Blessing Come From Iran?

BY M. TEL PACE

Stranger things are happening in Iran than the holding of 52 American hostages. The Bible is now being sold in front of Teheran University by the Iranian Bible Society. Of course, many others are selling their wares including Marxists and Muslims.

From November of 1979 through January there were 127,000 portions of Scripture distributed. This was up four times from the previous year. Though our hostages are imprisoned the Word of God is not bound! It may well have a significant impact on that nation. — P.O. Box 722, Kennett, Mo. 63857.





## Words Of Truth

(USPS 691-760)

I am not mad, most noble, for  
I speak forth the Words of  
Truth and soberness

— Acts 26:25

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FROM  
**THE EDITOR**

## Sermons and Sorcery

"Preacher Townsend looks positively bewitching in the pulpit this evening. He's wearing a red evening jacket with velvet lapels, ruffled shirt, red bow tie and two-toned shoes. A small embroidered rabbit is popping out of a small embroidered hat on his right lapel.

"His sermon is enchanting, too. 'Thy word is a lamp unto my feet,' he says, and his Bible bursts into flame."

So begins a lengthy article on the front page of the *Wall Street Journal*, Tuesday,



BOB DUNCAN

August 5, 1980. It goes on to point out that many preachers are now resorting to magic tricks in the pulpit to increase attendance. "R. L. Haley, Jr., who publishes the *Christian Conjurer Magazine* for the Fellowship of Christian Magicians says... 'Churches are having trouble hanging on...'" He adds that unless they use something 'dramatic' such as magic, "they're all going down the drain."

One preacher pointed out that presenting magic shows in the pulpit seems to work: "When a magician occupies the pulpit, people who haven't attended in months show up for the services," he says.

It is unfortunate that some have such little interest in spiritual things that, in order to preach them a sermon, one has to entertain them. And it is unfortunate that some in the pulpit will give second billing to the gospel, and allow it to be upstaged by magical tricks.

While those mentioned in the article were preachers of various denominational groups, we dare not say that our own brethren will have the good judgment to refrain from such shenanigans; some of them likely will not. In fact, not a few of our own brethren who stand in pulpits preach very little gospel. They use the time rather in seeking to entertain the people by telling jokes and anecdotes, discussing current events, and aping denominational preachers. Some have even gone so far as to bring certain denominational preachers into their pulpits by means of motion pictures. We will not be surprised to learn that some of our brethren have also become pulpit magicians.

No doubt some will say that these magical tricks serve the same purpose as the miracles performed by Jesus and the apostles. Such is not the case, and the preacher who thinks it is needs to spend more time with his Bible. The miracles performed by Jesus and his apostles were for the purpose of confirming the word [John 20:30, 31; Mark 16:15-20].

It is our contention that such show business demonstrates contempt for the preaching of the gospel of Christ. My mother used to give me castor oil mixed with orange juice. The theory was that the orange juice would make the castor oil a little less distasteful. Is the gospel, full strength and unmixed, so distasteful and unpleasant that it has to administered in a circus atmosphere to make it bearable?

Doubtless, such is what the materially minded of our society want, but should we cater to the wants of the materially minded? Some in Paul's day also wanted that kind of presentation. What did the apostle do about it? Please observe: "For the Jews require a sign, and the Greeks seek after wisdom: But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God" [I Corinthians 1:22-24].

## Man's Days In The Book Of Job

Recently at a funeral I heard a brother refer to several passages in the Bible describing mans' days. With some of these thoughts in mind I want to take a look at some of these descriptions. Maybe we can better appreciate life. Maybe we can better use our days.

*His days are as a term of Service* (Job 7:1). "Is there not an appointed time [or a time of service, or a warfare, JWC] to man upon the earth?"

(Job 7:1). Here he sets forth the fact that there is a time when one, like a mercenary soldier, serves his time and is then discharged. He doesn't have to undergo always the hardships of that sort of life. The time of his release soon comes and he can go home. He can find some satisfaction in the fact that he has been able to serve and now release comes.

*His days are as a hireling* (Job 7:1). "Are not his days also like the days of a hireling?" (Job 7:1). Surely one who works for another for wages knows what this means. It can mean hardships and toil. But it also means that rest and reward come at the end of the day. Even the hireling can know that he has had the opportunity to work. He has been blessed with the privilege to provide for his needs and those of his dependents. He knows what rest means at the close of the day for a tired weary body.

*His days are swifter than a weaver's shuttle* (Job 7:6). I doubt that the shuttle of the weaver moved as fast then as do some of our modern ones, but even so they were swift. But even with these swift movements they are able to take chords of various colors and weave them into a beautiful piece of goods. Is that not true of life now? Cannot the bitter and sweet, darkness and light be blended to produce that which is good for us in this life?

*His days are as a cloud* (Job 7:9). "As a cloud is consumed and vanisheth away: so he that goeth down to the grave shall come up no more." Yes, one's life may be like the cloud that appears and is then gone. It is not permanent. But what refreshment a cloud can



WINFRED CLARK

offer. Rain that cools the parching earth may come from such. It's shadow may offer a refreshing shade for a weary worker toiling in the heat of the day. It's influence is surely felt though it must go it's way. May this not be true of our days? May we not be a source of refreshment to those with whom we come in contact?

*His days are as a shadow* (Job 8:9). "Because our days upon earth are a shadow". This may be the shadow cast upon the sun dial, but even then there is no shadow without substance. While our lives may be short and fleeting, they are never-the-less real. A real soul lives in a real body headed for a real destiny.

*His days are swifter than a messenger* (Job 9:25). "Now my days are swifter than a post." They are like our postman or a messenger who is seen coming, he draws abreast and is gone. But think of what he does as he travels. He keeps people in contact with one another. He carries news that helps to lift the burdens and gladdens sad hearts. Yes, he passes, but in passing he offers great relief in many cases. So can our days be.

*His days are as swift ships* (Job 9:26). "They are passed away as the swift ships." One can stand and watch a ship as it moves over the horizon out of sight. It can be seen no more but it does not cease to exist. It is still sailing, though I can't see it. The end of our days here do not mean we cease to exist.

*His days are as the eagle that hasteth to the prey* (Job 9:26). Job sees life passing as an eagle swooping down in a vertical dive upon it's prey. But even so look at the figure. To the eagle there was an opportunity to feed itself and it's young. It would not allow that opportunity to pass without using it. Though life is short and our days are few they afford opportunities for good if we would only use them.

*His days are few* (Job 10:20,14:1). "Are not my days few?" This is Job's question. He affirms in Job 14:1 that they are indeed few for all men. But though they are few there are some. If they are few then they are precious. Every one of these precious days ought to be used because they are few.

*His days can be full* (Job 42:17). "Job died, being old and full of days." His life had not been easy. Truly he had served his term in the Lord's cause, his life had numerous threads woven into it, he had been a source of refreshment to many, he used opportunities as they came his way. He used his days in a profitable way so that we can learn from his life. — Box 1025 Athens, Ala. 35611.

Subscribe To  
The Words Of  
Truth

# Why Mechanical Music Is Used

(No. 2)

We are currently noting some of the arguments advanced by people who use mechanically made music in their worship. I firmly and fully believe that if you, dear Reader, will peruse these studies with an open mind, you will have to conclude that these frequently employed arguments are ALL totally impotent in scope and void of value. Not that first one of them establishes New Testament authorization and Biblical warrant for mechanical music in worship under the auspices of Christ and Christianity. But now we note some other arguments that have been used.



ROBERT R. TAYLOR, Jr.

## "WE SHOULD USE OUR TALENTS FOR GOD"

Those employing this argument evidently feel that all talents are special gifts from God designed for employment in Christian worship. Those who play well on mechanical instruments of music thus have one of these gifts of a special nature and hence it should be used for God's glory in Christian worship. Such reasoning is absolutely preposterous!! What about a person who has the talent to tap dance? Should this be injected into Christian worship? What about the person who can perform well in the area of acrobatics or gymnastics? Should this be injected into Christian worship? That some of our brethren have done so does not make it right. It is more than amazing that one with this talent should agree to appear on a TV program that overflows with Pentecostal error and perform. Such invitations would not be forthcoming to our brethren if the PTL proponents knew that the whole counsel of God would be set forth on such occasions. It has pleased our God in heaven that by preaching the world should come to know the saving Christ—not by acrobatics, gymnastics or showmanship. Some of our brethren need a refresher or perhaps even a course for the first time on wherein lies God's power to save. Along with that we need to know what worship is and is not also. But what about people with special gifts in the world of athletics such as the ability to throw or kick a football, hitting homeruns in baseball, playing below par in golf, making goals in basketball or excelling in winning sets in the world of tennis? Should these be turned into acts of Christian worship? What about the person who paints well? What about a person who can perform with art and skill the clever techniques of a master magician? Should his "trick of hand" demonstrations and displays be used as Christian worship? Nothing, ABSOLUTELY NOTHING, should be used as Christian worship unless Jehovah God has authorized it within the Sacred Scriptures of the New Testament.

## "IT MAKES US FEEL GOOD"

Some contend that the melodious music that comes from the piano and the organ makes people feel so good and uplifts their religious feelings. The same could be offered for the burning of incense and the counting of beads. Mechanical music appeals to the ear; the burning of incense appeals to the nose; the counting of beads appeals to the sense of touch. Each is an appeal to one of man's physical senses for justification and not to the Bible for supporting proof. The important thing is totally missing from this attempted argument—how does God feel relative to the matter? Man's feelings about the propriety and correctness of a practice do not insure that Jehovah's feelings will flow in like channels. The Bible says, "There is a way which seemeth right unto a man; But the end thereof are the ways of death" (Prov. 14:12). The "Behold, I thought" philosophy was almost the

ruin of the leprous Naaman (II Kings 5:11). That fatal philosophy did not die with the demise of the Syrian man of military might of ninth century Israel. Paul said, "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth" (Acts 26:9). But Paul was wrong while looking to his own thinking as a safe religious guide. Christian worship is to include what God has authorized and sanctioned—not what makes a man feel good. How God feels is the thing that counts—not how man feels. There are many things that give people a temporary feeling of pleasure but which would not be appropriate or right for worship at all. Brother Paul Southern has well stated, "Nothing is expedient in worship unless it is required by God" (WHAT IS WRONG? p. 102).

## "WE USE THEM AT HOME, WHY NOT IN WORSHIP?"

Those employing this argument feel that since the piano, organ or some other mechanical instrument is all right in the home, it would be perfectly permissible to have such in the worship also. But such proves too much. It is perfectly all right to have steak, potatoes, gravy, iced tea and apple pie in the home for a meal

but who would advocate that these are perfectly permissible ingredients for use in the Lord's Supper each Lord's Day? We have long owned a ping pong table and in the home framework have enjoyed many hours of family recreational fun. But a ping pong contest in a worship assembly would be wrong; such would be sinful. Many wholesome activities can be carried on within the confines of the home environment that could not be done acceptably in Christian worship at all. The home and the church are both divine institutions but that does not prove that all acts acceptable in a home situation would be all right in a religious assembly.

Not ANY of these commonly employed arguments receives a syllable of support from sacred Scripture. That is what the proponents for mechanical music need to substantiate their practice. This is the ONE thing they desperately lack; it is the ONE thing they are going to keep on LACKING. Reader friends, if the mechanical instrument finds fond favor in your religious beliefs and practices, PLEASE THINK ON THESE THINGS. — P.O. Box 464, Ripley, Tennessee 38063.

# Fact Is Stranger Than Fiction

Strange things are going on right under our noses. Many are being done in the name of religion. Take, for example, the three Michigan sisters who recently claimed to have gotten "high on sunshine and the Holy Spirit." They stripped off all their clothes, smeared mustard on themselves, stole a truck and sped recklessly around Lansing Township. When arrested they explained that they were just following the Bible. It seems they had been reading Matthew 13:31 where the kingdom of heaven is compared to a mustard seed. They said they went out naked because "the Bible said we had to get back to the Garden of Eden." They failed to notice that after Adam and Eve sinned they put on clothes. The Bible plainly condemns stealing (I Corinthians 6:10), immodesty (I Timothy 2:9), and perverting the Scriptures (II Peter 3:16). These "Bible-



DALTON KEY

believing" girls must have overlooked these passages.

And what about the article entitled, "The Last Taboo," written by James Ramey? The article was published by the Sex Information and Education Council of the United States (SEICUS). In this article, Ramey argues that incest is a matter of "personal morality," and that the present laws against it are "overly harsh." He goes on to quote some self-styled "sex researchers" who proclaim that incest in certain situations can actually be beneficial! Can you believe it? First we grew tolerant of adultery and "open-marriage." Next come homosexuality and "gay rights." And now we are being bombarded by the blight of incest! Who would have believed the time would come when our nation would even consider condoning incest? The Scriptures, in no uncertain terms, teach that the bed is undefiled only within the confines of marriage (Hebrews 13:4). From before the time of Lot's bearing children by his own daughters, down to the present, incest has been an abomination before God (Genesis 19:30-38).

Let us root ourselves firmly in the word of God so as not to be led astray by such strange notions. — Box 126, Aurora, Mo. 65605.

## A Minute For The Master



BARRY CUNNINGHAM

spending time out of doors.

Have you ever thought about what would happen if the sun suddenly moved a few thousand miles closer to earth? Life would be non-existent! We would all burn to death!

What if the sun moved a few thousand miles away from the earth? It would be so unbearably cold we would soon freeze to death!

Was it just mere chance that the sun just happened to be the correct distance from the earth? Not — at — all.

According to Gen. 1:17 God set the sun in the sky. This is just another of the many evidences of nature that God does exist! — P.O. Box 652, Elizabethtown, Ky. 42701.

It's summer time, and by now most of us have taken advantage of the warmth of the sun by

# "When A Prophet Speaketh...."

DAN JENKINS

It is strange how fascinated people are by the predictions of psychics like Jeane Dixon. However we needed to remember that God's way of revealing false prophets is by the failure of their prophecies. Consider the following predictions made by Jeane Dixon and other psychics concerning the year 1979 which appeared in National Enquirer and The Star.

Jeane Dixon announced in 1977 that Pope Paul VI would be around for four more years, then predicted in 1979 that Pope John Paul II

would ease "church rules" and that "many Catholics would find John Paul unorthodox in his thinking."

Other psychics predicted that in 1979 Pope John Paul II would "stagger the religious world by announcing his plans for the ordination of women priests." Some suggested that "blood would be spilled as fighting would break out between Israel and Egypt again in May...that Walter Cronkite would be influential in getting both sides back to the conference table..

Muhammad Ali would win a seat in Congress... President Carter would be injured in a hang-gliding accident between April 8 and 10..."

None of the ten leading psychics said a word about Iran and the unrest in that nation, but did tell that inflation would be stopped "dead in its tracks."

Aren't you glad that our faith and lives are not built upon "cunningly devised fables" but upon the unfailing revelation of God's truth!— P.O. Box 26156, Birmingham, AL 35226.



GUS NICHOLS

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## The Gus Nichols Words Of Truth Lectureship SEPTEMBER 28 - OCTOBER 2, 1980

UNDER THE DIRECTION OF THE  
SIXTH AVENUE CHURCH OF CHRIST  
1501 SIXTH AVENUE — JASPER, ALABAMA 35501

*Theme: The Ancient Truth For A Modern Age*

### SUNDAY, SEPTEMBER 28

7:30 - 8:30 P.M. .... Is the Bible Worthy of the Confidence of this Modern Generation? ..... Flavil Nichols

### MONDAY, SEPTEMBER 29

8:30 - 9:20 A.M. .... The Work of Preaching the Ancient Truth ..... Franklin Camp  
9:30 - 10:20 A.M. .... A Study of Biblical Words ..... Hugo McCord  
10:30 - 11:20 A.M. .... The Ancient Truth for Modern Husbands ..... Gary Bradley  
11:30 A.M. - 1:00 P.M. .... Words of Truth Luncheon  
1:00 - 1:25 P.M. .... Keynote Speech: The Need for Bible Study ..... Hudson Nichols  
1:30 - 2:10 P.M. .... The Church in Prophecy ..... Douglass Harris  
2:15 - 2:55 P.M. .... The Ancient Truth Challenges Liberalism ..... Leon Cole  
3:00 - 3:40 P.M. .... The Ancient Truth vs. Homosexuality ..... Roger Dill  
3:45 - 4:25 P.M. .... Revelation 20 and the 1000 Years ..... Dan Jenkins  
7:00 - 7:25 P.M. .... Singing ..... Different Directors  
7:30 - 8:30 P.M. .... Is the Ancient Truth Adapated to a Modern World? ..... Don McWhorter

### TUESDAY, SEPTEMBER 30

8:30 - 9:20 A.M. .... The Work of Preaching the Ancient Truth ..... Franklin Camp  
9:30 - 10:20 A.M. .... A Study of Biblical Words ..... Hugo McCord  
10:30 - 11:20 A.M. .... The Ancient Truth for Modern Wives ..... Ray Dutton  
11:30 A.M. - 1:00 P.M. .... Eldership Appreciation Luncheon  
1:00 - 1:25 P.M. .... Keynote Speech: The Need for Personal Evangelism ..... Hardeman Nichols  
1:30 - 2:10 P.M. .... The Establishment of the Church ..... Robert R. Taylor, Jr.  
2:15 - 2:55 P.M. .... The Ancient Truth Challenges Radicalism ..... Martel Pace  
3:00 - 3:40 P.M. .... The Ancient Truth vs. Abortion ..... Hugh Fulford  
3:45 - 4:25 P.M. .... The Days of Genesis 1 ..... Winfred Clark  
7:00 - 7:25 P.M. .... Singing ..... Different Directors  
7:30 - 8:30 P.M. .... Taking the Battle of Truth to the Atheist ..... Thomas B. Warren

### WEDNESDAY, OCTOBER 1

8:30 - 9:20 A.M. .... The Work of Preaching the Ancient Truth ..... Franklin Camp  
9:30 - 10:20 A.M. .... A Study of Biblical Words ..... Hugo McCord  
10:30 - 11:20 A.M. .... The Ancient Truth for Modern Parents ..... Curtis Dowdy  
11:30 A.M. - 1:00 P.M. .... Sister Nichols Appreciation Luncheon  
1:00 - 1:25 P.M. .... Keynote Speech: The Need for Prayer ..... Nick Hamilton  
1:30 - 2:10 P.M. .... The Mission of the Church ..... Clifford Smith  
2:15 - 2:55 P.M. .... The Ancient Truth Challenges Evolution ..... Bert Thompson  
3:00 - 3:40 P.M. .... The Ancient Truth vs. the Unisex Movement ..... George Herring  
3:45 - 4:25 P.M. .... Daniel's Seventy Weeks ..... Wayne Jackson  
7:00 - 7:25 P.M. .... Singing ..... Different Directors  
7:30 - 8:30 P.M. .... Ancient Truth and the Challenge of the Present Decade ..... Willard Collins

### THURSDAY, OCTOBER 2

8:30 - 9:20 A.M. .... The Work of Preaching the Ancient Truth ..... Franklin Camp  
9:30 - 10:20 A.M. .... A Study of Biblical Words ..... Hugo McCord  
10:30 - 11:20 A.M. .... The Ancient Truth for Modern Children ..... Raymond Elliott  
11:30 A.M. - 1:00 P.M. .... Fellowship Luncheon  
1:00 - 1:25 P.M. .... Keynote Speech: The Need for Christian Living ..... W. T. Hamilton  
1:30 - 2:10 P.M. .... The Distinctive Nature of the Church ..... Dalton Key  
2:15 - 2:55 P.M. .... The Ancient Truth Challenges Denominationalism ..... David Pharr  
3:00 - 3:40 P.M. .... The Ancient Truth vs. Situation Ethics ..... R. W. Gray  
3:45 - 4:25 P.M. .... The Virgin Birth Prophecy of Isaiah 7:14 ..... Jesse Phillips  
7:00 - 7:25 P.M. .... Singing ..... Different Directors  
7:30 - 8:30 P.M. .... The Ancient Truth: The World's Only Hope ..... Rubel Shelly





# Words Of Truth

(USPS 691-760)

"I am not mad  
the

rk forth

26:25

VOLUME 16

FRIDAY, SEPT. 12, 1991

NUMBER 37

## "They Cancelled The Meeting"

Some four years ago, at the request of a church, I scheduled a meeting in a certain town. However, some three or four weeks before the meeting was to begin I received a phone call from the preacher. He was most cordial and seemed to be enthusiastic about the meeting. In the course of the conversation he requested that I not preach on the subject of "Divorce and Remarriage" one way or the



WINFRED CLARK

other. He stated that he preaches against divorce. He also stated that this request would be made of preachers on both sides of the question. His observation was that you can't unscramble eggs which in essence says that an unscriptural marriage can't be dissolved. His doctrine is that at baptism those in an unscriptural marriage can continue in such. In a second conversation with him I let him know that I did not want to come with my hands tied. On Monday morning I called him and told him to talk to the elders to let them know that I could not come with my hands tied. However, I wanted him and them to know that I was not cancelling the meeting. I had given my word and was obligated to keep it. I could not in good conscience go with such restrictions. A week later one of the elders called to let me know that they had made the decision that the subject not be discussed one way or the other because of the difference in beliefs. I stated that I could not come with my hands tied. He did not view it in that way and I tried to point out to him that it would be the same as if they were to say not discuss Premillennialism. Since I would not go with the restrictions that such could not be discussed they cancelled the meeting. Let me state here that I know that elders have a right to determine who preaches in a meeting or who does not. If they desire to cancel a meeting they have the power to do so. However, I fear for a church where the elders

restrict the truth.

One thing I must emphasize, not all the elders of this church share this view nor do all the members. This being the case I think I along with you can see a sad future for this church.

God forbid that this should be a harbinger of things to come. Is this not the fruit coming from the seeds of error that have been and are now being sown?—P. O. Box 1025, Athens, AL 35611.

## The Twenty-Third Psalm

The words of the Twenty-third Psalm are some of the most familiar words in the English language. Many of us can recite these words from memory. And yet, I feel that we don't see the real meaning behind the words written by David.

The power of this Psalm lies in the fact that it represents a positive, hopeful, faith approach to life. It is a pattern of thinking, and when a mind becomes saturated with it, a new way of thinking and a new life are the result. Although it is only one hundred eighteen words, the power lies not in the memorization of these words, but meditation on the thoughts.

Ralph Waldo Emerson once said, "A man is what he thinks about all day long." Marcus Aurelius has written, "A man's life is what his thoughts make it." Norman Vincent Peale wrote, "Change your thoughts and you change the world." Solomon said, "As he thinks in his heart, so is he" (Proverbs 23:7).

"The Lord is my shepherd: I shall not want." Notice the words of confidence by David. The Lord "is," not was. David had made some severe mistakes in his life. He had committed adultery with Bathsheba and had her husband put to death. But God had forgiven him of these sins (Psalm 51), and he could



DON WILLIAMS

now express these wonderful words.

"He maketh me to lie down in green pastures; he leadeth me beside the still waters." Here are some characteristics of sheep. They usually begin grazing at 4:00 a.m. and do so for six or seven hours. By 10:00 a.m. they are hot, thirsty and tired. But instead of instantly looking for water, they must allow their food to digest. The Good Shepherd knows this and finds green meadows where they can lie down and chew their cud, nature's way of digestion. When water is finally sought, the streams are slow and gentle, for the sheep are afraid of fast moving water because of the wool on their bodies.

"He restoreth my soul, he leadeth me in the paths of righteousness for his name's sake." A sheep has a poor sense of direction. On top of this, it has very poor eye sight, but a keen sense of hearing. Thus, it can recognize the shepherd's voice afar off and will follow the shepherd anywhere, for it puts its complete trust in the shepherd.

Man has always thought that he can direct his own steps in life without help from anyone, including God. But as Solomon tells us (Prov. 14:12), those steps that we choose lead to misery and sin. God has given us his wonderful word to guide us down that path of righteousness (Psalm 119:105). The sad thing is that most are not following down that path.

The next statement by David is one of courage: "Yea, though I walk through the valley of the shadow of death, I will fear no evil." There is an actual valley in Palestine called the Valley of the Shadow of Death. It is a treacherous path through the mountain range

Continued on page 4



# Words Of Truth

(USPS 691 760)

I am not mad, most noble brethren, but speak forth the Words of Truth and soberness

— Acts 26:25

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## How To Hurt And Embarrass Your Elders

Twenty-four years of experience in the church has taught me a number of significant lessons. I have been impressed with the large number of elders who have resigned their posts, completely demoralized and defeated. Over the years I have observed a certain type of disciple whose major or minor ambition is to put elders on the hot seat, to embarrass them and make them bleed. The following tactics used by such members are guaranteed to make any elder suffer and they will put him down for the full count.



JOHN WADDEY

1. Take all of your complaints to a formal meeting of the church such as a Bible class or business meeting. While reason and the best interests of the church would suggest a private meeting with the elders, you would not have an audience to upset and influence, you would not appear as the concerned savior of the congregation. New members, and those weak in the faith are nearly always strongly impressed by a hostile challenge or embarrassing question about sensitive matters. Non-Christian visitors especially respond well to such class discussion.

2. In public or formal meetings ask them sensitive questions that they cannot answer without betraying confidences or hurting innocent people. This will make them look like they are covering up or withholding important information.

3. In conversations with fellow-members or even non-members raise questions about their honesty and integrity. No answers are needed. In fact, the unanswered question is usually more destructive

Continued on page 3



FROM

## THE EDITOR

### Dr. Graham And The New Birth

We have said before that it seems to us the epitome of egotism for a man to write a column in which questions of a religious nature are answered and entitle the column, "My Answer." Questions that have to do with life and godliness are, without exception, answered in the Bible (II Peter 1:3). No man has a right to answer any such question with his own answer; and if he gives an answer from the Bible, it is God's answer—not his own.



BOB DUNCAN

But the fact is that Dr. Billy Graham's column is, in so many cases, exactly what the name implies, i.e., Dr. Graham's answers to questions which he should allow the word of God to answer. Sometimes his column gives the correct answer to a question. But when it does, it is God answer, not Dr. Graham's. If the question has anything to do with pleasing God, and the right answer is given in Dr. Graham's column, you can mark it down, it is God's answer—not Dr. Graham's—every time. If it is Dr. Graham's answer—not God's—it is wrong every time.

An example of this latter was seen recently when a reader of Dr. Graham's column asked, "What does the term 'born-again Christian' mean?" Dr. Graham replied by calling attention to the conversation between the Lord and Nicodemus. He says that Jesus explained to Nicodemus "that he was talking about a spiritual rebirth. That is, Nicodemus needed to be touched by God and have his heart changed."

Next Dr. Graham asks: "How does that happen to us?" This is, of course, the precise question which Nicodemus asked Jesus. We would expect the learned doctor to give the precise answer to this question that Jesus gave. Certainly this is what we would expect. But does he do so? Far from it! Instead he gives his own answer, which he obviously believes to be more correct than the one given by the Lord. Not only so, but he doesn't even mention the Lord's answer as a plausible alternative; he doesn't even suggest that it be read and considered.

Dr. Graham mentions that "born again" is found two times in the Bible—John 3 and I Peter 1. Since he scorned the Lord's explanation of the new birth in John 3, we might think he chose to go to Peter's remarks about the matter. But is this what he did? No! Neither Peter's remarks about the new birth, nor the explanation given by our Lord was considered worthy of space in Dr. Graham's column. But remember that Dr. Graham's column is entitled "My Answer"—not the Lord's answer, or the answer of the inspired penmen of the Bible.

Do you know why Dr. Graham considers the Lord's comments concerning the new birth to be so contemptible as not to be worthy of space in his column? Because Jesus clearly stated that being born again involves water (John 3:5), and Dr. Graham despises the idea that water has anything to do with the new birth. In telling how the new birth takes place, Dr. Graham says not one word about water.

Do you know why Dr. Graham does not include the words of the inspired apostle Peter in his discussion of the new birth? Because Peter connects obeying the truth to the new birth in I Peter 1:22, 23, and Dr.

Graham despises the idea that obeying the truth has any connection with being born again. If you should read Dr. Graham's entire article on the subject of being born again you would not find one reference, either explicitly or implicitly, to the idea that the new birth involves water or obedience to the truth.

Does Dr. Graham not know about the statement of Jesus in John 3:5 or Peter's statement in I Peter 1:22, 23? No, that is not it. Remember, it was he who cited these two references to being "born again" in the very outset of his article. And then it was he who went right on to explain how the new birth takes place without every alluding to the passages again. Is it not strange that one will point out that being born again is mentioned in only two passages in the Bible, and then proceed to explain how the new birth takes place without ever alluding again to either of those two passages?

But this is the way it is when one writes a column proposing to answer questions of a religious nature, and entitles his column, "My Answer."

## A Little Truth Makes Error Go A Long Way

It is amazing how false teachers manage to deceive so many and retain an air of respectability if not superiority. Everyone agrees that there are false teachers in the world but rarely will one admit that his or her preacher could be a false teacher. The obvious reason for this is because every false teacher teaches just enough truth to camouflage his errors, especially to the unlearned and religiously naive.



S. G. GRAY

Following are some samples of a little truth's making error go a long way:

1. In the realm of situation ethics, there is enough substance of truth to give men a license to go to a sinful extreme and dupe many into accepting their philosophy in toto. For instance: drugs and narcotics serve a good and useful purpose in treating the sick, but it does not justify the abuse of drugs. Nor does any situation ever justify sin!

Continued on page 3

## Subscribe To The Words Of Truth

# Why Mechanical Music Is Used

(No. 3)

The New Testament is as silent as a tomb relative to the authorization of mechanically made music for Christian worship. Yet this self-evident silence has been little respected or heeded by modern religionists. Currently, we are noting some of the attempted arguments set forth by the proponents of mechanical music for its employment in their worship.



ROBERT R. TAYLOR, Jr.

“IF IN HEAVEN,  
WHY NOT IN  
THE CHURCH?”

Some argue that mechanical music will be in heaven, therefore we may use such in the church now. The passages upon which they rely for this flimsy argument are all taken from Revelation, a highly figurative and deeply symbolic book. There are three passages to which they usually resort. We shall take a look at all three verses. “And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours [incense-margin], which are the prayers of saints” (Rev. 5:8). “And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps....” (Rev. 14:2). “And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God” (Rev. 15:2).

The following observations are certainly in order. In the first verse EVERY ONE had a harp. But this is not the way it is done today. If the piano is used, every one does NOT have a piano upon which to play. If the organ is used, every one does NOT have an organ upon which to play. Such would not work well at all where hundreds or perhaps thousands are in one religious assembly!! Why see that word harps as being in great big letters but for all practical purposes ignore that expression EVERY ONE? Without exception the succeeding verse in each of these cases mentions singing, not playing—not even a combination of signing and playing. Revelation 5:9 says, “And they SING as it were a new song before the throne....” (ASV-Emphasis added). Revelation 15:3 states, “And they SING the song of Moses the servant of God....” (ASV-Emphasis supplied). In Revelation 14:2 the Seer of Patmos heard the VOICE of harpers harping with their harps. It was the VOICE—not the PLAYING which he heard. Revelation 15:2 simply mentions those who had the harps of God. No mention is made of their being played. It would be quite interesting to hear these desperate proponents give a lecture on how strictly spiritual beings play upon material harps. We wonder if these mechanical music proponents are willing to follow their logic to some of its ultimate conclusions. Are we free to have everything in the church that is in heaven? Brother Marshall Keeble used to say that he read of a white horse’s being in heaven but that did not mean we could fill the church with white horses (Rev. 19:11). But someone quickly counters by saying the horse is figurative. Then what about the harps? We read about the offering of incense along with the prayers of the saints of heaven (Rev. 8:3-4). Does this mean we can join our Roman Catholic friends and offer incense with prayers in their worship? If not, WHY NOT? Does this then mean we can offer incense with our prayers in Christian worship? If not, WHY NOT?? Does this mean we can offer to God in

Christian worship that which we never read of the early disciples’ offering? Where did they ever offer incense along with prayers in Christian worship? Jesus said there would be no marriage in heaven (Luke 20:34-35). Does this mean we can have no marriages among Christians right now? It surely does if what either is or is not in heaven is to be our chief standard of authority for Christian worship. Paul says that flesh and blood cannot inherit the kingdom of God (I Cor. 15:50). Does this then mean that no flesh and blood can be in the Lord’s church here? If it does, that eliminates all of us from church membership for we all partake of flesh and blood characteristics. Any argument that proves too much really proves nothing!!

## SOME CONCLUSIONS DRAWN

The proponents of mechanical music for Christian worship need to find their supporting proof in other areas than appeals to what David did in the Old

Testament or what may be or may not be in the heavenly hereafter. Why not find where Christ authorized it for his church? Why not discover where the Spirit commanded its use for Christian worship? Why not find where an apostle endorsed its use in Christian worship? Why not find where a New Testament congregation practiced mechanical music in worship? These are the vital areas in which supporting proof of the practice of mechanical music needs to be found. Who will come forth with the type of proof that is really needed for the commonly practiced and deeply popular use of mechanical music in so-called Christian worship? I say so-called because its invasion into worship invalidates the claim that such is really Christian worship. Does any care to deny it? If so, UPON WHAT SCRIPTURAL GROUNDS??—P.O. Box 464, Ripley Tennessee 38063

# How To Hurt And Embarrass Your Elders

Continued from page 2

than a direct accusation and no one can charge you with slander. You can just point out that all you did was ask a question. Sooner or later someone will take hold of your question and do the job right.

In the same vein one can drop insinuations about their lives, their families, their work and decisions as elders. Since any person makes mistakes and since all families have their occasional problems, these things should be exposed in the lives of elders. Such concern on your part will keep them humble.

5. When difficulties and problems arise in your congregation, be sure to discuss these before the children, and spiritual babes, as weak brethren and visitors. Consequently the elders will have enough work to keep them busy putting out the resulting brush fires. Such disciples have every right to know about the congregation’s difficulties even if it means that many will be turned away in disgust.

6. Be sure to capitalize on every questionable decision of your elders but never commend them for the hundreds of good ones. After all, it only takes one drop of poison to ruin a whole barrel of good water. If one should go around constantly nattering such people

on the back they might get the “big head” and start trying to oversee all the activities of the entire congregation. That would be a problem!

You might ask where are my scriptures for such a lesson? Of course, there are none to support these suggestions. Each of them is truly conceived of the devil and born of hell. Those who use such tactics consciously or unconsciously are serving the cause of Satan.

Faithful Christians will esteem their elders exceeding highly in love for their work’s sake (I Thess. 5:13). They will count them worthy of double honor and never receive an accusation against them unless it is at the mouth of two or three witnesses (I Tim. 5:17, 19). Toward our elders our speech should always be “good for edifying as the need may be that it may give grace to them that hear” (Eph. 4:29). Surely the golden rule of Jesus would help us so to order our words that they would strengthen and help those who watch for our souls rather than to hurt and dishearten them. — Route 22, Beaver Ridge Rd. Knoxville, Tenn. 37921.

# A Little Truth Makes Error Go A Long Way

Continued from page 2

2. In denominational churches there is an element of truth that is taught which tends to camouflage their errors. For example, the denominational churches teach that “salvation is only in the blood of Jesus,” which is true. However, this does not justify their denial of the essentiality of water baptism, which, according to the, would make water the element of salvation and not the blood. The Bible teaches clearly that in obedience, by faith, to Christ’s command to be buried by baptism, one contacts the saving blood that was shed by grace (see Acts 2:38; 22:16; Rom. 6:3-5; I Pet. 3:21).

3. In the realm of exceptions to God’s rule there is an element of truth. For example: Christ commands that “all men everywhere repent” (Acts 17:30). However, infants and idiots have no guilt of sin to repent of. The divine rule is for all to be born again (Jn. 3:5), but infants and idiots are unaccountable and are exceptions to the rule. This does not give license to eliminate baptism entirely as an essential

command as the “faith only” advocates have done, thus making the exception the rule.

4. There is a degree of validity in using gimmicks or the extraordinary to attract attention so that people might be taught. The feeding of 5000 certainly attracted attention to Jesus and gained for him a following. The sound of rushing wind and tongues like as of fire on Pentecost attracted a crowd (Acts 2:1-6). However, this does not give license for bribes and offers of prizes and surprises to those who attend church. Nor does it allow for the building of gymnasiums, buying of ball uniforms and sponsoring of sports by the local congregation in order to attract a following.

These examples of a little truth’s making error to be accepted could be multiplied many times over. These examples should suffice in making us to realize that it is not the truth that concerns us but the error that truth is used to camouflage. A little corn meal makes rat poison go a long way. — 704 Cleveland Avenue Gadsden, Alabama 35901.



# The Twenty-Third Psalm

Continued from page 1

that the sheep must follow. One misstep and they will fall over the cliff to certain death. But they follow the shepherd, because of their confidence in him.

David was talking about death in these thoughts. Since death is a reality to all of us (Hebrews 9:27), our lives should be right in God's sight, always, for we do not know when we shall die. Paul wrote, "For me to live is Christ, and to die is gain" (Phil. 1:21). Death can be a gain to us if our lives are righteous in God's sight. From this sin-filled world, we can go to a place of eternal joy and bliss.

The next statements are ones of love: "For thou art with me: thy rod and thy staff they comfort me; thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over." The Shepherd had a rod to protect him

from wild animals, and a staff to keep his sheep in line. If one were to fall down a hill, he would be able to reach out with the crook of his staff and pull the sheep to safety. God has promised always to be with us in our lives (Hebrews 13:5,6). Although we will have problems, God will be with us if we continue to do his will. As the apostle Paul put it, "If God be for us, who can be against us?" (Romans 8:31).

The final statement expresses immortality: "Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever." In this world of economic and moral instability one thing remains constant and true: If we obey the will of God, Heaven awaits us in the afterwhile! John wrote in Revelation 2:10, "Be thou faithful unto death, and I will give thee a crown of

life."

This psalm of David has sung its way across the barriers of time, race, and language. For twenty-five centuries, it has been treasured in the hearts of people. Why is there such a love for this psalm? Not just because it is great literature; rather, because it tells of the strife and fears, the hungers and weaknesses of mankind, and that there is Shepherd — a Shepherd who knows his sheep, who is abundantly able to provide, who guides and protects, and at the close of life will open the door of his fold — the house where the Shepherd dwells. The question is not, do you know the Psalm — the question is, do you know the Shepherd? — 304 Clayton Kennett, MO 63857.



GUS NICHOLS

All sessions are to be held in the auditorium of the SIXTH AVENUE CHURCH OF CHRIST.

Lodging for out of town guests will be provided free of charge in the homes of Christians in and around Jasper.

To make a reservation, call (205) 384-6446 or (205) 387-1670.

For those who prefer, the following motels are available: Harper's Motel (205) 384-3368 Holiday Inn (205) 221-3050 M & M Motel (205) 384-5573 Display space is available on a first-come-first-served basis, and at no charge.

## The Gus Nichols Words Of Truth Lectureship SEPTEMBER 28 - OCTOBER 2, 1980 UNDER THE DIRECTION OF THE SIXTH AVENUE CHURCH OF CHRIST 1501 SIXTH AVENUE — JASPER, ALABAMA 35501 Theme: *The Ancient Truth For A Modern Age*

### SUNDAY, SEPTEMBER 28

7:30 - 8:30 P.M. .... Is the Bible Worthy of the Confidence of this Modern Generation? ..... Flavil Nichols

### MONDAY, SEPTEMBER 29

8:30 - 9:20 A.M. .... The Work of Preaching the Ancient Truth ..... Franklin Camp  
9:30 - 10:20 A.M. .... A Study of Biblical Words ..... Hugo McCord  
10:30 - 11:20 A.M. .... The Ancient Truth for Modern Husbands ..... Gary Bradley  
11:30 A.M. - 1:00 P.M. .... Words of Truth Luncheon  
1:00 - 1:25 P.M. .... Keynote Speech: The Need for Bible Study ..... Hudson Nichols  
1:30 - 2:10 P.M. .... The Church in Prophecy ..... Douglass Harris  
2:15 - 2:55 P.M. .... The Ancient Truth Challenges Liberalism ..... Leon Cole  
3:00 - 3:40 P.M. .... The Ancient Truth vs. Homosexuality ..... Roger Dill  
3:45 - 4:25 P.M. .... Revelation 20 and the 1000 Years ..... Dan Jenkins  
7:00 - 7:25 P.M. .... Singing ..... Different Directors  
7:30 - 8:30 P.M. .... Is the Ancient Truth Adapted to a Modern World? ..... Don McWhorter

### TUESDAY, SEPTEMBER 30

8:30 - 9:20 A.M. .... The Work of Preaching the Ancient Truth ..... Franklin Camp  
9:30 - 10:20 A.M. .... A Study of Biblical Words ..... Hugo McCord  
10:30 - 11:20 A.M. .... The Ancient Truth for Modern Wives ..... Ray Dutton  
11:30 A.M. - 1:00 P.M. .... Eldership Appreciation Luncheon  
1:00 - 1:25 P.M. .... Keynote Speech: The Need for Personal Evangelism ..... Hardeman Nichols  
1:30 - 2:10 P.M. .... The Establishment of the Church ..... Robert R. Taylor, Jr.  
2:15 - 2:55 P.M. .... The Ancient Truth Challenges Radicalism ..... Martel Pace  
3:00 - 3:40 P.M. .... The Ancient Truth vs. Abortion ..... Hugh Fulford  
3:45 - 4:25 P.M. .... The Days of Genesis I ..... Winfred Clark  
7:00 - 7:25 P.M. .... Singing ..... Different Directors  
7:30 - 8:30 P.M. .... Taking the Battle of Truth to the Atheist ..... Thomas B. Warren

### WEDNESDAY, OCTOBER 1

8:30 - 9:20 A.M. .... The Work of Preaching the Ancient Truth ..... Franklin Camp  
9:30 - 10:20 A.M. .... A Study of Biblical Words ..... Hugo McCord  
10:30 - 11:20 A.M. .... The Ancient Truth for Modern Parents ..... Curtis Dowdy  
11:30 A.M. - 1:00 P.M. .... Sister Nichols Appreciation Luncheon  
1:00 - 1:25 P.M. .... Keynote Speech: The Need for Prayer ..... Nick Hamilton  
1:30 - 2:10 P.M. .... The Mission of the Church ..... Clifford Smith  
2:15 - 2:55 P.M. .... The Ancient Truth Challenges Evolution ..... Bert Thompson  
3:00 - 3:40 P.M. .... The Ancient Truth vs. the Unisex Movement ..... George Herring  
3:45 - 4:25 P.M. .... Daniel's Seventy Weeks ..... Wayne Jackson  
7:00 - 7:25 P.M. .... Singing ..... Different Directors  
7:30 - 8:30 P.M. .... Ancient Truth and the Challenge of the Present Decade ..... Willard Collins

### THURSDAY, OCTOBER 2

8:30 - 9:20 A.M. .... The Work of Preaching the Ancient Truth ..... Franklin Camp  
9:30 - 10:20 A.M. .... A Study of Biblical Words ..... Hugo McCord  
10:30 - 11:20 A.M. .... The Ancient Truth for Modern Children ..... Raymond Elliott  
11:30 A.M. - 1:00 P.M. .... Fellowship Luncheon  
1:00 - 1:25 P.M. .... Keynote Speech: The Need for Christian Living ..... W. T. Hamilton  
1:30 - 2:10 P.M. .... The Distinctive Nature of the Church ..... Dalton Key  
2:15 - 2:55 P.M. .... The Ancient Truth Challenges Denominationalism ..... David Pharr  
3:00 - 3:40 P.M. .... The Ancient Truth vs. Situation Ethics ..... R. W. Gray  
3:45 - 4:25 P.M. .... The Virgin Birth Prophecy of Isaiah 7:14 ..... Jesse Phillips  
7:00 - 7:25 P.M. .... Singing ..... Different Directors  
7:30 - 8:30 P.M. .... The Ancient Truth, The World's Only Hope ..... Rubel Shelly



# Words Of Truth

(USPS 691-760)

"I am not mad, most nobl  
the Words of Truth and so

— Acts 4

VOLUME 16

FRIDAY, SEPT. 19, 1980

NUMBER 38

## Abortion — Sin Against God And Man

God hates hands that shed innocent blood (Prov. 6:16-17). Incorporated in the law of Christ is the command "...thou shalt not kill..." (Rom. 13:9).

Are you ready for what is revealed in the following statements?

Ray Dutton, in a tract entitled, "Abortion What Is it?" records these statements: "Dr. Walter Alvarez, the late medical columnist, wrote in 1970: 'It will probably be many years before we (physicians) in America can bring ourselves to chloroform an idiotic infant or to permit a slowly dying patient to have an overdose of medicine. What we will first have to train ourselves to do will be to leave by the patient's bed a lethal drug, which he can take some night if he desires. But before this, we will have to get over our firmly held idea that for some reason unknown to us, we feel strongly that suicide is a grievous sin.'"

On February 17, 1972, Dr. William Gaylin, professor of psychiatry and law at Columbia University, told a conference of American Association of University women: "It use to be easy to know what we wanted for our children, and now the best for our children might mean deciding which ones to kill. We've always wanted the best for our grandparents, and now that might mean killing them. We have the knowledge to do these things, and inevitably we shall be forced to act on it."

How do the statements affect you? Are you frightened by them? Will society allow these things to occur in a few years?

ONE OF THE BLACKEST DAYS IN THE HISTORY OF THE UNITED STATES WAS JANUARY 22, 1973. On this day the U.S. Supreme Court ruled that killing unborn children is legal in the United States.

THE UNBORN CHILD IS A HUMAN. "It is both a scientific and Biblical fact that human life begins at conception. At the point of conception, when the 23



W. EDWIN KEARLEY

chromosomes of the male sperm unite with the 23 chromosomes of the female ovum, there is created a new being that had never existed before. From this point (conception) not one thing from the mother or the father will be added to this new being — nothing, except nutrition" (Abortion What Is It, pg. 4).

GOD THROUGH THE INSPIRED WRITERS DECLARE THAT THE LIFE IN THE WOMB IS HUMAN LIFE. John Shaver wrote in Words of Truth: "It seems that man in all of his unbounded wisdom has made a distinction between the unborn child and the born child by calling the unborn child a fetus. God has made no distinction. Luke, by inspiration records, '...the baby (brephos) leaped in my womb for joy' (Lk. 1:44). The reference was to the yet unborn John in his mother's womb. Later, in Lk. 2:12 it is stated, '...ye shall find the babe (brephos) wrapped in

swaddling clothes lying in a manger.' Jesus, the already born baby (brephos) and John, the yet unborn baby (brephos) are looked upon by God as living souls. The Holy Spirit uses the exact same word in relating to the unborn child and the born child. If it is permissible to murder the unborn babe (brephos) in the womb, then why would it not be permissible to murder the baby (brephos) lying in his bed? To ask is to answer. It is wrong and sinful to murder the born child and just as wrong and sinful to murder the unborn child.

"The unrighteous judge who legalizes such an act, the unfeeling father that approves of such an act, the unloving mother who permits such an act, and the unscrupulous doctor who performs such an act will stand before God condemned on the Judgement Day." — Rt. 4 Buena Vista, Georgia 31803.

## "But For You It Is Safe"

W. A. HOLLEY

Our text is Phillipians 3:1-3.

The apostle Paul was writing to "all the saints in Christ Jesus which are at Philippi, with the bishops and deacons." It was safer for Paul to write what he wanted them to know than it was for them to trust their memory for what he had already taught them.

The apostle Paul wanted the Philippian brethren to follow the safe course. He said, "beware of dogs, beware of evil workers, beware of the concision." Three times he said, "beware." The term "dogs" is a symbol of what was ignoble and mean, recommending ways of danger and disaster (Cf. Isaiah 56:9-12).


Most of us are interested in safety. We desire safe cars and safe highways; safe food and safe drugs; safe homes and safe toys for our children. We demand safe airplanes and a safe environment and safe financial institutions.

In spiritual matters why can we not follow the safest course too? We should take no chances, whatever. How sad Jesus' comment when he said, "For the

children of this world are in their generation wiser than the children of light" (Luke 16:8). Oftentime those who wish to do right do not exercise much common sense; they seem to be swept along with the flow of the river. God's measure of right is His word!

To illustrate: IF a man owed you \$20, and offered to pay you a \$20 bill or his personal check, which would you choose to accept? Why, you would take \$20 cash, taking no chance at all. IF there are two bridges, one is safe beyond question; the other is doubtful as to its safety; which bridge would you and your family use? Well, if you are wise you would cross the stream using the bridge about which there is no question of safety!! In spiritual matters you should apply this very same principle in all that you believe and do. We shall note:

(1) God created the heavens and the earth (Genesis 1:1-2; Hebrews 11:1-6). Millions do not believe that God is. If it should turn out that there is no God (which it will not), you will be no worse off than



**Words Of Truth**  
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— Acts 26:25

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FROM  
**THE EDITOR**

# Send Your Preacher To A Lectureship



BOB DUNCAN

Large corporations recognize the value of sending certain key employees to various conventions and workshops. They know that such expenditures pay dividends in the long run.

Many churches have long recognized the value of sending their preachers to various lectureships. We would like to encourage others to give careful consideration to this practice. A number of benefits will accrue to both preacher and church as a result thereof.

(1) The preacher will be exposed to some of the best Bible teaching to be found anywhere. Generally those appearing on the special lecture programs, such as the upcoming Gus Nichols *Words of Truth* Lectureship, are among the very best preachers and Bible teachers. Not only so, but they have usually put forth extraordinary effort in preparing for the particular lecture or lectures they will be delivering. Sitting at their feet throughout four or five days is truly a spiritual feast, and an experience which is bound to help any preacher to be more effective in his preaching and teaching.

(2) Attending lectureships enables one to keep abreast of what is going on in the brotherhood. Brethren from different sections of the country are assembled in one location, and they are exchanging news about developments in the church. We can profit from the experiences of others only if we know about those experiences. Ideas that have been helpful can be exchanged. Experiences in dealing with certain problems can be shared. Information concerning dangerous trends can be obtained from brethren who come from different sections of the country. The congregation whose preacher remains isolated from the brotherhood at large is likely to suffer as a result of this isolation.

(3) The fellowship of others attending a lectureship is a benefit not to be scorned. Think of it! As a rule those attending the lectureships are among the very finest and most dedicated Christians — the "cream of the crop." Attending lectureships has helped to make them that, and they attend lectureships because they are that. Associating with such people all day long for several days, eating with them, talking with them, is bound to make any person a better person. Just the association with those who attend lectureships is an enriching experience.

(4) It provides a diversion for a man who may be overworked and really needs to get away for a few days. We certainly do not mean to imply that attending a lectureship is equal to taking a vacation; it certainly is not. It can be, and in some cases is, the most exhausting week in the preacher's schedule. But it gets him away from his local work and diverts his attention to other important matters. He nearly always returns to his work with a fresh outlook and renewed zeal.

(5) One final reason why you should send your—

preacher to the lectureship is this: It will thrill his soul to know that you really do care about his spiritual growth and his effectiveness as a preacher — that you understand his wanting to go and are interested in his happiness. His appreciation of the eldership will be increased greatly by its decision to send him; and he will want other preachers to know what a great eldership he works under.

Can you see why the money a church spends in sending its preacher to a lectureship may be some of the best money it spends? If so, why not send your preacher to the Gus Nichols *Words of Truth* Lectureship in Jasper, Alabama September 28 — October 2?

## The Triangles Of Fellowship

Fellowship! A word often used, yet so often misunderstood. We speak of "having fellowship" and "disfellowshipping." Yet, do we understand what this involves?

The basic meaning is, "joint-participation." It means, "to share, to have in common." It involves love, caring, even giving. Fellowship can be one of the richest blessings we enjoy in the Lord's church. It should be so rich that it would be the greatest of sorrows if it were taken away.

True fellowship involves at least three elements that form the sides of a triangle.

**I MUST BE IN THE RIGHT RELATION WITH GOD TO HAVE FELLOWSHIP WITH HIM.** This is the relation of sonship. There can be no fellowship if we have no sonship. "Behold, what manner of love the Father has bestowed on us that we should be called the sons of God, and such we are!" (I John 3:1). To be a son of God, one must be born into his family, born again of water and the Spirit (John 3:3-5). This shows his great love because although we are born again we are still adopted sons. He chose us for his children (Romans 8:15-17, Ephesians 1:4). There can be no fellowship with God apart from his Son and his church. The great example of this fellowship is the Lord's supper (I Corinthians 10:16).

Our fellowship with God is both continual and conditional. We must continue to walk in the light of God. Only then can we claim fellowship with him (I John 1:7).

Our fellowship looks like this.



**I MUST ALSO HAVE THE RIGHT RELATION**

Continued on page 3



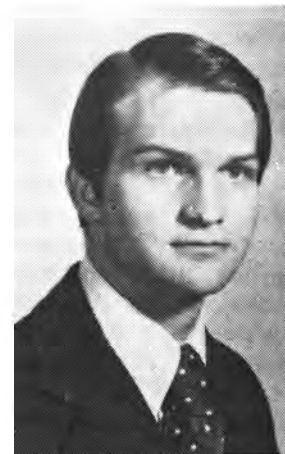
ANCIL JENKINS

## Gullibility And Godliness

Contrary to popular opinion, gullibility is not next to godliness. Don't believe everything you hear or read just because it comes from the lips or pen of a preacher. Preachers have been known to be wrong at times. Often, a mistake is made unintentionally. A fine gospel preacher not far from here recently exhorted, "All those who feel the need may come forward and commit their sins publicly." I have since wondered at what a scene would have been made if that exhortation had been literally heeded. Such errors are accidental.

Many errors are not so accidental and are far more serious. If you listen long enough and closely enough to the religious broadcasting on late night radio you may hear almost any doctrine imaginable. Just conjure up the wildest, most outlandish doctrine you can think of; then, listen long enough to enough preachers and you will hear that doctrine proclaimed as truth. Frequently, on the way home from evening speaking engagements, I tune in to a few of the late night radio evangelists. Recently, I have heard discourses on "Your Beloved Pets in Heaven", "There's a Witch or Wizard After You", and countless other absurd topics. The sad part of it all is that there are folks gullible enough to listen to, believe, and financially support these preaching parasites. No, gullibility is not next to godliness.

John warned, "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" (I John 4:1). Paul wrote, "Now the Spirit speaketh expressly, that in latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having



DALTON KEY

Continued on page 4



# The Gospel Has Not Lost Its Power

When Paul released gospel power in Ephesus it produced no small stir among the people. The power of God to save the souls of men presents a real challenge to those whose hearts are bent upon sin (Acts 19:23). Demetrius, a silversmith at Ephesus, sought to discredit Paul when he perceived the radical nature of his gospel (Acts 19:24-30). The whole city was talking about the message delivered by the peerless apostle. No one



R. W. GRAY

was yawning, twisting and turning in the pews for fear the lesson would exceed the appointed hour. People were stirred, and that in a mighty way. They realized that here was a man and a message they could not ignore. Their very way of life was challenged in a powerful and uncompromising fashion. "Stir," "wrath," "confusion," are words used by the Holy Spirit to describe the response to Paul's preaching (Acts 19:23, 28, 29).

It is apparent that Paul made it clear that he was speaking of "the way" (Acts 19:23). No quarters would be given some "other way." No common cause would be made with those who opposed the truths he proclaimed. "That way," "this way," and "the way" are terms used throughout the New Testament in describing the narrow, straightened, and exclusive "way" men may serve God in this world if they would entertain any hope for the next.

There is not a single instance recorded wherein men responded with total indifference to the gospel of Christ. Some indeed responded unfavorably, others in a positive manner, but there was always a reaction—a response.

We propose to preach the gospel Paul preached. Why, then, does it not produce a stir among the people? There are a number of reasons, I believe, why this is the case: (1) We have failed to view the gospel as God's dynamite. It is to us a rather dull, insipid message in which only a few will register an interest one way or the other. As a result we do not deliver it with the same degree of fervency and zeal as did New Testament evangelists. We do not expect the message to turn the world upside down, and so we water it down and render it worth little insofar as presenting any challenge to those who walk in darkness. (2) We fail to see that unbelief and infidelity may be dispelled by the light of eternal truth, and as a consequence usually reserve our words for those who share our common belief in the existence of God and the veracity of His word. (3) We do not expect that lives will be radically changed by gospel power, and therefore surrender to Satan the minds of men, failing to equip lost souls with the only weapon available against our common foe. Our Savior said, "Ye are the light of the world, ye are the salt of the earth," but we view his words as little more than a good starting place for another sermonette.

When we begin to challenge sin again, when we preach morality to a world caught up in the "new morality," when we preach righteousness to a people given wholly to filth, when we condemn sin in a world in love with sin, we will witness a "stir" within the heart of those who bear. The message is so designed. It cannot be ignored. When we are ignored we need to examine the preaching we are doing. We have ceased to be direct and forthright. We have failed to call sin by its name. We are too concerned with being accepted, and we are concerned too little with being effective.

Peter was so pointed in his memorable sermon at Pentecost that hearts were deeply moved. They did

not wait for his conclusion to respond (Acts 2:37). They could actually envision the innocent blood of the sinless Christ dripping from their guilty hands. No one inquired as to what Peter actually said. They all knew. No one was left in doubt as to where the preacher stood on the issue at hand. This kind of preaching gets results.

When Phillip preached in Samaria the Spirit records that "there was great joy in that city" (Acts 8:8). They did not turn away in indifference. Something about Phillip's manner, as well as the content of his message, awakened them to a realization that his sober thoughts were delivered in all earnestness. His message was one of life or death. They did not receive

his sermon in a blase fashion as do some who hear us today. Why the difference? It was not so much that his audience consisted of folk with a different life style than those who hear us as it was a difference in the uncompromising way in which the truth was presented.

A proper attitude was expressed when brethren once prayed "Father, bless the messenger that he may hide himself behind the cross of Christ; that his words may be sanctified to thy glory and to the eternal good of those who hear." May both those who preach and those who hear revive this proper attitude toward the power of the gospel of Jesus Christ (Rom. 1:15, 16).—P.O. Box 90236, East Point, GA 30344

## "But For You It Is Safe"

Continued from page 1

others; but if God is (and he is), you will be saved even though they are lost.

(2) You as a faithful follower of God believe that the Bible is God's inspired word. This is the safe course. Millions do not believe that the Bible is God's divine revelation to man. If it should turn out that the Bible is just another book (it will not), you will still be just as well off as those who reject its divinity. You will be saved if the unbelievers are, and you will be saved if they are lost (II Timothy 3:15-17).

(3) If you follow the safe course, you believe that there is only one true church/kingdom established by Jesus Christ (Matthew 16:18-19; Acts 20:28; Romans 16:16). If it should turn out that the church is of no importance, you will still be saved. But, if in the Great Judgment, you learn that the church/kingdom was absolutely essential to one's salvation, you will be saved, while others who did not believe are lost. Hence, you are saved if they are saved, and you are saved even if they are lost. You took the safest course!

(4) God has his plan of salvation which has been revealed in the Bible (Matthew 28:18-20; Mark 16:15-16; Luke 24:46-47). This is the safest course for you to follow. It is faith, repentance and baptism in the name of Jesus Christ for the remission of sins (Mark 16:15-16; Luke 24:46-47; Acts 2:36-38). This is the safest course for a weak and puny human being to follow. In following this course one takes no chances. If one can be saved on less, you will still be saved; but if the Bible demands must be met (and they must), you will be saved though others are lost.

(5) These scriptures teach that scriptural worship

must be according as it is written (I Corinthians 4:6; John 4:23-24; Acts 2:41-42; Ephesians 5:19). The safest course is to follow God's divine injunction. No one can be lost for doing just exactly as commanded by the Master. If less or some other way of worship is acceptable, you would be saved, if other are saved; and you would be saved even if others are lost.

(6) The safest course for a Christian is to live a faithful Christian life till death (Revelation 2:10). If one can live for the devil (commit adultery, get drunk, and die in sin), and still go on to heaven, you would surely be saved. But, if a saved person who dies in his sins can be saved in heaven, why did God make a hell? (John 8:21, 24). Thus, if a backslider who dies in his sins can be saved in heaven (which he cannot), surely the man who lives a faithful Christian life will be saved. You will be saved if the rebel is saved, and you will be saved if he is not! The Bible teaches the possibility of falling from grace (John 15:1-6; Luke 8:13; I Corinthians 9:27; 10:12; Galatians 5:4; II Peter 2:20-22).

(7) The safe course is to be baptized in the name of Christ for the remission of sins (Acts 2:36-38; Mark 16:16). To obey this command is to remove all doubt. If any one can be saved without obeying this command, so can you. You will be saved if others are saved, and you will be saved even if those who rejected this command of Jesus are not.

Jesus is the Way, the Truth, and the Life. No man can miss heaven following Jesus' way. Follow the safe course; believe and obey today.—P.O. Box 274, Parrish, Alabama 35580.

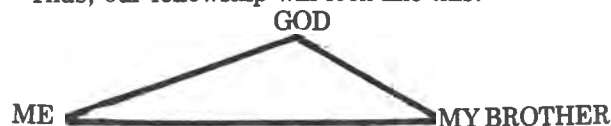
## The Triangle Of Fellowship

Continued from page 2

WITH MY BROTHER TO HAVE FELLOWSHIP WITH GOD. There can be no fellowship with God unless one is in fellowship with his brother. John clearly shows us we have an obligation to love a brother we have seen (I John 3:14-15). Our love to God is only valid if we demonstrate our love to him by loving our brother (I John 4:20).

This brotherly love is not just a good feeling of warmth toward him. It is seen in our caring for him, meeting all his needs (James 2:15-16; Matthew 25:31-40; Galatians 6:1).

Thus, our fellowship will look like this:



I CAN ONLY HAVE FELLOWSHIP WITH A BROTHER WHO IS RIGHT WITH GOD. Just as I cannot be in fellowship with God unless I am right with him, neither can I have fellowship with a brother

who is not right with God.

I have an obligation to go to a brother who does wrong. Even if the wrong is something he has done to me. I have the obligation to go to him. I cannot wait for him to come (Matthew 18:15-17).

My brother can so persist in sin that the church sees his salvation lies in its withdrawing their fellowship from him. I must honor this withdrawal. If he has lived a life of sin, immorality, or false teaching, I can no longer regard him as a brother. I cannot even eat with him (I Corinthians 5:4-5; 9:11; II John 9-11). His breaking of fellowship with God, breaks my fellowship with him.

This is the picture of fellowship.



To be in fellowship as God would have it, one must be right in all these relationships. 1701 Gold Avenue S.E. Albuquerque, N.M. 87106.

# Gullibility And Godliness

their conscience seared with a hot iron" (I Timothy 4:1, 2). Again, we are warned of those who "by good words and fair speeches deceive the hearts of the simple" (Romans 16:18).

How do we know if what we are hearing is true? How may we identify the "seducing spirits and doctrines of devils." Let me suggest that we first open our Bible. If what we hear preached is taught clearly within the Bible, it is our duty to accept it, believe it, and obey it. If the preaching is not founded upon a clear "thus saith the Lord," we must by all means refuse it! It is just that simple. Moreover, this method is scriptural.

The Bereans were said to have been "more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" (Acts

17:11). These Bereans were not gullible to false teaching; they had sense enough to measure what

they heard against the yardstick of God's word. — Box 126, Aurora, MO 65605

## There Is Water In The Plan

BY JIM E. WALDRON

Jesus of Nazareth who has all authority in heaven and earth commanded: "go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned" (Mark 16:15-16).

It is amazing to observe the many "plans of salvation" that are preached from pulpits of this land and over the airways in contrast to the simple statement of Jesus above. There is the *mourners bench plan*, the *altar call plan*, the *hold up your hand plan*, the *sign a card plan*, the *put your hand on the radio plan*, etc. All of them void of the Biblical

requirement of belief *AND* baptism for salvation.

There is water in the Bible plan of salvation, for the holy scriptures teach faith in Jesus and baptism in water are for (unto) remission of sins (cf. Acts 2:38). Any "plan" that leaves out the water baptism of the great commission (Matthew 28:19-20) is not according to the whole counsel of God (Acts 20:27).

Saul of Tarsus was told to "arise and be baptized (immersed) and wash away thy sins, calling on his name" (Acts 22:16). — 33 Seymour Rd. 7/F Hong Kong



GUS NICHOLS

All sessions are to be held in the auditorium of the SIXTH AVENUE CHURCH OF CHRIST.

Lodging for out of town guests will be provided free of charge in the homes of Christians in and around Jasper.

To make a reservation, call (205) 384-6446 or (205) 387-1670.

For those who prefer, the following motels are available: Harper's Motel (205) 384-3368 Holiday Inn (205) 221-3050 M & M Motel (205) 384-5573 Display space is available on a first-come-first-served basis, and at no charge.

### The Gus Nichols Words Of Truth Lectureship SEPTEMBER 28 - OCTOBER 2, 1980 UNDER THE DIRECTION OF THE SIXTH AVENUE CHURCH OF CHRIST 1501 SIXTH AVENUE — JASPER, ALABAMA 35501 Theme: *The Ancient Truth For A Modern Age*

<b>SUNDAY, SEPTEMBER 28</b>	
7:30 - 8:30 P.M.	Is the Bible Worthy of the Confidence of this Modern Generation? ..... Flavil Nichols
<b>MONDAY, SEPTEMBER 29</b>	
8:30 - 9:20 A.M.	The Work of Preaching the Ancient Truth ..... Franklin Camp
9:30 - 10:20 A.M.	A Study of Biblical Words ..... Hugo McCord
10:30 - 11:20 A.M.	The Ancient Truth for Modern Husbands ..... Gary Bradley
11:30 A.M. - 1:00 P.M.	Words of Truth Luncheon
1:00 - 1:25 P.M.	Keynote Speech: The Need for Bible Study ..... Hudson Nichols
1:30 - 2:10 P.M.	The Church in Prophecy ..... Douglass Harris
2:15 - 2:55 P.M.	The Ancient Truth Challenges Liberalism ..... Leon Cole
3:00 - 3:40 P.M.	The Ancient Truth vs. Homosexuality ..... Roger Dill
3:45 - 4:25 P.M.	Revelation 20 and the 1000 Years ..... Dan Jenkins
7:00 - 7:25 P.M.	Singing ..... Different Directors
7:30 - 8:30 P.M.	Is the Ancient Truth Adapted to a Modern World? ..... Don McWhorter
<b>TUESDAY, SEPTEMBER 30</b>	
8:30 - 9:20 A.M.	The Work of Preaching the Ancient Truth ..... Franklin Camp
9:30 - 10:20 A.M.	A Study of Biblical Words ..... Hugo McCord
10:30 - 11:20 A.M.	The Ancient Truth for Modern Wives ..... Ray Dutton
11:30 A.M. - 1:00 P.M.	Eldership Appreciation Luncheon
1:00 - 1:25 P.M.	Keynote Speech: The Need for Personal Evangelism ..... Hardeman Nichols
1:30 - 2:10 P.M.	The Establishment of the Church ..... Robert R. Taylor, Jr.
2:15 - 2:55 P.M.	The Ancient Truth Challenges Radicalism ..... Martel Pace
3:00 - 3:40 P.M.	The Ancient Truth vs. Abortion ..... Hugh Fulford
3:45 - 4:25 P.M.	The Days of Genesis I ..... Winfred Clark
7:00 - 7:25 P.M.	Singing ..... Different Directors
7:30 - 8:30 P.M.	Taking the Battle of Truth to the Atheist ..... Thomas B. Warren
<b>WEDNESDAY, OCTOBER 1</b>	
8:30 - 9:20 A.M.	The Work of Preaching the Ancient Truth ..... Franklin Camp
9:30 - 10:20 A.M.	A Study of Biblical Words ..... Hugo McCord
10:30 - 11:20 A.M.	The Ancient Truth for Modern Parents ..... Curtis Dowdy
11:30 A.M. - 1:00 P.M.	Sister Nichols Appreciation Luncheon
1:00 - 1:25 P.M.	Keynote Speech: The Need for Prayer ..... Nick Hamilton
1:30 - 2:10 P.M.	The Mission of the Church ..... Clifford Smith
2:15 - 2:55 P.M.	The Ancient Truth Challenges Evolution ..... Bert Thompson
3:00 - 3:40 P.M.	The Ancient Truth vs. the Uniax Movement ..... George Herring
3:45 - 4:25 P.M.	Daniel's Seventy Weeks ..... Wayne Jackson
7:00 - 7:25 P.M.	Singing ..... Different Directors
7:30 - 8:30 P.M.	Ancient Truth and the Challenge of the Present Decade ..... Willard Collins
<b>THURSDAY, OCTOBER 2</b>	
8:30 - 9:20 A.M.	The Work of Preaching the Ancient Truth ..... Franklin Camp
9:30 - 10:20 A.M.	A Study of Biblical Words ..... Hugo McCord
10:30 - 11:20 A.M.	The Ancient Truth for Modern Children ..... Raymond Elliott
11:30 A.M. - 1:00 P.M.	Fellowship Luncheon
1:00 - 1:25 P.M.	Keynote Speech: The Need for Christian Living ..... W. T. Hamilton
1:30 - 2:10 P.M.	The Distinctive Nature of the Church ..... Dalton Key
2:15 - 2:55 P.M.	The Ancient Truth Challenges Denominationalism ..... David Pharr
3:00 - 3:40 P.M.	The Ancient Truth vs. Situation Ethics ..... R. W. Gray
3:45 - 4:25 P.M.	The Virgin Birth Prophecy of Isaiah 7:14 ..... Jesse Phillips
7:00 - 7:25 P.M.	Singing ..... Different Directors
7:30 - 8:30 P.M.	The Ancient Truth, The World's Only Hope ..... Rubel Shelly



# Words of Truth

(USPS 691-760)

"I am not mad, most noble Festus; but speak forth the Words of Truth and soberness."

— Acts 26:25

## The Day Of Forgotten Things

The 29th day of this month marks a date that should be remembered by all, but is forgotten by many. One hundred and seventy-one years ago Alexander Campbell came to this country. He arrived at the young age of 21 years, but with much more wisdom than those of that age today. He had already studied himself out of denominationalism. He had studied and learned that the creeds of man were just that, of man and not of God.



D. JULIAN METHENY

For the past two years he had been the head of the family. His father, Thomas, who was a Presbyterian minister had two years earlier arrived in America. Thomas, like his son (though neither knew of the others' actions), had studied himself out of denominationalism. Thomas had written and printed a document entitled, "The Declaration and Address." This showed the errors in many creeds of men. Thomas also coined a motto, "where the Bible speaks, we speak, where the Bible is silent, we are silent."

When the young Alexander sat down with his father after two years of separation, Thomas told him of his studies and showed him his newly printed "Declaration and Address." After reading this document, Alexander handed it back to his father and expressed his approval, and how he was determined to devote his life to proclaiming the principles that it contained. He then told his father of his desire to spend six months in studying the word of God more deeply. Then he said to his father that he would spend the rest of his life in the proclamation of the word of God, and that he would never accept financial assistance for his preaching. His father replied, "Upon these principles, my dear son, I fear you will have to wear many a ragged coat."<sup>11</sup>

Alexander did live up to his word, in that he did spend the rest of his life in preaching the Gospel. But he did not have to "wear many a ragged coat" as his father had predicted. This was because of two major reasons. The first was that he married Margaret Brown, whose father was a wealthy land owner and business man. The second was because of the greatness of this man. He excelled in preaching, teaching, farming, post master, author, editor and finally a debater. He was a man of many abilities, and he did not need financial assistance for his service for the Lord.

We need more Christians today who have the same love for the truth and the same desire to promote it as he did. Campbell writes of his love for truth: "Often have I said, and often have I written, that truth, truth eternal and divine, is now, and long has been with me the pearl of great price. To her I will, with the blessing of God, sacrifice everything. But on no altar will I offer her a victim. If I have lost sight of her, God who searcheth the hearts knows I have not done it intentionally. With my whole heart I have sought the truth, and I know that I have found it."<sup>12</sup>

Later he wrote, "Numbers with me count nothing. Let God be true, and every man a liar. Let truth stand, though the heavens fall. When contending with thirty million of Lutherans, I feel myself contending with

but one man. In opposing seventy millions of Greek and Eastern Professors, I am in conflict with but one leader. When one hundred millions of Baptists assail me, I feel myself in a struggle with but one mind. In all the Methodists I see but John Wesley; in all the Calvinists, John Calvin; and in all the Episcopalians, one Cranmer. Names, numbers, circumstances weigh nothing in the scales of justice, truth and holiness."<sup>13</sup>

Why is it that we don't have more men of the conviction that this man had? Why is it that there is a shortage of Gospel preachers in this land today? We need more who love the Lord! We need more who are willing to give their lives to the Lord! We need more who are willing to give that the gospel of Christ can be taught. We need more who have a mind to work (Neh. 4:6). Brethren we had better begin now and not later to work for the Lord. — Rt. 4 Box 146 Decatur, Ala. 35603.

1. Richardson, *Memoirs of Alexander Campbell*, Vol. I, p. 275

2. Alexander Campbell, "A Demand for Justice from Editors in General and Mr. Brantly in Particular," *Millennial Harbinger*, New series, Vol. VII, No. 7, (July, 1843) p. 307.

3. Alexander Campbell, "The Christian Organization", *ibid.*

## Which Jesus?

ROGER JACKSON

An older gospel preacher was once approached by one several years his junior who informed him that he did not agree with his preaching that the sectarian world did not preach Jesus. He further informed the older preacher that he had visited in such congregations many times and that each time Jesus was preached. To the foregoing the older preacher responded, "Which Jesus?"


To preach Jesus is to do more than merely call his name over some doctrine. It is to preach what Jesus said, for Jesus himself reminds us that to accept him is impossible without accepting what he said (Jn.

12:48). When Philip preached Jesus unto the Samaritans he preached what Jesus said in such places as Mark 16:16 (cf. Acts 8:12).

When men seek to change the message of inspiration to fit their prejudices it means they are seeking to change the Jesus of the Bible just to that extent. You cannot have the man without the plan and you cannot change the plan without also changing the man. Because of the false doctrine that is taught about Jesus you can ask the average man who he is

Continued on page 4





## Words Of Truth

(USPS 691-760)

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## Beware Of Botulism

Botulism is "*Poisoning by the toxin of a bacillus (Clostridium botulinum) which may infect preserved food*" (Webster's New Collegiate Dictionary, p. 99). Otherwise good and wholesome food will become deadly if the toxin (a substance which may be the most lethal poison in existence) gets into food and is consumed. Boiling food at 212 degrees fahrenheit will destroy the toxin.



JAMES PILGRIM

There are a number of things that we should consider with regard to this deadly poison. First, good food may be contaminated. The Bible is the Christian's spiritual food (I Pet. 2:2; Heb. 5:11-14), and it is good (Rom. 12:2). But it may be contaminated by a false gospel (Gal. 1:6-9; II Tim. 4:2-5). Spiritual botulism is the addition to or subtraction of the word of God (Rev. 22:18,19). Examples of such were the additions of circumcision (Acts 15:1ff) and subtractions of fellowship (Acts 11:1-3). Anti-ism and liberalism are the two extremes of our day. Both are toxins.

Second, botulism is deadly. The poisonous toxin in food will kill in a few days unless treated properly. Spiritually speaking, anti-ism and liberalism will destroy the church today (Rev. 11:18,19). No one has a right to bind what God has loosed. Neither does one have a right to loose what God has bound. Failure to heed John's Spirit-given statement (Rev. 22:18,19) has resulted in the denominational doctrines of faith only, impossibility of apostasy, and such like. It has also resulted in some brethren's doctrines of one cup, no church co-operation, no classes, and the like.

Third, no sane person would knowingly eat food contaminated with botulism. We would like to think that no person would eat spiritual food that is contaminated with deadly additions and subtractions

Continued on page 3



## Abortion

We found the following in *Old Paths*, a monthly publication edited by Dalton Key and published in Aurora, Mo.: "A professor at the UCLA medical school asked his students this question. 'Here is the family history: The father has syphilis. The mother has TB. They already have four children. The first is blind. The second has died. The third is deaf. The fourth has TB. The mother is pregnant. The parents are willing to have an abortion if you decided they should. What do you think?' Most of the students decided on abortion. 'Congratulations,' said Professor Agnew, 'you have just murdered Beethoven.'"



BOB DUNCAN

Last night's news carried an announcement of the fact that a high court has upheld the constitutionality of the Hyde Amendment, which, in effect, says that federal funds will not be used to finance abortions. The station we were watching carried an interview involving a man who is a pro-lifer and a woman who is of the pro-abortion persuasion. As most of our readers know, those who are pro-abortion do not like

to be referred to as being pro-abortion; they prefer to be referred to as believing in freedom to choose. This means simply that they believe every woman who becomes pregnant, regardless of the circumstances, should have the right to choose for her unborn baby to be put to death — murdered, if you please. Not only so, but these "freedom of choice" people have an ongoing campaign to see to it that federal funds finance these murders for those on welfare rolls.

Those of us who are opposed to abortion are not opposed to freedom of choice. We believe a woman has a right to choose whether to become pregnant or not. But she should not have the right — and does not in God's sight — to murder her unborn baby. Why should she have the right to murder her unborn baby, but be deprived of the right to murder her already born baby?

The pro-abortionist who was being interviewed was bemoaning the fact that some were more concerned about what she considered the rights of the fetus than about the rights of women. By this she meant that some of us believe the unborn baby has a right to live and that the baby's mother does not have a right to murder him. The pro-abortionist believes the baby has no right to live if the mother wants to murder him.

Those who want to commit sin have always found a way to describe their actions in language which sounds quite dignified. It doesn't sound nearly so cruel to talk about aborting a fetus as it does to talk about murdering an unborn baby.

## "And The Disciples Were Astonished At His Words"

W. A. HOLLEY

Our text is Mark 10:23-27.

The background of these verses is the tragic story, told by Jesus, of the man often referred to as the Rich Young Ruler.

This man came running to Jesus, kneeled before him, and asked, "Good Master, what shall I do that I may inherit eternal life?" (Mark 10:17-22).

The Rich Young Ruler had great possessions. When Jesus commanded him to sell what he possessed and give it to the poor and come and follow Jesus, he was grieved at Jesus' answer, and walked away.

Although the young man was an admirable person, having kept these ten commandments of Moses' law from his youth, his "trust in riches" prevented him from entering the kingdom preached by Jesus.

What was the attitude of Jesus as the young man turned away? Did Jesus run after him, trying to bring him back? Did Jesus soften his demands? Did Jesus change his message? No, man is a free moral agent, free, under God, to either accept or reject divine overtures (Deuteronomy 11:26-28).

It is against this setting that Jesus told his disciples that it is impossible for one who trusts in riches to enter heaven. Jesus' disciples were astonished at such teaching because, in their experience, the rich had always received special treatment and extraordinary favors. The disciples were dumbfounded — if the rich cannot be saved, who can

be saved!!

From a negative point of view, many readers of this paper may be astonished at what the Sacred Scriptures do not say. We shall note a few examples: There is not a word in the Bible which supports the doctrines of atheism and evolution; infidelity and agnosticism. You may be astonished to learn that there is not a word in the Oracles of God about "being saved by faith only" or "joining the church of one's choice." One reads in vain looking for the passage which teaches that "the church is a non-essential; that one can be saved out of the church as well as in it." Again, you may be astonished to learn that the Bible does not teach that "baptism is a non-essential/optional command." Furthermore, it will be a source of astonishment to you to learn that "mechanical instruments of music" are not authorized in Christian worship. When one reads the Bible one soon learns that there is no mention of Popes, Cardinals, archbishops, reverends; no preachers addressed as fathers or doctors; no mention of mourners' bench system of praying through to salvation, no taking Jesus as one's personal Savior, no laying hands on the radio/TV and being saved then and there. All the foregoing doctrines and religious practices are very popular in our modern world, but they lack Scriptural authority.

Continued on page 3

# Why Mechanical Music Is Used

(No. 4)

There have been many attempts to justify the employment of music made by machinery in Christian worship. We are noting a few of these arguments and seeking to exhibit clearly and quite decisively how very fallacious each argument advanced really is when closely investigated. Now we note another argument that has been employed by some. It is no stronger than any of the preceding ones have been which we have contemplated.



ROBERT R. TAYLOR, Jr.

## "THE APOSTLES WORSHIPPED WITH THEM IN THE TEMPLE"

We ask immediately for Biblical proof of this allegation. Where does it say in the Bible that the apostles worshipped with them in the temple. This demands more than a baseless assertion or assumption. Saying it and proving it are totally different things. We can read in the Bible where the apostles and early disciples praised God in the temple. Luke says in Acts 2:46-47, "And they continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved." They praised God in the temple. The Bible affirms that. The Bible does not say they worshipped God with mechanical music in the temple. This is to read something into the text that is not there. They were PRAISING GOD, not PLAYING on man-made machinery to him. We can read about two of them who went into the temple at the hour of prayer. Lukes says, "Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour" (Acts 3:1). They evidently were going to PRAY, not PLAY a mechanical instrument of music. PRAY is not the same as PLAY though there is but one letter's difference between the two words. They preached while there also.

We can read about their teaching and preaching in the temple area. Peter's great sermon in Acts 3 was delivered in the temple area known as Solomon's porch (Acts 3:11). The remaining portion of this courageous chapter tells us what he preached on this intensely interesting occasion. In Acts 5 we read about the second persecution aimed at the early church and especially its determined apostolic leadership. The apostles were imprisoned. Luke relates what happened as they were spending a night "in the common prison" (Acts 5:18). The Bible says in the next two verses, "But the angel of the Lord by night opened the prison doors, and brought them forth, and said, Go, stand and speak in the temple to the people all the words of this life" (Acts 5:19-20). The next verse portrays beautifully their implicit obedience to the angelic commandment: "And when they heard that, they entered into the temple early in the morning and taught" (Acts 5:21). They taught in the temple. This we know for a surety. No one knows that they worshipped with mechanical music. Such is a totally unwarranted assumption. It is to assume as true what needs to be proved to be true. In logic we call this "begging the question." It is a frequently used device among those who are long on talk and short on sustaining proof for their pet projects.

Our appreciated readers who are close students of the Bible and religious history know that the temple Jesus and the apostles worshipped in was NOT the one Solomon built a full millennium before. That one

was destroyed by the Babylonian warriors nearly six centuries before the birth of the Babe of Bethlehem. The one Jesus and the apostles worshipped in was NOT the one erected by Zerrubbabel five to six centuries earlier. Years before Christ and the apostles worshipped in that magnificent edifice that adorned the crown of Mt. Moriah in the holy city of Jerusalem Herod the Great had torn down little by little that old temple erected by Zerrubbabel during the sixth century before Christ and had begun to rebuild it in a much greater scale. This temple rebuilding was going on all the time of Christ's sojourn on earth and for many years subsequent to his death, resurrection and return to the Palace of the Universe on high. Brother Paul Southern, who holds a Doctor of Theology degree from Southern Baptist Seminary in Louisville, Kentucky, says, "The Old Testament shows that the whole range of music was employed in the temple at one time, but historians hold there was no instrument in the temple during the time of Christ...Reliable sources maintain that it never had a musical instrument in it" (WHAT IS WRONG, pp. 103-104). Even if it were the case that Brother Southern and his quoted sources are wrong relative to the absence of all mechanical instruments in the

temple during the time of Christ and the apostles, it yet remains that those who so contend that Christ and the apostles worshipped with them MUST produce something far stronger than mere assumption to sustain their colossal claim. If not, WHY NOT??

But what proves too much proves nothing at all! Are the proponents of mechanical music for Christian worship willing to do all that was done in first century temple worship? They burned incense as we learn from Luke 1:8-10. Does this mean we can offer incense in worship today as our Roman Catholic friends have long practiced? Even at the very time that the book of Hebrews was penned Levitical priests were offering gifts and sacrifices in the temple as we learn from Hebrews 8:3-5. Does this authorize animal sacrifices for Christian worship? If not, WHY DOES IT NOT, as per the views of the persistent proponents of mechanical music in Christian worship??

Let it be kept firmly and fully in mind that the laws governing temple worship were made under the Mosaic law. We live under the Christian covenant-not the system that came from Mt. Sinai through the hands of Moses. — P.O. Box 464, Ripley, Tennessee 38063.

## Beware Of Botulism

Continued from page 2

to God's word. However, we believe some are determined to eat whether the food is poison or not. Perhaps some eat from spiritual feeders without testing the food to see if it is spoiled. We should search the scriptures to see if the food is good or not (Acts 17:11,12).

Fourth, food containing toxin can be cleansed by heating the food to the right temperature for the right number of minutes. God has provided a means by which his church can be cleansed of ungodliness (I

Cor. 5; II Thess. 3:6-15). Some brethren think more of their physical bodies than they do the Lord's Church. They would quickly purify their food so as not to contaminate their bodies. Were their bodies to take in the poisonous toxin, they would hurriedly get medical help. But these same brethren will leave *old leaven* in the Lord's body to destroy it.

Beloved, let us be careful what we eat both physically and spiritually. Our bodies and souls are at stake. — P.O. Box 3022 Hueytown, Ala. 35020.

## "And The Disciples Were Astonished At His Words"

Continued from page 2

We should be astonished when we learn that the Bible does not teach the aforementioned popular religious doctrines which thousands of preachers spend so much time binding upon their hearers!!

From a positive point of view, let us consider what the Bible does teach. Dear reader, you may be astonished to learn that the Bible does teach...

(1) That God Almighty created the heavens and the earth (Genesis 1:1-2). Hence, the theory of evolution is false!

(2) That Jesus was born of a virgin (Isaiah 7:14; Matthew 1:21). It was no more difficult for God to have Jesus born of a virgin than it was for God to create the heavens and earth in the first place.

(3) That Jesus died, was buried, and raised to life again, according to the Scripture (I Corinthians 15:1-4; Romans 1:1-4). After the establishment of the church on the First Pentecost of Acts 2, the resurrection of Christ was the central point in the preaching of the apostles (Acts 2:31; 4:2,33; 17:18; 17:32; 23:6; 24:15,21; Romans 1:5; 6:5; I Corinthians 15:13,21,42).

(4) You may be amazed that Jesus established but one church, but it is true (Matthew 16:18-19; Ephesians 4:4-6; 1:22-23; I Corinthians 12:13,20). Jesus adds the saved to his church (Acts 2:36-38,47). Are you not astonished that there is not a word about

denominationalism in the Bible??

(5) That the Bible does teach that faith plus baptism equals salvation, and that faith minus baptism equals damnation. We shall use a simple equation:

2 plus 2 equals 4  
2 minus 2 equals 0

Faith plus baptism equals saved  
Faith minus baptism equals damned

We suggest that our readers consult Mark 16:16; Acts 2:38; 22:16; Romans 6:3-5; Gal. 3:26-27; I Peter 3:20-21.

(6) Some may be astonished to learn that God Almighty has prescribed those items of worship which pleases him. Consult Acts 2:36-38, 41-42, 47; Ephesians 9:19; Col. 3:16. Are you amazed that instrumental music (pianos, organs, brass bands, etc.) as popular as they are today, were not included in God's divine scheme of things? Divine worship is not designed to please men; rather, it is designed to please God the Father.

(7) You may be astonished to learn from the pages of eternal truth that God commands Christians to live a faithful Christian life unto death. The doctrine of "once in grace, always in grace" is nowhere found within the Sacred Pages (Romans 12:1-2; Titus

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## Which Jesus?

Continued from page 1

and the answers will be far more varied than those proposed in John 16:13-17. When men are blown about by every wind of doctrine (Eph. 4:14) it is no great wonder that they do not know for sure who Jesus is. The time is right for the question, "Which Jesus do you know?"

Do you only know the Jesus of the Jews? He is not the heavenly monarch who now rules in his kingdom (Col. 1:13; Heb. 1:3; 10:11,12). To the Jews he is only a man and never the Messiah. They were determined to make him what they intended for him to be, and by force if necessary (Jn. 6:15). When he would not bow to their mold and image they crucified the King of the Kingdom. They would not have him unless he was what they wanted.

Do you know only the Jesus of the protestant world? What kind of Jesus does sectarianism have, you may ask. A super hypocrite! Suppose you ask me what I am religiously, and I respond by naming off some two-hundred and fifty religious names I wear? What would you say of me? You would say that no one can be a member of all those diversified groups with their contradictory doctrines without being a super hypocrite. You would be exactly right! Then why would Jesus not also be a super hypocrite if it is true that he is found in all denominations? Albert Barnes thinks he has found the doctrine in Mk. 9:38-40 where the Lord's disciples forbade a man's casting out a demon in Christ's name because he "Followed not us." Let one denominationalist perform one genuine miracle and I will not forbid him either.

Do you know only the Jesus of the Mormons and Witnesses? To them he is either a lesser prophet (Mormons) of a lesser "created" god (Witnesses). To the redeemed he is THE SON OF GOD (Mt. 16:16). It is no wonder that the Mormons and Witnesses reject the divine name "Christian" (Acts 11:26) for a human name in which no salvation can be found, when we see their lack of respect for the one whose name is above every name (Phil. 2:9). Giving lip service to things divine while debasing them all the while is a tactic the devil employs with subtlety. These false teachers tell us they believe in the Bible and Jesus, but in reality they discredit one or both. One cannot have the book of Mormon without discrediting the Bible. One cannot have the name "Jehovah's Witnesses" without discrediting the name "Christians". One cannot have Joseph Smith without making Jesus a second rate prophet. Which Jesus, kind reader???

Do you only know the Jesus of the hippie, yippie, alias BUM sect? The Jesus who walked the streets of old Nazareth, Capernaum, and Jerusalem was quite different. The hippie's Jesus is a Superstar. They couldn't stand the former image. Hollywood would not approve. So they gave him long effeminate hair, a sickly expression, and a voice that would irritate Job. They put him in their movies and on stage. They accused him of being a fornicator, homosexual, and illegitimate child. It has taken faithful gospel preachers a decade to undo the damage, and it still isn't undone in some quarters. Which Jesus, friend???

Do you only know the Jesus of the atheist and modernist? To the atheist he is just another man — outstanding, mind you — but just another man. The modernist will acknowledge that Jesus "became" the Son of God (?). In his own mind he convinced himself that he was the Messiah, and since truth is relevant, that became the truth to him. To this view many capitulated, hauled down the blood stained banner of Prince Immanuel and use without the slightest pricking of conscience the "version" that translates Isa. 7:14's *almah* "young woman". Brethren, these things ought not so to be. The virgin birth is the thorn in the flesh of all modernists and atheists. The RSV is the mouthpiece of modernists who deny the virgin birth and we should REJECT IT!

Do you only know the Jesus of the Pentecostal bodies? He is the one still working miracles (?). You

can have this Jesus too, but you must meet some qualifications first. You must be willing to tear out of your Bible Jn. 20:30,31; Eph. 4:11-13; and I Cor. 13:8-10. You see, they say the age of miracles is gone. Secondly, you must not question why miracles of stilling storms, raising the dead, giving sight to the blind, and making the lame walk are not done (Mk. 16:17-20; Jn. 9). As a matter of fact, you must forget about demonstrations altogether, for that word is taboo sure enough (I Cor. 2:4; I Thess. 1:5). And if you ever mention I Cor. 14:22, which teaches that the

miracle of tongues is to be demonstrated before unbelievers (which thing is obnoxious because it upsets the "you must believe *before* you can see a miracle" doctrine) you are a goner. Which Jesus, friend, which Jesus?

Why not just accept the Jesus of the Bible? Read the only thing we can know about him for sure — the Truth? If you want to know, you can. "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (Jn. 7:17). — P.O. Box 176 Hackleburg, Ala. 35564.

## "And The Disciples Were Astonished At His Words"

Continued from page 3

2:11-12; James 1:27; I John 1:6-7; Revelation 2:10). There are many passages in the Bible which warn the child of God against the falling from grace (I Corinthians 9:27; 10:12; Galatians 5:4; John 15:1-6; II Pet. 1:5-11; 2:20-22).

(8) Some may be astonished to learn that they must account to God, in the Great Judgment, for the sins

they have committed here in this present world (Romans 14:12; II Corinthians 5:10-11). If one is not a Christian when he dies, he cannot become a Christian after he is dead (Eccles. 11:3; Luke 16:19-31).

Today is the day of preparation; there is no second chance after death. Sinner, take warning! — P.O. Box 274, Parrish, Alabama 35580.

## We Are Not God

ANCIAL JENKINS

Has God deserted heaven and left it up to you to judge if this or that is right, and what each one should do?

I think He's still in business and knows when to wield the rod. So when you're judging others, Just remember—you're not God!

God's Phychiatry, P. 116

A recent advertisement directed to preachers showed a picture of the clouds and asked the question, "Preacher, are you after your bosses job?" Preachers often are tempted to do so, as are most people.

You cannot judge the heart of people. *Only God knows what men are thinking.* Don't make the mistake of thinking you do. This is the context of Jesus's teaching. "Judge not that you be not judged, with what judgment you judge you will be judged" [Matthew 7:1-2].

Another tragedy of not being able to be God

is *not being able to know the future.* How much we would like to know how long something will take, what will happen to our loved ones or how long we will live. We know none of these things. Let us only trust him who knows.

Since you are not God, *you cannot make people like you want them to be.* You can teach and encourage but you cannot MAKE them what you want them to be. Don't waste your time trying to force people to be what they are unwilling to be. Man's *will* is still the determining factor in his actions. Lovingly teach men and give them the proper example. This is the way to change them.

No man is *perfect* or all *powerful.* If he were—he would be God. Let us be willing to admit our faults. Let us admit we cannot do everything. Let us remember to let the one who created the world run it as he sees fit. Let us learn to go to sleep, knowing God is awake.—1701 Gold Ave. S.E., Albuquerque, New Mexico 87106.

## A Minute For The Master

BARRY CUNNINGHAM



Ours is an "appointment making" society. We have to make an appointment before we can see the doctor or the barber, the dentist or

the insurance salesman.

We generally find it easy enough to break an appointment that conflicts with some other activity we had rather be engaged in. Sometimes we just forget.

So it has been said we are not only "Appointment makers" but "Appointment breakers" as well.

I must confess that I have had to break an appointment or two myself.

There are, however, two appointments that all of us have made that cannot be broken. They are death and the judgment day. "And as it is appointed unto a man once to die, but after this the judgment" (Heb. 9:27).

Friend, let me urge you to think seriously about the reality of these appointments with God, and prepare your life for them. — P.O. Box 652, Elizabethtown, Ky. 42701.





# Words of Truth

(USPS 691-760)

"I am not mad, most noble Festus; but speak forth the Words of Truth and soberness."

— Acts 26:25

VOLUME 16

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## Who Is God's Jew?

W. A. HOLLEY

The true Jew today is the Christian. To the Roman brethren, the apostle Paul, wrote: "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God" (Romans 2:28-29).

Descent from Abraham, the father of the faithful, is reckoned on the basis of faithful obedience to God's word, not genealogy (I Timothy 1:4; Titus 3:9). "That he [Abraham, WAH] might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised" (Romans 4:11-12).

Furthermore, in Christ, "There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye are all one man in Christ Jesus. And if ye are Christ's, then are ye Abraham's seed, heirs according to promise" (Galatians 3:28-29, ASV).

It is evident from the Sacred Scriptures that the true ISRAEL today is the church of Christ. Fleshly descent does not count anymore. Hear the word of God: "For they are not all Israel, that are of Israel: neither, because they are Abraham's seed, are they all children..." (Romans 9:6). Again, the Scripture saith, "Know therefore that they that are of faith, the same are the sons of Abraham" (Galatians 3:7). Furthermore, "And as many as walk by this rule, peace be upon them, and mercy, and upon the Israel of God" (Galatians 6:16; Cf. 1:1-2).

Thus, in Christ, all rights bestowed upon men because of fleshly distinctions are eliminated, and all men are regarded as equal in privilege before God (Acts 10:34-35; 15:6-11). All promises which God made to Abraham have been fulfilled in Christ Jesus, including the land promise (Joshua 21:43-45; 23:14). Now, under the New Testament, we look not to Palestine for our inheritance, but to heaven, where "an inheritance incorruptible, and undefiled, and that fadeth not away, [is] reserved in heaven for you" (I Peter 1:4-5). Our eternal inheritance does not lie in the Holy Land!! The earth will not be renovated; it will be destroyed (II Peter 3:10-16). There are no

fleshly promises to national Israel yet to be fulfilled!

It is clearly stated in II Corinthians 5:16 that, "Henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we him no more." Jesus is now serving as both priest and king upon his throne (Zechariah 6:12-13; Hebrews 1:1-8; Revelation 3:21). "For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law" (Hebrews 8:4; Cf. Hebrews 7:14). No passage teaches that Jesus will ever set his foot upon earth, again! No passage mentions "the rapture" so often proclaimed by sensational preachers of today! Book, verse, and chapter, please!

The gospel of Jesus Christ is to be preached to every creature, both Jew and Gentile (Matthew 28:18-20; Mark 16:15-16). Those who believe and obey it, are, by the God of heaven, and the Lord Jesus Christ, accepted as heirs of that sacred promise embracing all nations which God made to Abraham while he was yet in uncircumcision.

If you would be an heir of the promise which God made to Abraham, you must become obedient to the glorious gospel of Christ (I Peter 4:17; II Thessalonians 1:7-9). Writing to the churches of Galatia, the apostle Paul penned: "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye are Christ's, then are ye Abraham's seed, and heirs according to the promise" (Galatians 3:26-29).

The faith that saves is the faith that obeys (Romans 1:5; 16:26; Acts 6:7). The conditions of salvation are faith and repentance and baptism in the name of Christ for remission of sins (Mark 16:15-16; Luke 24:46-47; Acts 2:36-38). Following one baptism for remission of sins one must live a faithful Christian life unto death (Revelation 2:10). — P.O. Box 274, Parrish, Alabama 35580.

## Don't Close The Door

Religious conflicts, serious disagreements, marital problems, and violent arguments have often been the cause of permanent separation between parents and children. In anger and rage some parents have disowned their children, kicked them out of the home, and locked the door behind them. They have been told to go their way and never return. Such drastic action is usually borne of disappointment and frustration in dealing with disobedient and rebellious



ROY FULLER

teenagers and young adults. The tragedy of such drastic action in terms of broken homes, heartaches, loneliness and mental anguish is truly incalculable. Even as I pen these words there are probably thousands of people who would very much like to go home again. Some have probably been separated for many years now. They reluctantly have managed to accept their situation and maybe even find some measure of happiness, but there is always the heartbreak of broken ties and relationships to cope with. If only the door had not been closed so hard, the words spoken so harshly, the action so irrevocable, maybe — just maybe a family could be reunited. Such harsh and drastic measures is equivalent to foreclosing on any and all future options for reconciliation. Suppose that God had made that choice when we sinned against him; there would be

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## Words Of Truth

(USPS 691-760)

"I am not mad, most noble Festus: but speak forth the Words of Truth and soberness."

— Acts 26:25

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## Don't Close The Door

Continued From Page 1

no possibility of reconciliation, thus, no salvation. What a terrible predicament the world would find itself in! How sad it would be!

I believe a most important lesson for both parents and children is related in Luke chapter fifteen which we commonly refer to as the parable of the prodigal son. Many are the sermons I have heard on this parable, but I think some of the most vital points have been missed. One of the points I would like to emphasize is the door to the father's house, figuratively speaking. The door to this house was open both ways. No doubt the father did not agree with his son's wishes to leave home, but he left the door open for the son to make his choice. When the son left and went his way, the father did not close the door. This father's heart, and the door to his home remained open to his son. Figuratively, the door in this father's house represents the free moral agency of man. We can walk away from God anytime we please, but more importantly we can always come back when we have a change of heart. Thank God for the open door. Another point of emphasis is the father's attitude and conduct in what must have been a heartbreaking experience for him. No temper tantrums, no lectures, no threats, and most important of all, no disavowing of family ties. He left the door open. The most wonderful part of this story perhaps is the father's behavior when his son returned home. No time for bitterness, no reminders of past differences, only rejoicing because the family is united again. What a joyful scene?

There comes a time when parents can no longer make decisions for their children and it is not always easy to discern just when that moment arrives in the life of a particular person; but ultimately it will come. Our children will not always make the right decisions; neither did we. They will not always make the best decisions in every case. Can any of us claim that we have? Some of them will even engage in unholy or unrighteous conduct causing heartache and embarrassment to parents. The real test then becomes as much ours as theirs, and the eventual outcome may depend more on our patience and longsuffering than actions on their part. My plea to one and all is NEVER CLOSE THE DOOR. Do not sever the lines of communication. Do not foreclose on future options, and never make it impossible for the erring to return. If you are living with a closed door, try to find a key and open that door to your future happiness. — Rt. 4 Box 479 Elba, Ala. 36323.



FROM  
THE EDITOR

## Saul's Funeral Sermon

Chronicled in I Samuel 31 is the death of Israel's first king. As we view the life and death of Saul from the vantage point of Mt. Gilboa, a number of things come to mind, none of which are the kind of thing a preacher would not dare say about one at his funeral. Yet these things need to be said, and care should be taken to realize that what a preacher may or may not say at one's funeral does not determine that one's eternal destiny. We will be judged by the word of the Lord [John 12:48], not by what the preacher says at our funeral.



BOB DUNCAN

At one's funeral, the preacher likely would not point out that the deceased was in life a rebel against God; but this is what Saul was, and this is what many are who live and die in modern times. Saul rebelled against God's instructions in the matter of worship [I Samuel 13], and he rebelled against God's instructions in connection with the destruction of the Amalekites [I Samuel 15]. How tragic to die bearing the guilt of a life of rebellion against God.

At one's funeral, the preacher likely would not point out that the deceased had been responsible for the death of his own sons. Such, however, was the case with Saul. His sons had followed their father into battle, like sons in every age have followed in the footsteps of their fathers. What a contrast between Saul and Abraham! What a blessing it was for the members of Abraham's household to follow in his steps [Genesis 18:19], and what a tragedy for Saul's sons to follow in his steps! It would be impossible to over emphasize the importance of father's walking uprightly, for the destinies of the sons depend to such a great extent upon the leadership of the fathers. Where are you leading your sons and daughters?

Saul was a leader of men. This is the kind of thing that a preacher might mention at one's funeral. Perhaps also the preacher would mention one or two incidents in his life which would indicate great leadership ability, such as the rescue of Jabesh-gilead from the Ammonites [I Samuel 11]. But the sad truth, and that which the preacher likely would not mention, is the fact that his leadership became more of a curse to the nation than it was a blessing. The throne was used to serve his own selfish ends instead of God's people. How sad when the leaders of men [elders, preachers, teachers, etc.] misuse and abuse their positions of leadership! It would have been a great blessing had such leaders never been put in a position of leadership.

Saul was a backslider. When we are introduced to Saul in I Samuel 9 we are impressed with his humility and his willingness to follow the instructions given him by God's prophet. These admirable traits are further demonstrated at the time he is selected king and for some time during the early years of his reign. But he became arrogant, rebellious, and impenitent, and died as a dejected, miserable backslider.

This is not the sort of thing we ordinarily expect to hear a preacher say in preaching one's funeral. But the fact the preacher does not say it does not keep it from being true.

Saul was a coward. He took his own life in order to avoid being slain by the uncircumcised Philistines. We tend to excuse those who take their own lives by attributing to them a form of insanity. No doubt such is the case many times. Even if such were always the case it must be remembered that we will be judged by the lives we live [II Corinthians 5:10], not merely by the death we die.

Saul was a fool, so styled by himself in I Samuel 26:21. "I have played the fool," were his words upon discovering that his own life had been spared by the one he was trying to kill. Some men profit from their foolish acts. If Saul did there is no indication of it in the divine record. The king who died on Mt. Gilboa was a fool. Again, this is not the kind of thing a preacher would say about a man in preaching his funeral. Nevertheless it is true in more cases than not. Jesus teaches that one who hears his words and does not do them is a foolish man [Matthew 7:26]. So many of the funerals we preach are of those who have heard over and over the word of the Lord, but who have not obeyed those words. For such there is no hope of heaven.

What will the preacher say at your funeral? It really doesn't matter, does it? It may just be that what is in his mind is that which he would not dare say on such a tender occasion, for the sake of your loved ones. But God knows it anyway!

## A Visit To Goodwill

ANCIL JENKINS

Last week, I visited one of the local Goodwill stores. As most of you know, they recycle discarded goods and sell them.

I found a section in the store called, "do-it-yourself." These were articles that Goodwill was unable or did not desire to repair or refinish. As I walked through this part of the store, I was amazed at what I found. Broken furniture, toys, appliances, sporting goods, even a few trophies were in abundance. All were worn out or broken—useless. As I left, not buying anything, I reflected, "What a sermon on life."

At one time all of these goods were new and shiny. No doubt they were the pride of some person or family. Perhaps the owners thought, "Now I will be satisfied."

As I walked among the articles for sale, I reflected, "These are things for whom the owners traded their lives." Since we trade time [life] for money, this is literally what we do. The things there represented hours and days of people's lives. Where did they end up? At Goodwill! This should remind us of Jesus' words: "labor not for the meat that perishes..." [John 6:27]. "Do not lay up for yourself treasures upon the earth where moth and rust destroy..." [Matthew 6:19].

For what are you laboring? Will that for which you are trading your life, end up at Goodwill, or in the trash heap? This is not to say we cannot enjoy temporal things: it is saying a man is a fool who labors only for these things.—1701 Gold Ave. SE Albuquerque, N.M., 87106

# Why Mechanical Music Is Used

(NO. 5)

From time to time the proponents of mechanical music for Christian worship have employed the "aid" argument. In explanation of what they mean they would suggest that said mechanical instrument serves the same purpose as does a songbook, a pitch pipe, a tuning fork or a baptistry for immersion purposes. Let us now view the argument to see if it offers any sustaining proof for the practice under current examination in this continuing series.



ROBERT R. TAYLOR, JR.

same as singing. Each is a SPECIFIC type of music. Music is general. Singing is specific. Playing is specific. The vocal is authorized in the Bible; the playing is unauthorized.

Is the mechanical instrument really an aid even if it were not a sinful addition? I say that it is definitely not as far as religious music is concerned. It hinders; it detracts. I have attended and helped with many, many funerals across the years where the mechanical music was requested by the family. Quite frequently I have noted where the piano playing so dominated the musical part that it was virtually impossible to tell what the singers were saying in song. If the song happened to be an unfamiliar one to me, I seldom could catch a word from the singers that I understood. Dependence upon the mechanical machinery keeps people from developing vocal independence. An accomplished musician for about forty or more years in Union City, Tennessee, Mrs. Carrie Carlton, served as an able organist for a large denomination in

that northwest Tennessee city. She taught voice lessons for many years. I took voice lessons for awhile under her. Amidst our lessons she would frequently stop the lesson and say something like this, "You people in the church of Christ sing better than we Baptists do. We depend on the piano or the organ so much. You do not have such and therefore develop greater singing ability." Her appraisal, always an unsolicited one on my part, was quite interesting. One of the primary purposes of singing is to teach, to admonish and to exhort. Anything that makes it more difficult for this mission in song to be accomplished cannot be counted an aid regardless of who takes a contrary position. Mechanical music in worship is not an aid; it is an addition or another element. It is the additional aspect or the bringing in of a foreign element that produces the wrong. For this addition we have no Biblical warrant; for this foreign element we are minus all Scriptural sanction. — P.O. Box 464, Ripley, Tennessee 38063.

Is the songbook in the same class as are the piano and the organ? INDEED NOT is my instant reply. If one sings from memory, what is he doing? He is just singing. If one employs a songbook, what is he doing? He is just singing. The songbook has added no new element to what he is doing. Men may sing bass, tenor, or the lead. What are they doing? They are just singing. Women may sing soprano or alto. What are they doing? They are just singing. The songbook is just an aid and nothing more than an aid. But what happens when mechanical music is employed? There is an addition; another element has been added. Singing now has been joined by another act, another element, i.e., playing. People then are singing and playing. They no longer just sing. Another act has been added.

Are tuning forks or pitch pipes in the same class as are the piano and the organ? INDEED NOT!! They are merely aids in enabling the song director to fix in mind the proper pitch on which the song is to begin. Their work is completed before the song is begun! The leader does not continue to blow on the pitch pipe all the way through the song. The tuning fork is not sounded and held to the ear of the song director throughout the song. Are these the standard procedures with the piano and the organ? INDEED NOT!! They are going full blast or quite strongly when the song is begun, and frequently continued after the vocal part ends. Frequently, the piano and organ will literally drown out the vocal participants. I have frequently heard this done in funerals. If I did not know the words of the song, I could not even tell what the singers were saying in the song! I have yet to hear a pitch pipe or a tuning fork do such. Have you ever observed their doing such?

Are baptistries in the same category as are mechanical instruments in Christian worship? INDEED NOT!! The baptistry is simply a convenient accomodation for the baptismal candidates. Much water is still much water whether it be running in a stream such as the Jordan River, a large pool such as they no doubt employed in Jerusalem on Pentecost, a large lake or in a baptistry. All that is essential is sufficient water in which to immerse or bury a person (Rom. 6:4; Col. 2:12). What happens when a person is baptized in a running stream, a large lake or an open pool such as Jerusalem contained? The individual is just baptized-nothing more, nothing less. What happens when a person is baptized in a baptistry? He is just baptized-nothing more, nothing less. There is no new act or element added. Nothing is taken away that needs to be there. The baptistry is just an aid—a real aid-nothing more and nothing less; it is not an addition to the command.

When the mechanical instrument is employed another act has been added. No longer is there just the singing. Now there is both singing and playing. Singing is not the same as playing; playing is not the

## The Truth About Booze

Not long ago, Nick Hamilton wrote an interesting piece in his bulletin comparing the not too possible dangers of nuclear energy with the documented consequences of alcohol. "Imagine a nuclear plant going awry every day killing 80 people immediately, seriously injuring about 3,000 others, driving 15 people to suicide, directly causing 400 broken homes, causing 500 people to suffer brain damage, influencing 250 parents to beat their children and attack other loved ones, and causing about 10 billion dollars worth of direct damage per year." Have you got a good mental picture of that situation? According to brother Hamilton, that is roughly the same as the consequences of alcohol consumption.

If the most recent reports are correct,



DALTON KEY

the number of American drinkers has doubled in the past 20 years. The Women's Christian Temperance Union [WCTU] reported that Americans spent a whopping \$30,174,000,000 for alcoholic beverages in 1975. Can the marked increase in this nation's drinking habits be associated with other serious problems? Read on.

In 1900, alcohol was abolished from the Canadian province of Prince Edward Island. The results of this ban are astonishing. This small island currently has only 13 policemen for a population of 90,000. Unemployment does not exist and divorces are extremely rare. Since 1947, there have been no cases of wife desertion, rape, or child abuse. Prince Edward Island has no penitentiary. And to top it all off, there have been years when the accident rate has been only two for every 1000 cars.

"Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise" [Proverbs 20:1]. As a people, as a nation, we have been deceived by strong drink long enough. Let's work to reveal the truth about booze.— Box 126, Aurora, MO 65605.

## Satisfied With Religion

JERRI MANASCO

It is easy to be satisfied with religion without being devoted to the cause of godliness. It is not difficult orally to profess an attachment to Christ without demonstrating it in life. Passive consent to Christ is what satisfies many, but Jesus warned: "He that is not with me is against me" (Matt. 12:30). We must be more than satisfied with religion; we must be an active part of the work (I Cor. 15:58; Phil. 2:12).

Dissatisfaction with the firm demands of Christ is what excludes some from salvation. A certain rich young man would not accept Jesus' terms to find eternal life. When told to surrender everything he had, the man went away grieved (Mk. 10:17-22). He failed to realize that Jesus is a demanding Master. It is impossible for one to be "religious" on his own terms and at the same time be pleasing to God. Anything less than self denial is less than what Jesus wants (Matt. 16:24).

Many of Jesus' disciples "went back, and walked no more with him" (Jn. 6:66). This they did because they would not accept the "hard" sayings of Jesus (Jn. 6:60). The way to eternal life, however, is built on the hard sayings of Jesus! (Matt. 7:13,14,21-27; Lk. 6:46). Far too often we desire to follow the easy way that is the soft path. This is that form of godliness that denies the power thereof (II Tim. 3:5). Here is where the character of men is tested by two great yet simple precepts: "Seek ye first the kingdom of God, and his righteousness" (Matt. 6:33). "Blessed are they which do HUNGER and THIRST after righteousness" (Matt. 5:6). Here is the difference between religiousness and righteousness!

A statement of the apostle Paul provides an

Continued on page 4



# About Preaching

While Christ did not establish a clergy class to rule his church, he did ordain that faithful men be trained to be teachers for the kingdom (II Tim. 2:2). Such men are charged to "preach the word" and to "do the work of an evangelist" (II Tim. 4:2,5). As we review the situation in our brotherhood regarding preachers we are impressed with several facts.



JOHN WADDEY

I. Some men ought to be preachers but do not realize it. They have great potential for service but are like the unplanted acorn. They must be encouraged to give their lives to the Lord's work. The church needs parents and brethren who will take time to plant the seed of desire in the hearts of boys and men to preach the gospel. Hundreds of men now serving were first encouraged to do so by a faithful saint. Like Barnabas, we need to be exhorters of potential preachers (Acts 11:23). Congregations that fail to produce preachers are failing in their work for the Lord.

II. Some want to preach but haven't realized the opportunities that are available. They recognize their need for training, but are discouraged at the thought of the time and money necessary to gain such. This is especially true of married men with families. Elders and preachers need to advise brethren of the availability of schools of preaching where elders provide a solid Biblical education without charge. Such programs can be completed in two years and congregations will help a man with financial support as he trains.

III. Some brethren are trying to preach who should not. Sadly, not every one who strives to preach the gospel is suited for the task. One frequently sees men who are obviously disqualified by unscriptural marriages. Some men's work is totally discredited by conflicts and problems with their wives and children. "If a man knoweth not how to rule his own house, how shall he take care of the church of God?" (II Tim. 3:5). This question asked of elders surely applies to preachers as well. Sometimes a man seeks to preach but is of such weak character that he cannot abstain from sins of the flesh and spirit that destroy his influence and often those he seeks to help. We sometimes have the misfortune of hearing of a preacher found involved with alcohol, women, bad debts or similar misconduct. Such men should never have taken the sacred responsibility upon themselves. One other class must be mentioned under this heading. We see men trying to preach whose personality and background are such that they are constantly embroiled in strife and conflict of their own making. They move from church to church leaving a trail of broken, suffering congregations. To preach the word successfully a man must love the brotherhood (I Pet. 2:17). He must be a "wise master builder" (I Cor. 3:10). He must be able to "become all things to all men" (I Cor. 9:22). Factious personalities never make good preachers (Tit. 3:10). Such should not attempt the work of an evangelist.

IV. Some brethren are trying to preach who would be happier and render better service in personal evangelism or educational work. I say this because not every good worker and soul winner is a capable public speaker. Laboring under this disability, a preacher may grow discouraged and even quit. However he could do a great work for God in one of the other fields while letting another brother fill the pulpit. Paul reminds us that not every member of the body can be an eye or an ear, but each does have a

useful role to fill (I Cor. 12:14-20).

V. Some men are mediocre preachers but with a little help and effort they could become outstanding evangelists. We see some brethren attempting to do the work without adequate training and knowledge. Of necessity their lessons are shallow and sometimes faulty. Because of this they commonly move often. Such brethren can either *educate themselves* by vigorous discipline and hard study or they could enroll in a Bible school and get the necessary training. Elders who have such a man working with them should encourage his growth. Urge your man to invest the necessary hours in study. Not only will the preacher be blest and far more valuable to the Lord, your local congregation will reap direct benefits. No man, however gifted, can coast and be a great preacher. Our field demands hard work to produce an acceptable product.

VI. Some preachers have, or are contemplating quitting their work for some other profession.

Perhaps it would be best if a few of them do so. But for the most part these men are desperately needed. Millions of lost souls are perishing without the saving gospel (Rom. 1:16). Churches are languishing for lack of capable leadership. Such fainthearted men need our prayers and words of encouragement. Lend a hand to lighten their load; offer a sympathetic ear to hear their problems. Let us correct the problems in our own lives and congregation that have driven them to such despair about the greatest work in the world. I once knew of a congregation that had five preachers in succession who quit preaching as a result of their experience. How tragic and shameful. Let us be a friend and helper of men who have dedicated their lives to serving the Lord and his church. May we never be their provokers and enemies. "How beautiful are the feet of them that bring glad tidings of good things!" — Route 22, Beaver Ridge Road, Knoxville, Tenn. 37921.

## Satisfied With Religion

Continued From Page 3

example of one who was not just satisfied to be religious. He was not content with Sunday morning religiousness. He was totally given to Christ: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20). Such was his devotion that he asserted, "I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus" (Acts 21:13). Oral profession was not enough for Paul; he PROVED his faith by his active following of Christ.

The only passage in the Bible that specifically defines or describes religion sets it forth as a DOING or PRACTICING. Pure religion means to "visit" (care for, assist) the fatherless and widows in their affliction and to keep oneself unspotted from the world (James 1:27). Thus, true religion is more than a one sided thing. Satisfaction with weekly church attendance only robs the soul of the full joy it could have as well as jeopardizing the salvation of the soul. How easy it is to be strict in "being at every service," yet how hard to dig into the pockets to give a little extra for the work of the church! To such a person religion is little more than a weekly exercise in

hypocrisy.

Being a Christian sometimes calls for a bit of inconvenience. It may mean giving up a long awaited television program in order to enter the home of a lost person to teach him the way of salvation. One who is satisfied with religion only will schedule all spiritual activities to fit in with his weekly schedule. Oddly enough, he never finds time for the Lord in his life.

Beware of being a satisfied religionist. Endeavor instead to be a faithful servant of Christ. — Rt. 2 Haleyville, Ala. 35565.

### WORD of GOD

Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

Matthew 10:32-33

## A Minute For The Master



BARRY H. CUNNINGHAM

Young woman, please don't ever have an abortion. Murdering a defenseless, innocent baby isn't the answer.

You may be pregnant and unmarried, your boyfriend may not want to marry you, nor you him, — but don't condemn the fruit of your body to a painful death.

Yes, I said painful. No anesthetic is given to the child. It may look like a quick and easy elimination of an unwanted burden—but the baby [I did say "baby", not embryo or fetus] the *baby* is not to blame!

There are childless couples everywhere who would jump at the chance of rearing a sweet little infant. You may decide to rear the child yourself.

But abortion isn't the answer. "All...murderers...shall have their part in the lake which burneth with fire..." [Rev. 21:8].— P.O. Box 652, Elizabethtown, KY 42701



IN

OF

Truth

(USPS 691-760)

"I am not mad, most noble Festus; but speak forth the Words of Truth and soberness."

— Acts 26:25

## An Extended Review Of A Legal Paper

RUSSELL C. ARTIST

[Editor's note: Dr. Russell C. Artist is Professor emeritus of Biology at David Lipscomb College, and serves as President of the Bible Science Association, Middle Tennessee Branch.]

A recent legal study has been published by the Yale Law Journal [Vol. 87, No. 3, Jan. 1978] entitled "Freedom of Religion and Science instruction in Public Schools". It is a 55 page argument in such papers as the *Bible Science Newsletter* [March, 1978], the *Voice of Freedom* [June, 1978] and *Origins Research* [July, 1978]. The "Note" as the author calls it, applies only to public elementary and secondary schools since students at these levels of education are more susceptible to pressures in the classroom than those of college or university level.

The study was provoked largely by the ruling of a Superior Court judge in Indiana who declared that the textbook "*Biology—A Search For Order In Complexity*" [1970 Zondervan Co.] could not be used in public schools of that state because it violated the separation of church and state principle of the Constitution of the United States. The controversy involved is that over public school instruction in the origin of the universe and of life. Previously, many individuals have complained about school curricula that required instruction *only* in divine creation [See e.g. *Daniel vs. Waters* 515 F2d 485 6th Circuit 1975], but lately, many people, including some parents, lawyers, and some scientists, now object to curricula that involve instruction exclusively in the general theory of evolution.

It is important that the distinction be made between the "general theory" and the "special" or "limited" theory of evolution. He cites Kerbut [*Implications of Evolution*, Pergamon Press, 1960] concerning this distinction. "The general theory declares that all the living came from an inorganic form," while the "special" theory states that many living animals can be

observed over the course of time to undergo changes through genetic variation and limited mutation. So that when the Note speaks of evolution it is referring, *in every case*, to the *general theory*!

Recent litigation has challenged exclusive instruction in the general theory [*Willoughby vs. Stever*, May, 1973; *Wright vs. Houston Independent School District*, Texas, 1972]. Numerous complaints against *exclusive* presentation of that theory have been filed with district and state boards of education. [See J. Hefley, "Textbooks on Trial", 1976, describing parent and student complaints in Texas.] Legislation requiring comparable attention to the general theory *and* a model of creation has been proposed in several states. [Act of April 30, 1973 Tenn. Pub. Acts 1364 in *Daniel vs. Waters*] "requiring that commensurate classroom attention be given to the Genesis account of creation and to treatment of the general theory of evolution."

While other reviews have omitted the documenting of actual textbook material, it seems to this reviewer that legislators and other concerned individuals will want to have this information to argue the case effectively. The four most widely used high school biology textbooks are: The BSCS [Biology Sciences Curriculum Study], *Molecules To Man* [Houghton, Mifflin Co., 1975], herein-after cited as BSCS Blue; *An Inquiry Into Life*, 3rd. Ed. [Harcourt Brace Jovanovich, 1973], to be cited after as BSCS Yellow; BSCS *Biological Science—An Ecological Approach* [3rd. Ed. Rand McNally Co. 1973], to be cited as BSCS Green version; and *Modern Biology* by J. Otto, A. Towle, and M. Madnick, [Holt, Rhinehart & Winston, 1972]. Bird states that "one particular area in which BSCS text have influenced all biology texts is in *thorough and integrated presentation* of the general theory of evolution". Here are a few examples of such statements gleaned from these text-

books. They propose the origin of the universe and earth through natural processes and naturalistic development of life through mechanistic processes.

For example BSCS Yellow at p. 834: "the stars and their planets gradually condensed from a vast cloud of hydrogen"; BSCS Blue at p. 123: "Protoplanets were formed...from clouds of dust and gases that had been torn away from the edges of the sun...the protoplanets merged to form the earth." The modern Biology text makes similar statements at several places [vis, pp. 702-3, 705, 834-5].

In regard to the origination of life, these texts declare: BSCS Yellow, at 837, "Amino acids could have combined to form proteins," then "Self-organizing, self-reproducing blobs could have appeared" and "mutations that produced new proteins...eventually must have occurred. Still other mutations eventually led to cells." BSCS Blue at 196, 113 and other places: *Modern Biology*, at 149-50 and 182. There is no question, then, about what is being taught in these texts!

The sourcebooks for the creationist position are also listed. The primary examples of scientific creationist materials are: "*Biology—A Search For Order In Complexity*" [revised ed. J. N. Moore and H. Slusher eds. Zondervan Publishing House 1974]; *Origins*, by R. Bliss ed. [Creation-Life Publishers 1976,] for secondary schools as supplemental text. The *Science and Creation Series* [H. Morris and J. Phelps, eds. Creation-Science Research Center 1971], and *Scientific Creationism* public school ed. for teachers, M. Morris, by Creation-Life publishers.

It is important for our study to note Bird's clear statement: "Textbooks presenting creation science *do not expound the Bible*, but instead employ scientific discussion, and their

Continued on page 4



## Words Of Truth

(USPS 691-760)

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— Acts 26:25

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## Who Is Jesus?

(No. 1)

In Matthew 16 we read of where Jesus and his disciples are near to the little city of Caesarea Philippi. While there he asked them what public opinion was regarding his identity. They replied by telling him that some said that he was John the Baptist, others that he was Elijah, others Jeremiah, and still others announced that he was, at least, one of the prophets. To make the



WAYNE COBB

matter direct and personal, Christ turned to the disciples and asked them, "But whom say ye that I am?" With characteristic boldness Peter said, "Thou art the Christ, the Son of the living God." Christ then turned and pronounced a blessing on Peter for having made the confession and said that flesh and blood had not revealed it, but his father who was in heaven.

The question that Jesus asked his disciples is the supreme question that must be faced by every human being: "Whom say ye that I am?" Christianity stands or falls with the person of Christ. The identity of Jesus Christ continues to be discussed and debated by people from all walks of life. Jesus is still a topic of great interest in our world today. From the classrooms of our universities to the chairs of our barber shops, people will express strong feelings, either pro or con, about Christ. Therefore, it is appropriate to raise the question, "Who is Jesus?" We cannot be indifferent about him. We have to take sides for him or against him.

Jesus Christ is the Son of God. At Caesarea Philippi Simon Peter confessed: "Thou art the Christ, the Son of the living God" [Mt. 16:16]. If that confession were not true, then our faith would be in vain. Jesus would be the world's greatest imposter and we would be the

Continued on page 3



FROM  
**THE EDITOR**

## Can A Woman Speak In A Bible Class?

Words do not always mean exactly the same thing each time they are used. The word *game* may mean some kind of sports contest, a certain set of mathematical rules, or something which is hunted for food or sport. The word *log* may be used to refer to a piece of unhewn timber, or it may refer to a book in which a ship's record of travel is kept. The word *sharp* may describe a keen edge of a knife blade, or it may refer to a note of music that is slightly higher in pitch. In connection with words which have more than one meaning it is necessary to determine from the way the word is used the precise meaning which is to be understood.



BOB DUNCAN

A failure to take this into consideration has caused some to have difficulty with certain commandments of God concerning a woman's speaking in a public assembly. I Corinthians 14:34, 35 says: "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church." Many of our religious neighbors have ignored this inspired injunction altogether and permit their women to preach in exactly the same way as do their men. This passage is treated by them as if it were written in their Bibles by the devil himself. On the other hand there are those among our number who have taken this passage to mean that a woman cannot even ask or answer a question in a Bible class. This is an abuse of the passage, and needs to be corrected.

This abuse grows out of a failure to understand the precise meaning of the word *speak* in the passage. Does the word *speak* in this passage mean "to utter a sound"? That cannot be the meaning; if it were she could not sing, for singing is called "speaking" in Ephesians 5:19. If one takes the position that the word *speak* in this passage forbids every kind of speaking, then he must take the position that it is sinful for a woman to sing in the assembly.

Most will agree that I Corinthians 14:34, 35 does not forbid a woman's singing in the assembly, but some will say it forbids her asking or answering a question. But such is not the case. Acts 5 tells about an assembly in which the inspired apostle Peter asked a woman a question, and she answered. Peter's question was to Saphira, the wife of Ananias. It was: "Tell me whether ye sold the land for so much?" Her answer was: "Yea, for so much." Did Peter commit sin by asking a woman a question? Did he cause her to sin in answering the question?

If I Corinthians 14:34, 35 means a woman cannot answer a question in the assembly, then it would be a sin for a woman to confess Christ in the assembly. If, at the singing of the invitation song, a woman comes forward requesting baptism, is it proper to ask her if she believes that Jesus Christ is the Son of God? Can she scripturally answer that question in the assembly? Not if I Corinthians 14:34, 35 forbids every kind of speaking in the assembly. I have heard

of some who have actually taken a woman outside the building so that she could confess Christ without violating this passage. At least they were being consistent.

But what is the meaning of the passage? A careful examination of the context will reveal that the chapter has to do with proper conduct in public worship, and that the word *speak* means to make a speech. Verse 27 points out that two or three tongues speakers could make a speech, provided an interpreter were present. But if there were no interpreter present, they were to "Keep silence" (the very same thing women are told to do in verse 34). Does this mean those with the gift of tongues were forbidden to ask or answer a question? No! It means they were forbidden to make a speech.

Verse 29 says that two or three of the prophets could "speak" (the very thing the women could not do, according to verse 34). Does this verse merely grant permission for the prophets to ask or answer a question? Certainly not! It is granting them permission to deliver a speech. Women are not given that permission. They are forbidden to speak.

But the indication is also that some of the women in the assembly at Corinth (perhaps the wives of the prophets) were interrupting their husbands in the middle of their sermons. This is also forbidden. But notice please that this admonition to women may have grown out of the admonition to the prophets themselves to interrupt one making a speech if a revelation should be received by one sitting by (verse 30). But a woman was not to do so. She was not to interrupt her own husband to ask him a question; she was to wait until she got home. But this is a far cry from saying that a woman cannot ask or answer a question in a Bible class.

I Timothy 2:12 should also be considered in this connection: "But I permit not a woman to teach, nor to have dominion over a man, but to be in quietness." We have here quoted from the American Standard Version, not because it teaches something different, but because it makes clear a point we want to emphasize. The thing which is forbidden is not a woman's teaching, but rather her having dominion over a man. If she teaches a class of men or a class of both men and women, she is having dominion over men. But asking or answering a question in a class which is taught by a man does not place her in a position of dominion (or authority, King James Version) over men.

Please observe that the passage does not say that a woman cannot teach; and it does not say that she cannot have dominion or authority over anyone. She can teach a class of women or of children. She would have dominion over such a class, and no scriptures would be violated. But to teach a class of men would place her in violation of both passages we have considered in this discussion.

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Of Truth**



# Why Mechanical Music Is Used

(No. 6)

An effort has been made quite frequently to defend the correctness of mechanical music in Christian worship by employing the "psallo" argument. This is an appeal to the Greek, the language in which the New Testament was originally penned. The proponents of mechanical music in worship would not resort likely to this argument if they could find their needed proof in our reliable English translations. Yet



ROBERT R. TAYLOR, JR.

no reliable English translation renders the Greek word "psallo" as including and demanding the mechanical instrument for Christian worship. But let us examine in quite some detail the argument in this and a subsequent article to see if there is any mechanical instrument in this term as it occurs in the Greek text of the New Testament.

Simply stated those who employ this argument claim that the word "psallo" contains New Testament authority and commandment for the use of mechanical music in Christian worship. If they are right in this, then no one could possibly worship God in song without mechanical instruments. Yet this is a conclusion that few would seriously seek to defend. In fact many of the advocates through the years from whom I have read acknowledge that God can be worshipped in song either with or without the mechanical instrument. But if the mechanical instrument inheres in the word "psallo," then every worshipper would have to have his very own mechanical instrument. If not, WHY NOT?? They say "psallo" means to "pluck, pull or twang the strings of a musical instrument." Now if that is its New Testament meaning and if they mean, by a musical instrument one of a mechanical nature, and that is absolutely what they do mean, then no worshipper would be meeting its full demands until he was plucking, pulling or twanging the strings of a mechanical instrument himself. Someone else could not do such for him. Yet ONLY the organist or the pianist is doing both the singing and playing. If the mechanical instrument inheres in the New Testament meaning of "psallo," then as J. P. Sanders, under whom I studied Bible at Lipscomb many years ago, has so well stated, "the apostles violated the confidence the Lord placed in them for they did not use musical instruments in their praise, nor did they teach the church to use them" (Quoted by Paul Southern in *WHAT IS WRONG?*, p. 109).

In the long history of the word "psallo" the word has had varied and sundry meanings. It has meant to pluck the hair, to pluck the beard, to pluck the strings of a musical instrument and twanging the bowstring of a carpenter's marker. The object plucked, pulled or twanged has to be determined by the context just as in the subject and verb, "I hit." Hit what? The floor, the wall, a ball, another person, a car, etc.? Well, you do not know unless I tell you what I HIT!! The context has to determine what is pulled, plucked or twanged. This all underscores the tremendous importance of the meaning of "psallo" in New Testament usage. This is critically and crucially vital. As related to Christian worship does "psallo" mean to pluck the hair? NO! Does it mean to pluck the beard? NO! Does it mean to twang the bowstring of a carpenter's line marker? NO! I think EVERY READER will agree with my negative conclusions to the foregoing queries. But now for the vital question, Does "psallo" in the New Testament mean to pluck the strings of a mechanical instrument? Many are ready to say, "Why yes, that is just what the term definitely means." But does it?

Why reject its meaning as applied to the hair, the beard and the carpenter's instrument for line marking and just park upon its connection or link with the mechanical instrument? Such is a very strange type of Biblical explanation of word meanings to say the least!

Does "psallo" in the New Testament mean to pluck, pull or twang the strings of a mechanical instrument? ABSOLUTELY NOT!! Even if it did, it would not justify *wind* instruments. Jehovah God told us the instrument that is to be plucked, pulled or twanged. It is the heart, Heart, HEART!! It is NOT the harp, Harp, HARP!! Read reverently and believingly as Paul says, "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making MELODY IN YOUR HEART to the Lord;..." (Eph. 5:19 Emphasis supplied). Where is the melody made? In the heart. It would be somewhat difficult to get a piano, organ or ten piece band down into the

human heart! Again, did Paul say make melody on a piano? He did NOT! Did he say make melody on an organ? He did NOT! Did he say make melody with a ten piece band? He did NOT!! Then why contend for such? Did he say make melody in the heart? INDEED HE DID!! That is precisely why the melody should be made in the HEART and not upon HARPS. The heart is that which is plucked, pulled or twanged in making melody. I believe in making melody with the heart as the instrument. Why do I believe this? "The Bible said it; I believe it; that settles it!" I do not believe in making melody upon a mechanical instrument in Christian worship. Why do I disbelieve this? The Bible did not say it; I therefore cannot believe it and therefore this denial is settled. The former is Biblical and is safe; the latter is not Biblical and is sin! — P.O. Box 464, Ripley, Tennessee 38063.

## Who Is Jesus?

Continued from page 2

world's worst deceived people.

On two grand occasions God spoke from heaven to declare the divinity of Christ. At Jesus' baptism God said, "This is my beloved Son, in whom I am well pleased" [Mt. 3:17]. At his transfiguration God proclaimed, "This is my beloved Son, in whom I am well pleased: hear ye him" [Mt. 17:5].

There are those today who say that Jesus never regarded himself as God made flesh and never claimed such deity. Many of the modern cults throughout the years have sought to deny the deity of our Lord. Anyone who espouses a doctrine that says Jesus never claimed deity reveals a woeful ignorance of the Bible and needs to become more familiar with the Word of God. Throughout the gospel Jesus claimed that he was divine.

In Jno. 10:30 Christ made the assertion: "I and the Father are one." The Jews who stood by and heard this certainly thought Jesus was laying claim to deity. They accused him of blasphemy and took up stones to stone him [Jno. 10:33].

He stood before the high priest and the high priest asked him, "Art thou the Christ, the Son of the blessed?" And Jesus said, "I am" [Mk. 14:61, 62]. Could anything be more definite than this claim to deity? Because of his confession that he was the Son of God, Christ was judged worthy of death. It cost him his life.

Jesus taught in Mt. 4:10 that only God is to be worshipped. Men cannot be scripturally worshipped [Acts 10:25, 26; 14:11-15 and neither can angels [Col. 2:18; Rev. 22:8, 9]. But what about Jesus Christ? Is there any indication that Christ prohibited people from worshipping him? On the contrary, we find many instances where Christ is worshipped as God [Mt. 14:33; 19:8; 28:9, 17; Jno. 9:38]. Even angels are instructed to worship him [Heb. 1:6]. The Lord accepted worship because he is deity, he is God.

The crowning proof of Christ's Sonship is his triumphant resurrection from the tomb. When the doubting Pharisees asked Jesus for a sign as proof of his Messiahship, Jesus pointed to the resurrection [Mt. 12:39, 40]. In Rom. 1:4 Paul said that Jesus was "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." There stands before us the insurmountable barrier to unbelief—the empty tomb. Christians believe in Christ because they believe, as the New Testament states, that our Lord arose from

the dead.

Eight days after the Lord's resurrection, he appeared to the disciples. The Lord said to Thomas, "Reach hither thy finger and see my hands; and reach hither thy hand, and put it into my side; and be not faithless, but believing" [Jno. 20:27]. After examining Christ, Thomas cried, "My Lord and my God." Thomas was convinced of the deity of Jesus and he was willing to go out and die preaching that Jesus arose from the dead.

Christ was not "a son of God" or "one of the sons of God," but he was "the only begotten Son of God" [Jno. 3:16]. He was God's son in a special and unique way. He was Immanuel, God with us [Mt. 1:23; Jno. 1:1]. He was God incarnate, manifested to mortals in the flesh.

Christ is the supreme expression of God's character. In his whole personality and life he is the perfect expression of what God is and does. Lord Byron states the case—the universal verdict—when he said, "If ever man was God, and if ever God was man, this Jesus Christ is both." As Robert Browning said, "The acceptance of God in Christ solves for us all problems in this world and the next." If one rejects God's Son, he has rejected God. No one can be right with the Father who is wrong with the Son.—2110 Duncansby Dr. S.W. Decatur, AL 35603.

## Getting Religion

JOHN HARRIS

Friends, the Bible doesn't say "get religion" but in Prov. 4:5 the Bible says, "Get wisdom, get understanding," and in verse 7, "And with all thy getting get understanding." "Prov. 3:13 says, "Happy is the man that findeth wisdom and the man that getteth understanding." Prov. 8:5 says, "Be ye of an understanding heart." In Eph. 3:4, Paul said that "ye may understand." If God permits one man to get religion and does not permit another to get it, God would be the author of confusion." But I Cor. 14:33 says that "God is not the author of confusion." And Rom. 2:11 tells us that "there is no respect of persons with God." And Acts 10:34 says that "God is no respecter of

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# An Extended Review Of A Legal Paper

Continued From Page 1

authors are highly trained in scientific disciplines. The sponsor of *Biology-Search For Order* is the Creation Research Society, a scientific organization with approximately 500 members who have advanced degrees in the natural sciences. The 19 editors and authors include at least 12 individuals who hold the doctorate degree from nonreligious schools in science. As for documentation that "none of these textbooks expound the Bible," he offers the following:

In *Origins* at p. 31, "Construction of the creation model will be based upon scientific evidence that supports creation and flood geology"; in *Scientific Creationism*, at p. iv. "The purpose... is to treat all of the more pertinent aspects of the subject of origins and to do this solely on a scientific basis, with no references to the Bible or to religious doctrine." In the *Science And Creation* series at p. 8: "The discussion of creationism in this handbook is entirely scientific in emphasis. No Biblical passages are quoted or used in any doctrinal or religious sense and strictly theological and religious aspects of creation and evolution are avoided." Thus it would appear that the real difficulty in the controversy is not evolution as science pitted against religion or the Bible, but scientists, who believe in creation vs. scientists who believe in evolution! The creationist authors fault their colleagues in evolution, not on religious grounds, but upon the failure of the general theory to meet the criteria for a science, namely, *observation, repeatability, and predictability.*

Bird further asserts in the Note that the U.S. Constitution prohibits government from abridging free exercise of an individual religion. Such abridgement occurs when the state schools present only the theory of evolution in teaching about origins, for this theory is contrary to the Christian religion and imposes a burden on free exercise. That creation is the accepted explanation for the Christian faith is thoroughly documented from a great number of various religious bodies, all conservative in this respect.

The Christian student, therefore, is under considerable pressure from the very content of the course prescribed [as per texts we have quoted from], from teachers and peers and from the exclusive presentation of but one view—the religion of *scientific humanism!*

There are three ways to remedy this abridgement, the attorney maintains. The preferable method is to present all scientific theories of origins, including scientific creationism along with evolution. Instruction in creation *in a scientific context* without use of the Bible does not violate the Establishment clause of the Constitution. Students could as another measure be exempted from all classes in which evolution is taught, but this is neither good for the student nor for the state. A third method would be to eliminate *all* theories about origins, including evolution, from public schools classes.

The Note maintains that "neutralization" [method I above], is by far the best solution to the problem. It can be achieved through addition by public schools and teachers of one or more non-religious theories of origins to courses that present the "evidences" for the general theory of evolution. The materials are available. He further states that in *Biology-Search For Order* its preference for creation over evolution does not violate the Constitution. Bird closes by saying that the state has ultimate responsibility for the teacher influence, peer group pressure, proscribed courses and unconstitutional conditions. Several states have realized this and have taken steps to restrict the

*exclusive* presentation of the general theory of evolution in state supported elementary and secondary schools. These states include Texas, Ohio, West Virginia, Arizona, Oregon, Georgia, Indiana, Oklahoma, Tennessee and California.

Dozens of states have ordered reprints of the article. It is the reviewer's hope that concerned

parents, teachers, legislators and other interested persons will bring this article to the attention of local schools, school boards and state educational authorities. Reprints are available from Yale Law Journal, 401 A Yale Station, New Haven, CT 06520 for \$2.50.

## Getting Religion

Continued From Page 3

persons."

The word "religion" is spoken of only five times in the New Testament. The five times are in Acts 26:5; Gal. 1:13; 1:14; Jas. 1:26 and 1:27, and never is it anything one gets, but something one does. Col. 3:17 says, "Whatever you DO." Jas. 1:25 says, "This man shall be blessed in his DEEDS." In psalms 119:104, David said "Through thy precepts I get understanding," but did David or any other inspired writer say that he "got religion?" Or did they ever tell anybody else to G E T religion?

Friends if you can open the Bible and find where they did, you will be chief among ten thousand and altogether lovely, and on top of that I have a millionaire friend who would gladly give you one thousand dollars a month for the rest of your life. You talk about easy money, there it is. All you have to do is produce the book, chapter, and verse from the inspired pages of inspiration and you can give up your job and begin living the life of Riley. And I want to be generous in this offer. If any Bible Scholar, Theologian, Sunday School Teacher,

Evangelist, Pastor, Preacher, Pope, or any other in the entire universe can open the Bible and find where any inspired man ever told any sinner to *get religion*, the money is yours. The way people complain about running short of pocket change, it seems that somebody ought to come forward with the verse that says, "get religion."

Friends, I say that the doctrine of "getting religion" is not taught anywhere in the word of God, in the Old or New Testament. For hundreds of years preachers have been preaching to the sinner that he should get religion, but there is one thing wrong with the doctrine: IT IS JUST NOT TRUE!

Again I say that the doctrine of getting religion is unscriptural, and if I am in error I pass these words on to you:

"Teach men and I will hold my tongue: and cause me to understand wherein I have erred" [Job 6:24]—2715 Pine Tree Lane, Huntsville, AL 35810.

### WORD of GOD

#### Return Unto The Lord!

O Is'ra-el, return unto the Lord thy God; for thou hast fallen by thine iniquity.

Hosea 14:1,2

Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously:

#### Old Testament [Prophecy]

Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts:

smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.

Zechariah 13:7

## A Minute For The Master



BARRY H. CUNNINGHAM

It's amazing how many different things people put their trust in. Some depend upon themselves. Others look to the military might of their nation, still others trust in the stars, a rabbit's foot or a horseshoe over the door.

Can a person find total assurance by placing his confidence in any of these? Self-confidence is good to a certain extent, but there is a limit to what a person can do. Military might may have some value, but war usually causes more problems than it solves. As for the stars, no well informed individual trusts them for guidance.

The only reliable place to put our trust is in the hands of God! "In the Lord put I my trust" (Ps. 11:1). He made the world; he can control our lives! — P.O. Box 652, Elizabethtown, Ky. 42701.



# Words of Truth

(USPS 691-760)

"I am not mad, most noble Festus; but speak forth the Words of Truth and soberness."

— Acts 26:25

VOLUME 16

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## Why Mechanical Music Is Used

(No. 7)

Does the use of mechanical music in Christian worship inhere in the Greek term *psallo* or one of its forms such as are found in Romans 15:9, I Corinthians 14:15, Ephesians 5:19 and James 5:13? If it does, then the use of mechanical music in Christian worship is not an optional matter. It then becomes a necessity. Not only that but EVERY worshipper would have to be plucking, pulling or twanging the strings of a mechanical instrument. One organist or pianist playing for several hundred people would not meet the demands. Furthermore, if one really wants to be technical and there must be the plucking of the STRINGS of a mechanical instrument, then the organ, a wind instrument, must go. But what does Greek scholarship say relative to the meaning of "psallo"?



Robert R. Taylor, Jr.

The King James Version or Authorized Version was produced by forty-seven of the finest Hebrew and Greek scholars of seventeenth century England. They left out the mechanical instrument in their renderings of the "psallo" passages. The American Standard Version was produced nearly eighty years ago or in 1901. One hundred and one Hebrew and Greek scholars worked on this version. They constituted the cream of Hebrew and Greek scholarship for their era. Like their predecessors who produced the KJV some centuries earlier these men likewise did not include the mechanical instrument in the "psallo" passages. Thus we have nearly one hundred and fifty Greek scholars who went on record as saying the mechanical instrument does not inhere in the word *psallo*. To say it does is to go contrary to the scholarly work performed by these men of renown.

Henry Thayer was one of the men who helped produce the American Standard Version of 1901. He was one of the greatest Greek scholars who ever lived.

His lexicon has been standard for decades. I have used this scholarly work almost daily for many years. On page 675 of his GREEK-ENGLISH LEXICON OF THE NEW TESTAMENT he says of *psallo*, "in the N. T. to sing a hymn, to celebrate the praises of God in song, Jas. v. 13."

W. E. Vine in his exhaustive and definitive work, AN EXPOSITORY DICTIONARY OF NEW TESTAMENT WORDS, says that *Psallo* means or "denotes, in the N. T., to sing a hymn, sing praises. . ."

Sophocles, Greek professor of Harvard, is reported to have made a study of the definition of words from 146 B. C. to 1100 A. D., This certainly includes the period of the first century when Christian worship was first begun. He did not find that *psallo* meant to sing with the accompaniment of mechanical music. Sophocles said *psallo* meant, "To chant, to sing religious songs" (*What Is Wrong?*, p. 110).

Paul Southern, in the book previously mentioned—*What Is Wrong*, quotes the eminent German lexicographer, Walter Bauer, who says *psallo* means, "' to extol by singing praises, to sing praises. . ."

Brother Southern also quotes J. W. McGarvey who was a Greek scholar with few peers in his day and no peers as touching the English Bible. The *London Times* once called him the ripest scholar of the English Bible of any man on earth. Brother McGarvey said, "It is universally admitted by those competent to judge that there is not the slightest indication in the New Testament of divine authority for the use of instrumental music in the Christian worship. . . No scholar has ever taken the position that the singing of psalms requires the use of a musical instrument." In regard to *psallo* the learned McGarvey wrote, "The Greek word *Psallo* originally meant to touch, then to twang a bowstring, or play a stringed instrument with the fingers. . . It meant to play a harp and finally to sing" (Ibid.). Such is precisely the position I took in this extended series in the previous article. Hence, I stand with the finest Greek scholarship in so doing. It meant SINGING in the New Testament—not PLAYING.

Brother Southern also quotes I. B. Grubbs whose attainments in Greek scholarship have been widely acclaimed. Grubbs was asked the question, "Is there any authority in the Greek for the use of instrumental

music in worship?" In dealing with the question of whether any one can get instrumental of mechanical music from the Greek word *psallo*, Grubbs sagely stated, "It is only ignorance that could lead anyone to think that. While the word originally meant to strike or twang the strings of a musical instrument, it had like many terms outgrown this original sense, and cannot have this meaning in the New Testament. What sense would be conveyed by the expression: Play an instrument in your heart to the Lord? Or what could be gathered from the direction: Speaking to yourselves in twanging the strings of a musical instrument? (Eph. 5:19). If Paul directed that musical instruments be used in the worship, how came it to pass that he and all primitive Christians utterly ignored the requirement?" (Ibid.).

There is absolutely NO support for mechanical music in Christian worship by making appeals to the "psallo" passages of the New Testament. Employment of mechanical music in worship today is as void of Scriptural sanction as are incense burning, bead counting, sabbath day keeping or Jewish tithing for our day. The practice has no more warrant in the New Testament than did the fish diet on Fridays which was a Catholic practice for many years.—P. O. Box 464, Ripley, Tennessee 48063.

## Purgatory

By GEORGE REED

"What is the doctrine of Purgatory?" and, "Why do the Catholics teach the doctrine of Purgatory?" These two questions have been asked by many sincere and honest people for years.

First of all, what is the doctrine of Purgatory? The word itself comes from the Latin *purgare* which means "to cleanse, to purify, to purge." One Catholic writer says this, "Purgatory is that intermediary state or condition in the next world where the souls of those who die in the

Continued on page 2





## Words Of Truth

(USPS 691-760)

"I am not mad, most noble King,  
but speak forth the Words of  
Truth and soberness"

— Acts 26:25

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FROM

THE EDITOR

## The Jailer's Question

One of our readers wants to know if the question, "What must I do to be saved?" [Acts 16:30] involved salvation from sin or salvation from the wrath of the Roman government.

There is no questioning the fact that the jailor, upon awaking from his sleep and seeing the prison doors open, became immediately fearful for his own life. He knew, according to Roman law, that a prisoner left in his charge became his responsibility, and his



BOB DUNCAN

own life would pay for a prisoner who escaped. This is why he "drew out his sword, and would have killed himself" [Acts 16:27].

We should note, however, that before the question of verse 31 was asked the jailor had been assured that no prisoner had escaped [verse 28]. His fear in this connection had been dispelled by a knowledge of this fact. Certainly a jailor who had retained every prisoner through an earthquake which opened all the prison doors would have nothing to fear from the wrath of the Roman government. Furthermore, when the morning came, there was no hint of any difficulty at all between the jailor and his Roman superiors.

The jailor obviously realized that he was at enmity with the mighty power which had caused the earthquake to open the doors of the prison and loose the bands from the prisoners, and yet cause no injury. It was salvation from the wrath of God which he sought, and not salvation from the wrath of his government.

The inspired apostle obviously understood the jailor's question to be one involving salvation from the wrath of God. The answer he gave would indicate as much. Believing on the Lord Jesus Christ certainly would not turn away the wrath of the Roman government; no person knew that any better than Paul. But believing obediently on the Lord Jesus Christ would enable one to be forgiven of sins and to escape the wrath of God.

Luke, the inspired writer of the book of Acts, gives no indication whatsoever that the answer Paul gave was not to the question the jailor asked. One who says the jailor asked about salvation from the wrath of the Roman government has somehow learned something that two inspired men didn't know, and he learned it from some source other than the text of the Bible.

## Purgatory

Continued from page 1

state of grace, but are not yet free of all imperfection, are purified before they enter heaven" [*Purgatory Doctrine of Comfort and Hope*, p. 9. All quotes will be taken from this pamphlet].

In the Second Council of Lyons [1274 A.D.], there was a statement of belief in purgatorial or cleansing punishments," and "the suffrages of the faithful on earth can be of great help in relieving these punishments." It was also stated in the Council of Trent [1545-1563] that: "[1] there is a state or condition after death called Purgatory and [2] souls which are detained there may be helped by the prayers and good works of the faithful on earth" [p. 9].

Do the Catholics have a thus saith the Lord for their belief? "Let us state at the start that Catholics accept the existence of Purgatory as a truth revealed by God, that is, something they believe" [p. 1.] But they also state: "Obviously we are asked to believe something whose existence cannot be proven by reason, any more than can the doctrines of Heaven or Hell. Let us admit in all honesty that this question immediately raises a problem for those Christians who base their faith on scripture alone, the position that there is no source of revelation other than Scriptures" [p. 3]. Catholic writers admit this is why the reformers reject the doctrine of Purgatory, because it is not found in the scriptures.

The rich man in Luke 16 did not know anything about Purgatory. The rich man in speaking to Abraham said, "I pray thee therefore, father, that thou wouldest send him [Lazarus] to my father's house; for I have five brethren; that he may testify unto them, lest they also come unto this place of torment. But Abraham saith, They have Moses and the prophets; let them hear them" [Lk. 16:27-29]. Purgatory is not in the Bible. It's just that simple. There is not one place in the Bible that tells us to pray for the dead. If it's not in the Bible, we cannot practice it with God's approval [cf. II Tim. 3:16, 17; II Pet. 1:3].

Why do the Catholics believe in Purgatory? Because it is a comforting doctrine. One of their writers believes it is a "reasonable doctrine." How can it be a "reasonable doctrine" if it is not found in the scriptures? Jesus said, "Every plant which my heavenly Father planted not, shall be rooted up" [Mt. 15:13]. Purgatory is a plant [doctrine] planted not by God. Therefore, the plant [the doctrine of Purgatory] shall be uprooted.—17691 Pesante Rd., Salinas, CA 93907

Our's is an age of rapidly changing attitudes. The godly morals of yesteryear are now being discarded by many "free thinkers" who seek to replace the old paths of personal purity with new morality of promiscuity. Marriage, which once was closed securely has now been opened up. This "open marriage" philosophy has reshaped a good number of attitudes. In the minds of the majority, marriage used to be "Until death do us part." This type of commitment has been shamefully replaced by unspoken nonchalance which says, "Until something better comes along." There have been reports of divorce settlements being agreed upon before the marriage ceremony even takes place!

Not long ago, an Alaskan legislator introduced a bill advocating "temporary marriage contracts." He proposed that couples getting married should draw

## Temporary Marriage Contracts



DALTON KEY

up a contract for a specific number of years. If the contract was not renewed at the pre-determined time, the marriage would automatically be dissolved. The congressman from Alaska actually argued that such a bill would be a serious attempt to strengthen the institution of marriage. He said it would help people who are either unwilling or unable to enter into long term commitments; it would make divorce easier; it would relieve the trauma of divorce; and it would put the romance back in marriage, because if there is a chance your marriage is going to end, you will work harder to make it work.

If the situation were not so serious it might be humorous. A year or so ago, over 1000 women were polled on the subject of marriage. A surprising 20 percent favored a renewable contract such as the one just introduced by the Alaskan legislator.

Those who don't intend to stay married for life ought not get married at all. A marriage will survive the storms only if there is a firm commitment by both parties to make it work no matter what problems arise. Notwithstanding current trend, we will agree with the Savior who warned, "What therefore God hath joined together, let not man put asunder" (Matthew 19:6). God still hates divorce (Malachi 2:16), and so should we. — Box 126, Aurora, Mo. 65605.

# “Homosexuality, A Perversion”

“The Kinsey Report discloses that at least one-third of the population are neither exclusively heterosexual nor exclusively homosexual, but are at various points between these two extremes” (Toward a Christian Understanding of the Homosexual, By H. Kimball Jones, pg. 15).

H. Kimball Jones also states, “Here Thielike is quite helpful. He points out that we cannot make a clear distinction between homosexuality as a sinful way of life which is contrary to the will of God and heterosexuality as a good way of life which is in accordance with God’s will...homosexuality should be seen as a kind of symptomatic participation in the fate of the fallen world, and not as an unusually sinful way of life” (Toward a Christian Understanding of the Homosexual).

The preceding statement is an effort to say sin is prevalent. The conclusion is drawn that we should not be concerned about homosexuality. The author seems to say sin is not something that should disturb us. Paul acknowledges, “For all have sinned and fallen short of the glory of God” (Rom. 3:23). Those who engage in moral sins “shall be in the lake that burneth with fire and brimstone; which is the second death” (Rev. 21:8). This is the reason all sin should alarm us.

**WHAT DOES THE BIBLE SAY ABOUT HOMOSEXUALITY?** Homosexuality is not a Bible term. The practice is mentioned. It is strongly condemned by the word of God.

**THE FIRST MENTION OF THIS SIN IS IN THE STORY ABOUT THE DESTRUCTION OF SODOM AND GOMORRAH.** Two angels had come to Sodom to warn Lot of its destruction. While they were lodging in Lot’s house “the men of Sodom, compassed the house round, both young and old...and they called unto Lot, and said unto him...Bring them out unto us, that we may know them” (Gen. 19:4-5). Lot offered them his daughters



W. EDWIN KEARLEY

but they continued to press for the men. We read in Gen. 18:20, “And Jehovah said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous...”

**PAUL DESCRIBES THE DEPRAVITY OF THE ROMANS.** “For this cause God gave them up into vile passions; for their women changed the natural use into that which is against nature: and likewise also the men, leaving the natural use of the women, burned in their lust one toward another, men with men working unseemliness, and receiving in themselves that recompense of their error which was due” (Rom.

1:26-27). Paul concluded, “who, knowing the ordinance of God, that they that practice such things are worthy of death, not only do the same, but also consent with them that practice them” (Rom. 1:32). To the Corinthians Paul said, “Be not deceived; neither...effeminate, nor abusers of themselves with men...shall inherit the kingdom of God” (I Cor. 6:9-10).

Sexual attitudes and practices must conform to the righteous standard of God’s word. The alternative is eternal destruction in a devil’s hell. — Rt. 4 Box 3A Buena Vista, Georgia 31803.

## Who Is Jesus?

(No. 2)

The identity of Jesus Christ continues to be discussed and debated by people from all walks of life. All kinds of viewpoints will be expressed about this person who lived over nineteen hundred years ago.

“He is just a man.”

“He was a Jewish prophet.”

“He was a wonderful person who did a lot of good.”

He was a great teacher—maybe the greatest.”

“He was a martyr for a good cause.”

“He was the founder of Christianity.”

“He was a deceiver who got what he deserved.”

“He had delusions of grandeur.”

These are but a few of the opinions that you will hear if you ask the question, “Who is Jesus?”

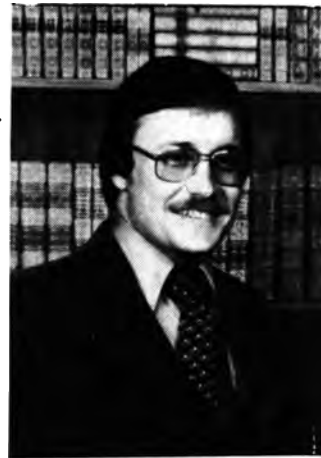
Several years ago a group of Christian were in Jerusalem on a tour. They had a very competent and congenial Jewish guide. After having spent several days with him, they felt that they knew him well enough to ask him what he thought of Christ. At first, he was hesitant but eventually he made it very clear that he thought Jesus was an imposter. He even went so far as to blame him for the evil plight of the Jewish nation.

No doubt his view was extreme, though there are millions of others who share the view that Christ was merely a man. At the opposite extreme there are those of us who believe that Jesus is the Christ, the Son of God. Between these two views are many shades of opinion concerning Jesus; but still the question remains, “Who is Jesus?”

**Jesus is God’s final spokesman.** Throughout the centuries God had spoke to man in various ways, but today he speaks to us through his Son (Heb. 1:1, 2). The modernists accept Jesus as a great teacher and humanitarian. They accept him as a great philosopher such as Plato, Aristotle, or Socrates; but they refuse to acknowledge him as one sent from God. They do not say as Nicodemus, “Rabbi, we know that thou art a teacher come from God” (Jno. 3:2).

Christ was speaking the will of God in all that he said and in all that he did while on earth (Jno. 7:16; 12:49). When Christ came to the earth, he was delivering God’s message to men. To reject the words of Christ is to reject the will of God (Jno. 12:48, 49).

**Jesus is the Prince of Peace.** In prophesying of Christ, Isaiah said, “For unto us a child is born, unto us a son is given... his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace” (Isa. 9:6). “He is our peace” (Eph. 2:14). In Christ we have a



WAYNE COBB

peace that passes all understanding (Phil. 4:7). In him man can be brought to peace with God, with his fellowman, and with himself. Christ provides inner peace regardless of outward circumstances.

**Jesus is our mediator.** A mediator is a middleman. He is a go between. He is one who comes between two parties to reconcile differences. For example, President Carter was the mediator between Anwar Sadat of Egypt and Prime Minister Begin of Israel at Camp David. The Bible says, “For there is one God, and one mediator between God and men, the man Christ Jesus” (I Tim. 2:5). Christ is our mediator and high priest.

**Jesus is our Savior.** Lk. 19:10 tells us, “For the son of man is come to seek and to save that which was lost.” Speaking of Jesus the angel told Joseph, “He shall save his people from their sins” (Mt. 1:21). Jesus is the Lamb of God that takes away the sin of the world (Jno. 1:29). On one occasion Jesus stated, “For the Son of man is not come to destroy men’s lives, but to save them” (Lk. 9:56). These are just a few of the many New Testament verses which make it plain that Christ is in the soul saving business! Man’s greatest need is to be saved from sin and this was Jesus’ mission in coming to earth.

Moreover, Jesus is man’s only Savior. There are those today who look to science, philosophy, morality, etc. as the means of their salvation, but they look in vain. Christ said, “I am the way, the truth, and the life; no man cometh unto the Father, but by me” (Jno. 14:6). The apostle Peter declared that in none other is there salvation (Acts 4:12). The greatest message of the New Testament is that Jesus saves!

**Finally, Jesus will be our judge.** Paul wrote of “the day when God shall judge the secrets of men by Jesus Christ” (Rom. 2:13, 16). Paul wrote that we must all stand before the judgment seat of Christ (Rom. 14:10; II Cor. 5:10). The judgment is an appointment we all shall keep. Christ came the first time “to seek and to save that which was lost”, but Jesus is coming the next time to judge the world and to punish those who obey not the gospel (II Thess. 1:6-9). The promise of the second coming of our Lord and the day of judgment should convince us, if anything can, to study his word and obey it and be faithful to it.

There is a popular little song among the young people. It has the words:

“Some folks may ask me, Some folks may say,  
Who is this Jesus you talk about every day?  
He is my Savior; He set me free.  
Now listen while I tell you what he means to me.

He is my everything! He is my all!  
He is my everything! Both great and small.  
He gave his life for me, made everything new.  
He is my everything! Now, how about you?”

How about you? Who is Jesus? We cannot be indifferent to him. We have to take sides for him or against him. Salvation depends upon our believing Jesus is the Christ, the Son of God. If you have never made known your faith in Christ and obeyed his commands, we urge you to do so today.—2110 Duncansby Dr. S. W., Decatur, Al. 35601.

## A Minute For The Master

Was the death of Christ on the cross unexpected or was it predetermined in the mind of God??

According to some, the crucifixion thwarted the plans of Jesus; his life was taken from him suddenly and without his consent.

But according to Jesus the very opposite is true! In Jn. 10:17-18 he said, “I lay down my life, that I might take it again. No Man taketh it from me, but I lay it down of myself.”

No, the cross wasn’t unexpected. It was planned. Jesus could have called 10,000 angels to deliver him from those who clamoured for his blood.

But, he chose to die! He died willingly! His blood was shed for the remission of our sins.



BARRY H. CUNNINGHAM

# “From House To House”

W. A. HOLLEY

“And how I kept back nothing that was profitable to you, but have showed you, and have taught you publicly, and from house to house...” (Acts 20:20). This quotation is from a speech which Paul made to the elders of the church at Ephesus.

It seems to this scribe that the biggest and most important business in the world is that of winning souls to the Lord Jesus Christ. Said the wise man, “The fruit of the righteous is the tree of life; and he that winneth souls is wise” (Proverbs 11:30). Daniel, one of the Old Testament’s greatest prophets, recognized the importance of soul-winning, when he looking down toward the coming Judgment, said, “And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever” (Daniel 12:2-3).

Hence, the greatest thing you can do for another person is not to give him a million dollars, but to lead him to Christ (Matthew 10:28; 16:26). Of course, you

may feed and clothe him, and such would be good; but what lasting good are material blessings if one’s soul is lost eternally??

Those who have sincerely tried to win souls to Christ know that the task is not an easy one. It may require more faith and courage to face a single sinner with the truth of the gospel than it does to stand before a huge congregation and speak a word for the Master. Personal evangelism is not easy. Ministering to the sick is often unpleasant, depressing! Working with the desolate poor is often discouraging. But, as in other difficult tasks, winning people to Christ becomes less difficult with practice. In fact, if you will but work at it, you can make it a kind of game which you will really enjoy playing, and which will bring you the greatest reward, a soul won to Christ!

Perhaps, one of the greatest needs in the church today is a revival of personal evangelism. To illustrate, history records that the Roman soldiers were unable to win great battles as long as they used “long swords,” but when they were equipped with “short swords,” they were able to engage the enemy

in hand-to-hand combat, and thus to turn the tide of battle to victory. Even so, the Christian soldier must not be too far removed from the sinner. Get close to him, read to him, talk with him, approach him on a personal basis, and great good can be accomplished. Try it and you will see.

Read the gospels carefully. Jesus won his followers through personal contact. His early disciples relied heavily on personal contact to spread the truth concerning the kingdom of God. It is God’s will that each Christian win others personally. Soul-winning is not the duty of the elders or the preacher exclusively. We would suggest that personal evangelism utilizes the Church’s greatest asset — the individual member. One hundred percent of the church membership, working together, can accomplish far more for the Lord than the poor preacher or elders working alone.

Of course, not everyone can preach the gospel from the pulpit; but everyone can share the gospel, on a personal basis, with a neighbor or a friend. — P.O. Box 274, Parrish, Alabama 35580.

## ALABAMA CHRISTIAN SCHOOL OF RELIGION 1980 ANNUAL LECTURE PROGRAM

Theme—“These things teach and exhort” — I Tim. 6:2—November 3-6, 1980

All lectures to be held in the Landmark Church of Christ Building, on the Atlanta Highway near the Eastdale Mall

### Monday, November 3:

Time	Subject	Speaker
8:45- 9:45 a.m.	A Word Study: “Words ... Which the Holy Spirit Teacheth”	Hugo McCord
9:45-10:30 a.m.	The Autonomy and Polity of the Local Church	Hardeman Nichols
10:30-10:45 a.m.	Recess	
10:45-11:30 a.m.	The Problems of a Church Without Qualified Elders - Its Means of Function, Work, and Discipline	John T. Smithson
10:45-11:30-12:00 a.m.	Wives Love Your Husbands	Lois McCord
	Panel: Clifford Dixon, Chairman; Jim Bowers, Claude Flynn, and Kenneth Cook.	
12:00- 1:30	Lunch	
1:30- 2:15 p.m.	Old Testament Prophecies Concerning the Church	L. E. Wishum
2:15- 3:00 p.m.	Background History for the Church: An Overview of the Character and Contributions of the Maccabean Period	Charles Williams
3:00- 3:15 p.m.	Recess	
3:15- 4:00 p.m.	The Church and Its Roots in the Early Restoration Period	Noel Meredith
4:00- 4:45 p.m.	Catholicism - Its Rise, Influence, and Lessons for Christians Today	Erin B. Benson
4:45- 5:30 p.m.	Open Forum - Edsel Burleson	
7:30- p.m.	The Church Universal - Its Stance, Both Good and Bad, on a Commitment to Sound Doctrine	Hugo McCord

### Tuesday, November 4:

8:45- 9:45 a.m.	A Word Study: “Words ... Which the Holy Spirit Teacheth”	Hugo McCord
9:45-10:30 a.m.	The Worship of the Local Church, Including the Object of Worship and the Requisites of Acceptable Worship	Leonard Johnson
10:30-10:45 a.m.	Recess	
10:45-11:30 a.m.	The Problem of Preachers - Their Relationship With the Elders and to the Church Relative to Their Work, Their Continuous Preparation, Financial Matters, Housing, and Moving	Roger MacKenzie
10:45-11:30-12:00 a.m.	Wives Love Your Husbands	Lois McCord
	Panel: R. W. Gray, Chairman; James Dudley, Roger Dill, Jere Via, and Coleman Boyd.	
12:00- 1:30	Lunch	
1:30- 2:15 p.m.	Religious Journalism	J. M. Powell
2:15- 3:00 p.m.	Background History for the Church: Greek Philosophy and Gnosticism - Its Influence Upon Judaism and Later on the Church	F. Furman Kearley
3:00- 3:15 p.m.	Recess	
3:15- 4:00 p.m.	The Church in the Time of the Society Controversy	Earl West
4:00- 4:45 p.m.	Denominationalism - Its Rise, Influence, and Lessons for Christians Today	Jerry A. Jenkins
4:45- 5:30 p.m.	Open Forum	Joe Williams
7:30- p.m.	The Church Universal - Its Stance Both Good and Bad, in a Commitment to a	

### Wednesday, November 5:

8:45- 9:45 a.m.	A Word Study: “Words ... Which the Holy Spirit Teacheth”	Hugo McCord
9:45-10:30 a.m.	The Metes and Bounds of the Work of the Local Church	Ernest Clevenger, Jr.
10:30-10:45 a.m.	Recess	
10:45-11:30 a.m.	The Problems of Elders - Their Responsibilities, Obligations for Unity of Action, and Procedures for Decision Making	Max Miller
11:30-12:00 a.m.	Panel: Jackie Fox, Chairman; James Dudley, Raymond Elliott, Paul Clayton.	
12:00- 1:30	Lunch	
1:30- 2:15 p.m.	Religious Journalism	J. M. Powell
2:15- 3:00 p.m.	Background History for the Church: The Hebrew System of Jurisprudence, and Its Greatest Miscarriage of Justice	Maurice Lusk
3:00- 3:15 p.m.	Recess	
3:15- 4:00 p.m.	The Church in the Time of the Music Controversy	Earl West
4:00- 4:45 p.m.	Premillennialism - Its Rise, Influence, and Lessons for Christians Today	James M. Benson
4:45- 5:30 p.m.	Open Forum	Howard Blazer
7:30- p.m.	The Church Universal - Its Stance Both Good and Bad, on Its Commitment to the Full Evangelization of the World	Wendell Winkler

### Thursday, November 6:

8:45- 9:45 a.m.	A Word Study: “Words ... Which the Holy Spirit Teacheth”	Hugo McCord
9:45-10:30 a.m.	The Basis and Boundaries of Fellowship in the Local Church and With Sister Churches	D. Ellis Walker
10:30-10:45 a.m.	Recess	
10:45-11:30 a.m.	The Problems of Women - Their Place, Work, Identity, Including Widows	Franklin Camp
11:30-12:00 a.m.	Panel: Curtis Dowdy, Chairman; Winston Temple, Thomas Wortham, Keith Mosher.	
12:00- 1:30	Lunch	
1:30- 2:15 p.m.	The Church - Its Establishment, Falling Away, Reformation and Restoration	Robert R. Taylor, Jr.
2:15- 3:00 p.m.	Background History for the Church: The Synagogue and Its Contributions to the Church	J. C. Townsend
3:00- 3:15 p.m.	Recess	
3:15- 4:00 p.m.	The Church in the Time of the Throes of War and Politics	Earl West
4:00- 4:45 p.m.	Modernism and or Neo Orthodoxy - Its Rise, Influence, and Lessons for Christians Today	Lawrence E. Barclay
4:45- 5:30 p.m.	Open Forum	W. Gaddys Roy
7:30- p.m.	The Church Universal - Its Stance, Both Good and Bad, on Its Commitment to Morals, in a Day of Grave Philosophies and Gross Immoralities	Wayne Jackson

One hour of resident college credit will be allowed for each full day’s attendance. Five hours will be allowed for those who attend all of the lectures. Each student will be required to register in advance and submit an outline of each session. Registration fee, \$10.00; Tuition, \$25.00 per hour undergraduate; \$30.00 per hour graduate.

All lectures will be video-taped in color, and will be placed in the Alabama Christian School of Religion Library for future generations to view.





# Words of Truth

(USPS 691-760)

"I am not mad, most noble Festus; but speak forth the Words of Truth and soberness."

— Acts 26:25

VOLUME 16

FRIDAY, OCTOBER 24, 1980

NUMBER 43

## The Gus Nichols *Words Of Truth* Lectureship

W. A. HOLLEY

It is altogether proper and right to tell of good works done by our brethren [Acts 14:27; Romans 13:7]. Herewith I would like to share with you my sincere impressions of the recent Gus Nichols *Words Of Truth* Lectureship [September 28 through October 2], which was conducted at the Sixth Avenue Church of Christ, Jasper Alabama 35501. The Gus Nichols *Words Of Truth* Lectureship was outstanding from several viewpoints.

[1] The theme of the lectureship was: *The Ancient Truth For a Modern Age*. Among the subjects discussed were such relevant subjects as: "The Work of Preaching the Ancient Truth," by Franklin Camp; "A Study of Biblical Words," by Hugo McCord; "Taking the Battle of Truth to the Atheist," by Thomas B. Warren; "Daniel's Seventy Weeks," by Wayne Jackson; "The Days of Genesis 1," by Winfred Clark; "The Ancient Truth Challenges Evolution," by Bert Thompson; "Ancient Truth and the Challenge of the Present Decade," by Willard Collins; "The Ancient Truth, The World's Only Hope," by Rubel Shelly, are but a sample of the lessons presented by some twenty-four other speakers on Bible subjects just as pertinent and apropos to our modern world.

[2] These men knew their subject matter and how to present it effectively, faithfully declaring the whole counsel of God. With steadfastness and kindness, they used the sword of the Spirit to strike to the heart of the hearer the truth of God, surrendering not a single word! We could not ask for better preparation and better presentation!!

[3] The lectureship was well attended. From distant places they came: Georgia, Florida, Illinois, Tennessee, Kentucky, the Carolinas, and other states. People from the Jasper area, and from many cities in Alabama, supported the lectureship through their attendance, all having

the wonderful pleasure of enjoying a rich repast in the study of God's wonderful word!

[4] Another feature of this lectureship was the time given to singing and praying to God Almighty. The song services of the night sessions were especially thrilling and electrifying. How it stirs and arouses the souls of Christians as they sincerely raise their prayers to the holy throne of God our Father!!

[5] I would like personally to congratulate the eldership of the Sixth Avenue Church of Christ,

and her ministers, Bobby Duncan and Ron Harper, for their wisdom, planning, and hardwork which made this lectureship so very successful.

The future of this Lectureship appears to be bright, indeed! Great good for the Cause of Christ was accomplished. My prayer is that next year this Lectureship will be even greater and more successful. It was a great blessing for Jasper, for Walker County, and for Alabama.—P.O. Box 274, Parrish, Alabama 35580.

## "Seperation Of Medicine And State"

Can you imagine the quackery that would exist in the field of medicine if there were no government regulations? Sick and desperate people by the millions would be victimized by doctors promising cures and giving them false hope. In the pioneer days of our country, the "medicine men" sold their herbs with the promises that it would cure anything from in-grown toenails to consumption. In spite of government controls and regulations on the medical field, there are still cases where people are being duped by medical imposters who promise relief for arthritis and cures for cancer. As this article is being prepared, a famous movie star, Steve McQueen, is in Mexico seeking a cure for cancer with medical



S. G. GRAY

treatment unallowed in America. As honorable as the medical profession is, and as highly esteemed as doctors of medicine are, there are still certain unscrupulous men and women in this honored profession. As strict as government regulations and government security are, there are still incidents where people are misled into buying medical devices that offer no relief or cure; only promises and claims.

A few years ago someone advertized over radio a device that was guaranteed to kill roaches. People by the thousands sent in their money for this sure way to rid their homes of these terrible pests. In return mail they received two brick bats with instructions to catch the roach, place it on one of the bricks and smash the roach with the other brick, with the guarantee that if this failed to kill the roach to return the brick bats and the money would be cheerfully refunded. Such misleading advertising has caused the government further to regulate the claims of things that are advertized, to protect a nonsuspecting public.

Just suppose there were an industry or profession that was free from government control or regulation,

Continued On Page 2



## Words Of Truth

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— Acts 26:25

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## "Seperation Of Medicine And State"

Continued from page 1

don't you suspect that it would be inundated by quacks, charlatans, imposters and unscupulous characters? Such is actually the case with religion.

The purpose of this article is not to suggest that the government ought to apply regulations on religions, because the first regulations to be applied would, no doubt, strike down precious and essential doctrines taught in the New Testament; the government would not be guided by New Testament principles. In such a case, the cure would be worse than the disease, and the disease is bad enough. For example: The health and lives of people are endangered by religious quacks who promise health and healings, keeping people from seeing a medical physician who might actually cure them if their disease were diagnosed early. What about the "faith healers" who pronounce the diabetic "cured" who then discontinues taking insulin to the detriment of his life? There is the case of Jack Coe, professed faith healer, who instructed the parents of a little boy with polio to remove his leg braces, resulting in a permanent deformity of the boy's legs. If church and state are to remain separate, such charlatans will have to be stopped. If victims of such false claims would begin to sue the "healers" for damages, such rash claims of healing would soon cease.

The solution to quackery in religion is not government interference and regulations, but Bible knowledge and a demand for "proof" in all areas (I Thess. 5:21). If people would try the spirits in light of what the Bible teaches, and allow the Bible to regulate and control religious leaders, teachers and preachers, the government would not have to step in to protect the ignorant and naive. As serious and dangerous as religious quackery is, it is not as serious or dangerous as government interference and regulations. For example: If the government intervenes to protect the nation from false and dangerous religious claims, it would also interfere with such valid religious practices as women's keeping silent in the church, as per I Corinthians 14:34-35; church leaders (elders) being men (husbands), as per I Timothy 3:2; and only believers' having been immersed for the remission of sins, being accepted into the fellowship of the church, as per Acts 2:38,41,47. Many other examples could be listed, but these should suffice to emphasize the dangers involved by government intervention. — 704 Cleveland Avenue Gadsden, Alabama 35901.

One of the greatest sources of trouble in the religious world in general and in the church of Christ is a failure to make the proper distinction between matters of faith and matters of judgment. Since matters of faith are not to be treated as matters of judgment, and matters of judgment are not to be treated as matters of faith, it is essential that the distinction between the two be clearly understood.

In matters of judgment brethren may differ without impugning one another's positions. In matters of judgment each individual or each congregation may practice what it deems wise while allowing others the same freedom. In matters of judgment brethren might get together and discuss what is the best course to follow, and come to some agreement.

In matters of faith such is not the case. Those who walk disorderly are to be marked and avoided (Romans 16:17). They are to be withdrawn from (II Thessalonians 3:6). They are to be delivered unto Satan (I Corinthians 5:5). The standard is the word of God, and not what a group of men may get together and agree upon.

*The assembly* upon the first day of the week for the purpose of eating the Lord's supper is a matter of faith, clearly revealed (I Corinthians 11:20; Acts 20:7). It is not a matter of opinion or judgment. The



BOB DUNCAN

FROM  
THE EDITOR

## Bringing Matters Into Focus

time of day at which this assembly takes place, the place of the assembly, the order in which the items of worship are engaged in, how long the preacher preaches, the number of songs sung, how many prayers are prayed, etc., are all matters of judgment. In addition to *the assembly*, which is a matter of faith, there might also be other gatherings on that day or on other days of the week. The Bible classes on Sunday morning fall into this second category. The Wednesday night service, the Sunday night service, and the services of a gospel meeting also fit into this category. In these every person present may be in the same auditorium, or the congregation may be divided into Bible classes, according to the best judgment of the overseers of the congregation. To say this is not to say that *the assembly* is not a matter of faith. What we have stated here is what we have always believed and taught.

In the early 1970's, while our late beloved brother Gus Nichols served as local evangelist and as an elder in the Sixth Avenue church, as well as editor of *Words of Truth*, a Bible class for small children was conducted on Sunday night at Sixth Avenue simultaneously with the evening service. This is the very practice which obtained when this writer moved to Jasper, and which continues down to the present.

We have not in the past, nor will we in the future, seek to justify an arrangement by which the young people in a given congregation form their own church separate and apart from those who are older. Neither have we, nor will we, try to justify any arrangement whereby children who are not Christians are encouraged to go through a mock observance of the Lord's supper. Such arrangements, whether simultaneous with other gatherings or not, would not be in harmony with the will of God.

## Choices

When God made man, he endowed him with the power of choice. He may decide either to obey or disobey his Maker. Joshua recognized this when he urged the people of Israel to make a choice between Jehovah and the false gods of the heathen. He pleaded, "And if it seem evil unto you to serve Jehovah, choose you this day whom ye will serve, whether the gods which your fathers served that were beyond the River, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve Jehovah" [Joshua 24:15]. Joshua could confront the people with the benefit of his example, but in the final analysis they had to make their own choice.

Man's capacity to choose his course in life is in his best interests. It would not be fair for one man to be judged on the basis of another man's choice. Suppose God determined the destiny of a congregation by the life of one member.



RON STOUGH

We might have no objection if he selected a faithful, dedicated member by which to judge us; but what if he selected an indifferent, worldly member as the standard? It would simply mean that regardless of our interest and effort we would be judged on the basis of that man's choice. Neither would it seem just for God to predetermine the way a man lives so that he has no choice in the matter, and then to condemn him for his failure to do right. Since each man will be judged as an individual, it is only right that each man have the capacity to select the course that he will pursue.

Each individual must choose either to follow Christ or to follow Satan. The choice cannot be avoided; it cannot be postponed. There is no middle-of-the-road position. It is impossible to be neutral. Jesus said, "He that is not with me is against me, and he that gathereth not with me scattereth" [Matthew 12:30]. To fail to take a positive stand for Christ is to choose Satan.

The choice that a person makes relative to God's service is extremely important. When an individual decides to obey Christ or to reject him, he is at the same time deciding his eternal destiny. The difference between obedience and disobedience is the difference between heaven and hell. What choice have you made?—1100 Mill St. Cassville, Missouri 65625

# Why Mechanical Music Is Used

(No. 8)

Several arguments employed by the proponents of mechanical music for Christian worship have been set forth in this extended series of lessons for WORDS OF TRUTH. I firmly and fully believe that an impartial reading of what I have written in answer to those oft employed arguments will reveal completely that I have refuted every one of them totally. I have left the proponents not one leg upon which to stand in these important matters. In this current article I wish to notice what one advocate said was the reason she and her brethren use mechanical music in their worship. I think you will find it a rather revealing confession, a very frank appraisal of this momentous matter.



ROBERT R. TAYLOR, Jr.

For a number of years I taught Bible for university credit at the University of Tennessee at Martin. Close to 1,000 students took my Bible courses there over a seven year period from 1962 to 1968. Quite frequently, these students would come by for religious counseling of a more private nature. One day a young lady came by for a rather frank talk about religious matters. She belonged to a religious body, the Christian church, that used mechanical music in its worship. She knew my opposition to such a practice. Quite frankly, she observed in our private conversation, "I know the New Testament does not authorize the mechanical instrument in worship. MY BRETHREN AND I USE IT BECAUSE WE LIKE IT" (Emphasis mine-RRT). As she said it I could not help but admire the honesty with which she spoke and the very apparent candor of her confession. She had stated the case as it really is. Their likes and preferences were the determining factors. For once I did not have to listen to made-up arguments that those who employ such do not even believe but rattle them off like a trained parrot who is taught a few expressions to say without comprehension's attending what it says or belief's accompanying what is announced.

Do people REALLY use mechanical music in worship just because David did or because they LIKE it? Do people REALLY use mechanical music in worship because they think it is going to be in heaven or because they LIKE it? Do people REALLY use mechanical music because such is permissible in the home setting or because they LIKE it? Do people REALLY use mechanical music just to employ their (or another's) talents for musical playing or because they LIKE it? Do people REALLY use mechanical music because song leaders use pitch pipes or tuning forks or because they LIKE it? Do people REALLY use mechanical music because congregations have songbooks or because they LIKE it? Do people REALLY use mechanical music in worship because congregations have baptistries in their church buildings or because they LIKE it? Do people REALLY use mechanical music because of the "psallo" argument or because they LIKE it? Multitudes use mechanical music who would not know the difference between "psallo" in Greek and a "solo" in English. This young lady was frank enough and sufficiently honest enough that she by-passed all these desperate dodges commonly employed and gave the real motive behind its use-human desire, the people's preference.

Why do people sprinkle their babies and call it baptism? Is it not because they WANT to do such? What was done in circumcising Hebrew males under

the Old Testament has not one single, solitary thing to do with sprinkling babies as a religious rite. Why do people keep the Sabbath day (Saturday) as their day of worship instead of Sunday? Is it not because they WANT to do such? Why do people pray to God through Mary instead of through Jesus Christ? Is it not because they WANT to do such? Many unauthorized practices characterize today's religionists. What is the prompting motive, the deciding factor? "WE LIKE IT AND WANT IT" is the realistic answer. Now just who will deny this and upon what grounds of justification will such denial rest?

What is basically wrong with such a motive? It substitutes man's desire for God's revealed wishes in his word. It puts man at the center instead of God's being at the center of consideration. It makes an idol out of man's preference. Does the Bible say anything about preferring human traditions over God's will in

matters of worship? Indeed it does!! Jesus said plainly, positively and pointedly, "But in vain they do worship me, teaching for doctrines the commandments of men" (Matt. 15:9). Paul said, "Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (Touch not; taste not; handle not; Which all are to perish with the using;) after the commandments and doctrines of men? Which things have indeed a shew of wisdom in WILL WORSHIP, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh" (Col. 2:20-22). Will worship is worship directed by man's will and not by Jehovah's will. Jehovah's wishes, not human preferences, are of MAJOR IMPORTANCE in determining how we shall worship him who inhabits eternity. — P.O. Box 464, Ripley, Tennessee 38063.

## The Church's Attitude Toward Civil Government

When we write of the church's attitude we are concerned about the revelation from the Holy Spirit to the inspired man and written in the Bible. The church has no authority to make laws for the church [II Pet. 1:21; II Tim. 3:16-17; Eph. 3:3-4].

**CIVIL GOVERNMENT IS ORDAINED OF GOD.**

Paul speaks of this and other thoughts in Rom. 13:1-7. He commands, "Let every soul be subject unto the higher powers" [vs. 1]. Peter is more definite. He says, "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors..." [I Pet. 2:13-14]. The expression, "every ordinance" covers every law made by the ruling body under which we live. But is there no exception?

**IF WE ARE FORBIDDEN TO PRACTICE CHRISTIANITY, WE ARE TO REBEL.** Soon after the church was established, oppression came upon the apostles. The Sadducees were grieved because the apostles taught the resurrection of Jesus [Acts 3:14-15; Acts 4:1-2]. The Sadducees were the sect of the Jews who did not believe in the resurrection. Because Peter and John's preaching placed responsibility



W. EDWIN KEARLY

on them for the crucifixion of Jesus, declared his resurrection and healed a man born lame. The Sadducees had Peter and John placed in prison. When they made their defense, they preached the same sermon. The Sanhedrin could not deny the miracle. They did not want miracles performed or the gospel preached. Therefore, they threatened them and "commanded them not to speak at all nor teach in the name of Jesus" [Acts 4:18]. "But Peter and John answered and said unto them, whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard" [Acts 4:18-19]. They and the other apostles continued to preach and perform miracles. This caused the high priest and Sadducees to be filled with indignation. "And [they] laid their hands on the apostles and put them in the common prison" [Acts 5:18]. The Lord opened the prison doors and commanded them to "go stand and speak in the temple to the people all the words of this life" [Acts 5:20]. Without violence, because they feared the people, they brought them before the council. They said "Did not we straitly command you that ye should not teach in this name? and behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us" [Acts 5:28]. "Then Peter and the other apostles answered and said, we ought to obey God rather than men" [Acts 5:29]. God's law is always superior to man's law. We are fortunate to live in a country where we are not

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### Minute For The Master

The story is told of a farmer who was approached by a county agent who offered to teach him a new planting technique that would double his crop production.

The farmer replied, "I don't need to hear any more about planting, I don't farm as well as I know right now!"

Do we live as well as we know how?? We hear many sermons, but do we react positively to what we hear?

The Bible says, "But be ye *doers* of the word, and not *hearers* only, deceiving your own selves" (Jas. 1:22).

It's not enough, then, to *hear* the word, one must *obey* the word of God to be saved.—P.O. Box 652, Elizabethtown, KY 42701



BARRY H. CUNNINGHAM



# Repentance Means To Forsake Your Sins



JOHN WADDEY

Sin is a universal experience for man. "All have sinned, and fall short of the glory of God" [Rom. 5:23]. Sin is a life-wrecking, heart-breaking, damning power. "The wages of sin is death" [Rom. 6:23]. Because of the disastrous consequences of sin, the wise person will strive immediately to forsake any and all sin that he is aware of in his life. James exhorts us: "Draw nigh unto God, and he will draw nigh unto you. Cleanse your hands ye sinners and purify your hearts ye doubleminded. Be afflicted and mourn, and weep: let your laughter be turned into mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord and he shall exalt you" [Jas. 3:8-10]. Here we see a call to repentance that all thinking people will heed. There are numerous significant reasons why we should forsake our sins. The thoughts that follow will explore some of them.

*Because sin in any form ruins the soul.* Solomon observed that "His own iniquities shall take the wicked, and he shall be holden with the cords of his sin" [Prov. 5:22]. Like cords that bind the prisoner, no sins shackle our life. Isaiah plainly declares that "your iniquities have separated between you and your God, and your iniquities have hid his face from you, so that he will not hear" [59:2]. Sin drives a wedge between man and God thus destroying man's relationship with the source of every blessing.

*Because one sin not repented of inevitably leads to another until we are ultimately destroyed.* We see this vividly illustrated in the episode of David and Bathsheba in II Samuel, Chapter 11. First David lusted after another man's wife. He then invited her into his home. They committed adultery. To escape detection and shame, David sought to deceive Uriah her husband into thinking the child was his. Unable to accomplish this he "got Uriah drunk." But even this failed. Finally he ordered Uriah to be "set up" for death in battle. Only when David repented and forsook his sin did this malignant growth stop. Remember that every unforgiven sin is another link in the chain which binds the sinner. Sin never gets better by being left alone. "Evil men and imposters wax [grow] worse and worse" [II Tim. 3:13].

*Because even one sin is sufficient to enslave and damn one's life.* The Hebrew author warns us to be rid of "the sin [singular] that so easily besets us" [Heb. 12:1]. In his first epistle, John tells us that "there is a sin unto death." That is an unrepented sin. It cannot and will not be forgiven so long as it is clung to. It is useless even to pray for the man who clings to his sin unto death [I John 5:16]. Now we can understand more clearly James' warning: "Who-soever shall keep the whole law, and yet stumble in one point, he is become guilty of all" [James 2:10]. The one sin which we refuse to forsake can neutralize all the other good we may do. Mankind has not generally realized that sin is so potent a poison that even one can rob a man of heaven's reward.

*Because the very sin you are clinging to may bring down the wrath of God upon you.* Sin deserves punishment [Rom. 6:23]. God has thus far been gracious to you in spite of your

transgressions. But the time comes when justice demands that the penalty be inflicted. God told Abraham that the Amorites had not yet filled the cup of iniquity; therefore his descendants would have to wait to receive the land of Canaan [Gen. 15:16]. In Moses' day the Amorites reached that breaking point and God ordered their destruction [Lev. 18:24-25]. Luke tells us of the death of Herod Agrippa in Caesarea. Because this wicked man allowed men to acclaim him as a god, he was smitten by an angel of the Lord and perished [Acts 12:21-23]. Both nations and individuals can reach the point where judgment is inevitable and unescapable. Forsake your sins this day, lest you tempt God too far.

*Because sin was responsible for Christ's death.* Seven hundred years before Jesus was born, Isaiah predicted that he would be wounded for our transgressions, bruised for our iniquities and that the chastisement of our peace would be upon him [Is. 53:5-6]. Paul reminded the Christians in Corinth that "Christ died for our sins" [I Cor. 15:3]. How grieved we would be if because of our carelessness we caused a traffic fatality. How much more should we grieve that our sins made it necessary for Christ to die. Realizing this awful fact should prompt us to abandon whatever sin is in our life.

*Because God hates sin.* He loves righteousness but he hates iniquity [Heb. 1:9]. In Proverbs 6:16, 17 we are told that there are "six things which Jehovah hateth; yea, seven which are an abomination unto him: Haughty eyes, a lying tongue and hands that shed innocent blood...." This is only a partial listing. Other scriptures catalogue others sins of mankind. But note please that god even hates such sins as pride and lying. The soul that loves God would do nothing to grieve the Lord. And since sin pains the heart of our God, we gladly forsake it once and for all.

*Because sin in all its forms and degrees is hateful and dispicable.* The word iniquity is frequently used synonymously for sin and means warped, twisted, or perverted. Sin destroys, it corrupts, it defiles every life into which it comes. Yesterday's beautiful, chaste little girl can be tomorrow's brazen prostitute by the influence of sin. Today's loving son can be tomorrow's fiendish murderer if sin is allowed full sway in his life. Even the sin of false teaching is likened unto gangrene in II Timothy 2:17. Nothing is more repulsive than dying flesh, yet that is what sin is like. Jehovah told the nation of Judah that she would bear her shame because of all she had done [Ezekiel 16:54].

*Because the consequences of sin are so far-reaching,* I must realize that my sins will seldom affect me alone. Isaiah wrote, "The earth also is polluted under the inhabitants thereof; because they have transgressed the laws...therefore hath the curse devoured the earth...and few men [are] left" [Is. 24:5-6]. Even the good people who are innocent often suffer because of the sins of others. Moses warned that the consequences of the father's sin are visited upon the children and grandchildren [Exodus 34:6-7]. A parent's promiscuity may cause a child complications of venereal disease. A liquor drinking mother can damage her babe in the womb. A gambling father may leave his wife and children in poverty.

One's sins may haunt him for a lifetime. After his adultery with Uriah's wife Bathsheba, David wrote, "My sin is ever before me" [Ps. 51:3]. Years after Stephen's death, Paul referred to himself as the chief of sinners" [I Tim. 1:15].

Unforgiven, these same sins will curse us for eternity. "Some men's sins are evident, going before unto judgment [i.e., they are forgiven, J.H.W.] and some men also they follow after." They follow them to judgment condemning them [I Tim. 5:24]. Jesus reminds us that sinners who do not seek his pardon in this life will hear him say on judgment day, "depart from ye that work iniquity" [Matt. 7:23].

*Because sin must be renounced outwardly as well as inwardly before one can have forgiveness.* "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and righteous to forgive us our sins..." [I John 1:8-9]. Peter thus called upon Simon of Samaria to "Repent therefore of this thy wickedness, and pray the Lord, if perhaps the thought of thy heart shall be forgiven thee" [Acts 8:22]. It is not enough to be sorry for your sins. "Godly sorrow worketh repentance unto salvation" [II Cor. 7:10].

Repentance is a change of heart which results in a change of life. But even repentance must be accompanied by a confession of the wrong done [Jas. 5:16]. This confession should be as public as the sin which was committed [Matt. 18:15-18].

You can cut down a tree but chances are it will sprout again with many more shoots. To be rid of it, you must dig out the roots. So it is with sin. It is not enough to quit committing a foul deed; the heart must be changed from which the sinful acts arise [Matt. 15:18]. This God calls repentance and you must repent, said Jesus, or you will surely perish [Lk. 13:3].—Route 22, Beaver Ridge Rd., Knoxville, TN 37921.

## The Church's Attitude Toward Civil Government

Continued From Page 3

required or compelled to violate God's law. Millions are not so blessed. There are forces in this country bent on the destruction of our freedoms. A failure to believe and serve God is a great way to lose our freedom.

THE GOD-ORDAINED FUNCTION OF CIVIL GOVERNMENT IS TO PROTECT THE INNOCENT AND PUNISH THE GUILTY. Paul said, "For he is the minister of God to thee for good. But if thou do that which is evil, be afraid..." [Rom. 13:4]. It is evident punishment includes capital punishment. Paul adds, ". . .for he beareth not the sword in vain. . ." [Rom. 13:4].

OUR OBEDIENCE TO THE CIVIL GOVERNMENT must not only involve fear of punishment but MUST BE A MATTER OF CONSCIENCE [Rom. 13:5].

"FOR THIS CAUSE PAY YE TRIBUTE also. . ." [Rom. 13:6]. Jesus taught his disciples to pay taxes and paid them himself [Matt. 22:17-21]. Though tax money is often wasted, we are to pay the required tax. The Christian must "render unto Caesar the things that are Caesar's and unto God the things that are God's."

CHRISTIANS' MUST USE THEIR FREEDOM TO TEACH MANKIND. Peter warns. "As free, and not using your liberty for a cloak of maliciousness. . ." [I Pet. 2:16]. Freedom must never be taken as a license to do evil. Freedom is opportunity to do good. The greatest good we can do for our fellowman is to teach him the saving message from God. The freedom of assembly, of speech, and religion must not be taken lightly.—Rt. 4, Buena Vista, GA 31803.



# Word- Truth

(USPS 691-760)

"I am not mad, most noble Festus; but speak forth the Words of Truth and soberness."

— Acts 26:25

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## A Noble People

In Acts 17:11, we read "Now these were more noble than those in Thessalonica ..." Why would such a statement be made regarding the people of Berea? What is involved in being noble? One definition of the word *noble* is: "of an exalted moral character or excellence; a noble thought." This understanding has nothing to do with one's birth or ancestry. This is dealing with the moral fiber of an individual. "Noble implies a loftiness of character or spirit that scorns the petty, mean, base, or dishonorable." There are many noble people from various backgrounds simply because they possess a heart that is honest, fair, understanding and receptive to new and lofty ideals. The same writer that declared the people in Berea noble also informs us why he did so. In the remainder of Acts 17:11, we read: "... that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so."



RAYMOND ELLIOTT

The first important ingredient in one's being noble is to possess an open heart, a receptive mind. That is basically what Luke meant when he wrote that the people "received the word with all readiness of mind." There is, as always, a great need today for people to be intellectually honest with themselves and the Word of God. A person may be honest in his dealings with others yet refuse to have that integrity of heart that is needed to receive the teaching of God. It is easier to be fair and honest in business dealings than to be open-minded when it comes to a study of the Holy Scriptures. It requires fortitude and courage to permit the word of God to have free course in one's heart and life. Very few people today are willing to permit God to shape and mold their thoughts, habits and character by His revealed will.

Prejudice is peculiar to people, that is, the human family. To some degree, all are adversely affected

with this trait of character. Because we are, we refuse to eat certain foods, associate with some people and avoid being seen in various places. Prejudice is defined as "an unfavorable opinion or feeling formed beforehand or without knowledge, thought, or reason: any pre-conceived opinion or feeling, favorable or unfavorable." There is the thought of pre-judging something or someone. One biased individual was heard to say, "Don't confuse me with the facts; my mind is made up."

Jesus Christ knew prejudice in his day. There were those who were prejudiced against the place where he lived. Philip informed Nathanael of "Jesus of Nazareth, the son of Joseph." Nathanael's reply was, "Can any good thing come out of Nazareth?" Later, when Nathanael met Jesus, that prejudice which inferred that no great one could come from such an insignificant city was removed. He said, "thou art the Son of God; thou art King of Israel" (John 1:45-49). There was a great deal of prejudice among the Jews toward the person of Jesus Christ. They could not accept the fact that Jesus was indeed the son of God. John recorded: "He came unto his own, and they that were his own received him not" (John 1:11,12). This terrible disposition of heart contributed to the eventual crucifixion of Christ. Peter declared: "He is the stone which was set at nought of you the builders, which was made the head of the corner" (Acts 4:11). The truth of Jesus was rejected often because of pre-conceived opinions. Actually, the parables of Jesus were given to conceal the truth from those whose ears were dull of hearing, eyes that were closed, and hearts that had been hardened against the truth (Matthew 13:10-15).

Today, the power of prejudice is so prevalent among people that it prevents many from studying the Holy Scriptures. There are those who will not permit their family members to attend a series of gospel meetings. Some will warn others not to get mixed up with that group of people, having reference to the church of the Lord. Prejudice is often the motive behind such statements as, "they believe that everybody is going to be lost except them."

How wonderful it would be if there were more noble people like those of Berea who "received the word with all readiness of mind" (Acts 17:11). The good

soil in the parable that Jesus gave as recorded in Luke 8:4-8 represents the heart that is receptive to the gospel of Christ. It was said of Ezra that he "had prepared his heart to seek the law of the Lord" (Ezra 7:10). So, it is a matter of an attitude that one can develop. One can "prepare his heart" to be receptive to the truth. The apostle Paul spoke of some who did not possess the love of the truth. This fact contributed to the blinding of their eyes that they might not be saved (II Thessalonians 2:9-12). How wonderful it is to know individuals whose minds are open and who manifest a spirit of eagerness to learn more of God's word.

The second characteristic of the noble people of Berea was that they were willing to examine the scriptures daily to see if the things being taught were true (Acts 17:11). One definition of the word *examine* is "to inspect or scrutinize carefully; inquire into or investigate." Thus, to examine or to search implies more than a casual reading. It means to exert effort to discover, to understand, to learn. The source of investigation in the time of the people of Berea was the scriptures. The understanding here would be the Old Testament writings since the New Testament was not yet completed. The eunuch in Acts 8 had in his possession a portion of these scriptures that contained the writings of Isaiah. The Hebrew scriptures had been translated into the Greek language in the year 285 B.C. Thus, the Septuagint Version was available to a greater number of people. Luke mentioned the frequency of the searching of the scriptures, and that was daily. This implies the zeal and authority of the inhabitants of Berea.

An open Bible is a prerequisite to the understanding of the will of God. One should not accept anything that mortal man may say relative to religious matters without examining the Word of God to see if such is so. Yet, many will simply listen and agree because a person has declared himself to be a preacher of the gospel. Since there are no inspired men today, it is necessary that the teaching of men be compared with the inspired word of God (II Timothy 3:16,17). Multiplied millions are being led astray by false doctrines propagated through the media of

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## Words Of Truth

(USPS 691-760)

I am not mad, most noble Festus, but speak forth the Words of Truth and soberness.

Acts 26:25

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## A Noble People

Continued from page 1

television, radio, etc.

This investigation of the scriptures is a perpetual matter. The Psalmist spoke of a righteous man in this manner: "But his delight is in the law of Jehovah; and on his law doth he meditate day and night" (Psalms 1:2). "Oh how love I thy law! It is my meditation all the day" (Psalms 119:97). Paul exhorted Timothy to "give heed to reading" and to "study to shew thyself approved unto God" (I Timothy 4:13; II Timothy 2:15). Jesus said, "Blessed are they that hunger and thirst after righteousness for they shall be filled" (Matthew 5:6). "If any man willeth to do his will, he shall know of the teaching, whether it is of God, or whether I speak from myself" (John 7:17).

Each person has a moral obligation to himself to study the Bible. Another person should not determine what one believes. Jesus referred to blind leaders leading blind followers and both falling into a pit (Matthew 15:14). It is bad enough when men teach falsely, but it is even worse when others will follow without a proper investigation of the word of God. The apostle John gave this directive: "Beloved, believe not every spirit, but prove the spirits, whether they are of God, because many false prophets are gone out into the world" (I John 4:1).

In summary, there are two requirements for those who would be noble as those in Beroea, namely, an open heart and an open Bible. There must be a receptive mind to the teaching of the word and a willingness to search the scriptures to see if such is in harmony with the inspired and revealed will of God. — 809 Perry Store Road Opp, Alabama 36467.

## A Crisp \$1.00 Bill

JAMES PILGRIM

Recently during a ladies Bible class this writer and other members of the class were made to rejoice over an attitude expressed by one of the retired ladies. We were studying the Minor Prophets, and Malachi in particular. The prophet's statement regarding one's giving of one's best to the Lord was being considered.

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## FROM THE EDITOR

## Onesiphorus

Some of the tenderest and most touching language in all of literature is to be found in Paul's second letter to Timothy. It is even more touching when one takes into consideration the fact that this epistle, written from a Roman prison cell, was written by one fully aware of the fact that his own execution was both likely and imminent.

One of the touching passages in the letter has to do with a little-known character by the name of Onesiphorus: "The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain: But, when he was in Rome, he sought me out very diligently, and found me. The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well" (II Timothy 1:16-18).

It meant so very much to the apostle for one to visit him in the prison. This was especially true in view of the fact that so many had turned their backs upon him (verse 15). Perhaps those of Asia who had turned away from Paul had done so because they were ashamed of his chain. The fact that he was a prisoner of Rome would naturally mean that those who befriended him would not be the most popular people. But Onesiphorus befriended him anyway. It is easy to do that which is right when it is the popular thing to do. The real test of one's loyalty comes when doing that which is right is unpopular.

Onesiphorus had made a journey to Rome. Why he did so, we do not know. But while he was there he sought out Paul, and found him. The language indicates that Paul might not have been easy to find, and that one less determined than Onesiphorus might have given up, but not he. He continued searching until he had found Paul. How many times do we allow our noble efforts to become unsuccessful because we run into obstacles? How often do we allow these obstacles to cause us to forsake our worthy endeavors before they end in fruition? A much needed virtue in the church today is persistence.

It should be observed also that what Onesiphorus did for Paul in Rome was not a matter of impulse; it was rather in keeping with the kind of life he lived from day to day. Paul's statement to Timothy, "In how many things he ministered unto me at Ephesus, thou knowest very well," shows that Onesiphorus was one that gave himself to the aid and assistance of Paul (and likely others as well) wherever he was. His actions at home and away from home were the same. He could be depended upon to perform his benevolent service of refreshing those who needed such refreshment. His Christianity was not spasmodic.

So far as the record is concerned, Onesiphorus never preached a sermon; he never taught a Bible class or led the singing; he never served as an elder or deacon in any official sense. It may just be that he never led a public prayer, or served at the table of the Lord. But his name is recorded in the New Testament in a very complimentary light. What is even more important is the fact that his name is recorded in the



BOB DUNCAN

Lamb's Book of Life.

One does not have to be a preacher or an elder to be important in the service of the Lord. Certainly there is a shortage of good, sound preachers and elders. But there has always been a shortage of those faithful saints who were willing to work quietly and behind the scenes without any notice or recognition except that which is given them by the Lord. In every congregation there are some precious saints who fit into this category. What would the cause of Christ do without them? And yet, what could we do if there were many more of them?

## You Should Have Been There

EVA NELL BROWN NARAMORE

I can't quote all the scripture, or remember the Names of the speakers, or places from where They all came.

But I drank from a fountain of riches so deep. At the Gus Nichols *Words Of Truth* Lectures" This week.

Sunday through Thursday so much was in store, I've been to a feast like never before.

Men of wisdom and knowledge in the study of God's word, delivered in excellent the lecture's We've heard.

They gave in abundance; what they'd gathered, They shared.

In humble devotion they proved how they cared For the training of children, the way they should Go. [Lessons that fathers and mother should know], for the church and our work, for the Stand we should take, how important it is that We stay wide awake;

Condemning the doctrines of men that are false, Saying the gospel, "God's word" should be Taught; Explaining Isaiah chapter seven, fourteen, prophecy of the virgin birth of Jesus our King, spoken of in Matthew and repeated again, Denied by false teaching and doctrines of men. Liberalism and atheism, evolution and such, Exposed with ancient truth was left without a Crutch.

Abortion, radicalism and homosexuality are sins That are scarlet the same as infidelity. The well overflows, so I caught only part, but The vessel is fuller than it was at the start. The teaching they gave us was so wonderfully True, what I've learned from these lessons I'd like to share too.

Many people who are lost and don't know the Way, should have heard what these men of God Had to say.

It may be much later in life than we think; No doubt there are many on destructions brink. As it always has been and continues to be, Some seem not to care, they seem not to see. Though signals of warning so often come near, They seem not to fear, they turn a deaf ear.

Route 2, Box 95 A, Oakman, AL 35579



# Testimony From Great Religious Leaders

(NO. 1)

I propose to end this lengthy study with three articles relative to what great religious leaders have written about the mechanical instrument in Christian worship. If you have labored under the impression that churches of Christ have been the ONLY ones strongly opposed to this innovation, then you are sadly and badly mistaken as I shall begin to exhibit in this article and complete in the next two. For a number of centuries religious leaders have spoken plainly and



ROBERT R. TAYLOR, Jr.

## A Crisp \$1.00 Bill

Continued from page 2

A number of ideas concerning such were given by the ladies. However, the statement that impressed most of us was made by an elderly lady who lives in a nursing home. This alert, studious, informed and stately Christian lady commented, "when I get my dollar bill, I select the best looking one I have." She went on to observe that she would get no more credit for giving a crisp bill than she would a wrinkled one.

Brother or sister, the attitude expressed by this good sister is a most wholesome one, and it is one that should permeate the church. Think of what such an attitude on the part of each member of the kingdom of God would do for God's cause. We believe a number of areas are worthy of consideration just here.

First, consider one's attire at the services. People wear their best when attending funerals, weddings, and such like. However, in recent years the trend has been to wear almost any type garment to worship God. Consider the number of T-shirts being worn by men and women. Faded jeans, flip-flops, and such like are now the norm. Would we wear such to a funeral or wedding? No! Neither would we wear such to meet the president, a king, a governor, or any other dignitary. Is not the Great I Am worthy of more respect than these? Does one's attire reveal an attitude? Let us select the best looking garments we have to wear to worship.

Second, consider the number of services some brethren miss. They do not miss work that frequently. Wives do not miss cooking meals for their families so often. Children do not miss school so much. Is one's attitude right when he is so faithful in so many other areas, but so slack in attendance. Even if one would not go to hell for missing a service that could be attended, what kind of an attitude is it to want to give less than one's best to the Lord?

Third, does our giving reflect an attitude of wanting to do the best we can? Are we more concerned with laying up treasures on earth or in heaven? What percent of your income goes to the Lord's cause? Is your giving based upon the gross figure or the scraps after taxes, retirement, and such like are excluded? Or do you give based upon the amount left when food, rent, car, and such like have been removed?

Beloved, attitudes are important. We sometimes sing, "Give Of Your Best To The Master." This should be more to us than a song; it should be an attitude exemplified in our lives. This writer expects that God will give the lady mentioned above an extra star for her crown because of her attitude. Let us select the best we have to give to God in whatever area of our lives we dedicate to him. — P.O. Box 3022, Hueytown, Ala., 35023.

pointedly concerning their opposition to this popular innovation.

(1) Adam Clarke was a distinguished Methodist scholar who wrote a full commentary on the whole Bible; it is a scholarly work and I have used it many times across the years. In his comments on Amos 6:5, which pronounces a woe upon those who "invent to themselves instruments of music, like David," the learned English commentator wrote, "I believe that David was not authorized by the Lord to introduce that multitude of musical instruments into the Divine worship of which we read; and I am satisfied that his conduct in this respect is most solemnly reprehended by this prophet; and I further believe that the use of such instruments of music, in the Christian Church, is WITHOUT the SANCTION and AGAINST the will of God; that they are subversive of the spirit of true devotion, and that they are sinful. If there was a WOE TO THEM who INVENTED instruments of music, as did David under the law, is there NO WOE, NO CURSE to them who invent them, and introduce them into the worship of God in the Christian church? I am an old man, and an old minister; and I here declare that I never knew them productive of any good in the worship of God; and have had reason to believe that they are productive of much evil. Music, AS A SCIENCE, I esteem and admire; but instruments of music IN THE HOUSE OF GOD I abominate and abhor. This is an abuse of music; and here I register my protest against all such corruptions in the worship of the Author of Christianity" (CLARKE'S COMMENTARY, Vo. IV, p. 684, All emphases-him).

(2) John Wesley, founder of the Methodist church and a leading religious leader of the eighteenth

century both in America and in England, was asked regarding his opinion with reference to the use of mechanical music in the chapels of the Methodists. Though a great lover of music himself and an elegant poet he answered tersely, powerfully and pointedly: "I have no objection to instruments of music in our chapels, provided they are neither HEARD nor SEEN" (Ibid., Ephesis-his).

(3) John Calvin, founder of the Presbyterian church and outstanding religious leader of the sixteenth century, said, "Musical instruments in celebrating the praises of God would be no more suitable than the burning of incense, the lighting up of lamps, and the restoration of the other shadows of the law" (WHAT IS WRONG? p. 105).

(4) Charles H. Spurgeon was perhaps the greatest Baptist preacher who ever lived. For many years he preached to twenty thousand or more each Sunday in the great Metropolitan Baptist Tabernacle in London, England. I have read with intense interest that mechanically made music was never offered during these years in Spurgeon's tabernacle. Modern Baptists could take a much needed lesson from one of their former greats along this line.

I do not hesitate in the least in agreeing with these men when they were right. And they were RIGHT, EMINENTLY SO, in their opposition to mechanical music in worship. MULTITUDES of their religious descendants in later centuries should be listening to what these men said about this vital issue and heeding their solemn warnings. Dear Reader, are YOU listening to what they said? If not, WHY NOT? — P.O. Box 464 Ripley, Tennessee 38063.

## America And Bad Medicine

CHRIS E. WESTPHAL

All of us are aware that health problems show themselves with many different symptoms. Lung cancer might show up as a cough. The flu may reveal itself with a fever or an upset stomach.

Doctors tell us that we must find the cause of the symptom in order to cure the problem. Taking an aspirin may relieve the symptom but do little to cure the cause of that symptom. In such cases we are treating the symptom but doing nothing to solve the problem.

Likewise America is showing many symptoms of a grievous disease. On every hand we see the decay of things that are right and honorable. America is being destroyed or at least weakened from within. At the same time our people are treating the symptoms with

new laws but are ignoring the real problems.

There seems to be a growing trend and desire among Americans to follow in the steps of Sweden. Not long ago Sweden made it against the law for parents to spank their children. According to a CBS interview with a Swedish news man the law was passed to alleviate the problem of child abuse. This reporter also stated that the majority of child abusers were also problem drinkers.

Does it not seem that they are treating the symptom and not the problem? All of us lament the problem of child abuse. We also realize that it is a major problem in this country as well as in many others. But we must

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### Minute For The Master

While walking among men some 2,000 years ago, Jesus showed his great power many times.

He showed his power over matter by feeding 5,000 with a few loaves and fishes.

He showed his power over the elements by silencing the wind and the sea.

He showed his power over the grave with the words, "Lazarus come forth!"

Truly, he is great and very powerful!

But, he can be touched by the problems of humanity. Approaching the grave of his friend Lazarus, "Jesus wept," the Bible tells us in Jn. 10:35.

He is great and powerful but he can be touched by the loss of a human life. Friend, he can be moved by the needs and cares of your life! — P.O. Box 652, Elizabethtown, Ky. 42701.



BARRY H. CUNNINGHAM

# America And Bad Medicine

Continued From Page 3

ask, "Is child abuse the problem or just the symptom?" In a great many cases it is merely a symptom with the cause being traced to alcoholism.

The Bible tells us that spanking in and of itself is not wrong. Proverbs 13:24 says: "He that spareth his rod hateth his son; but he that loveth him chasteneth him betimes." Also Proverbs 22:15 tells us: "Foolishness is bound up in the heart of a child; but the rod of correction shall drive it far from him." We must understand that this spanking is to be done in love (Ephesians 6:4). When done in this manner it will never be abusive.

Would it not be better for the child and America to take away a major cause (alcohol) than to treat only a symptom of the problem? Is it not also true that if and when the problem is taken away the symptoms will no longer exist? We must ask ourselves, "Who knows best, God or Uncle Sam?"

Child abuse is closely related to the problem of drug abuse. While we commonly forget that alcohol is the most abused of all drugs, the fact still remains. In treating the overall problem of drug abuse a growing number of our legislators are prescribing the legalization of small amounts and/or a lessening of the penalties for possession. Their reasoning seems to be that this would make drug usage more socially acceptable and thereby reduce the problem.

Another proposed solution to the drug abuse problem is increased law enforcement. State and county governments are pouring millions of dollars into ASAP programs and others which are similar in nature to help drunkards and drunken drivers. Yet these same agencies will grant a beer permit to almost any gas station or convenience store which makes application. In most of these places one can buy cold beer by the can or bottle as well as by the six

pack. It seems that the programs to eliminate drinking drivers would be more effective if the availability of beverage alcohol were more restricted. Are our governments in a sense encouraging the problem of drug (alcohol) abuse?

Wherein does the answer lie? As always, the only answer which will work is found in God's word. "Wine is a mocker, strong drink a brawler; and whosoever erreth thereby is not wise" (Proverbs 20:1). See also Proverbs 23:29-32. In the New Testament similar warnings occur. In Galatians 5:22 "drunkenness" is listed as a work of the flesh. The answer is total abstinence from beverage alcohol and non-medical drug usage. While this answer is not popular it is the only one which will accomplish the goal of overcoming drug abuse. It will also go a long way to eliminate the problem of child abuse. — 315 Fourth St. NW Oelwein, Ia. 50662.

## The Glorious Invitation

"Getting Used to Glory" was the subject of a fine article by Norman Gipson in the November 20, 1979, *Firm Foundation*. Brother Gipson described the problem of getting used to God's glory, as exemplified by Nadab and Abihu, the Israelites at Sinai, and Solomon. He warned that we, too, can "get used to glory."

One way in which I believe members of the church have generally "gotten used to glory" is

in what we usually refer to as "extending the invitation." Extending the invitation is a problem for the preacher, because so often the subject of the sermon does not lend itself well to extending the invitation. Thus, the preacher may give instructions for responding to the invitation at the beginning of the sermon, or he may choose to bring the subject of his sermon around to meet the requirements of an invitation, or he may just finish his sermon proper and preach a sermonette afterwards to extend the invitation. This problem of extending the invitation must be given more attention, however, because of what has happened in our congregation.

Almost universally members of the church want the invitation to be offered, indeed would contend that a sermon is not "scriptural" without one, because some might need to respond publicly. But what does the invitation mean for the average member? It is a signal that the "real" sermon is over; it is time to begin putting on coats; it is time to get song books and prepare to sing that last song. Often a preacher speaking without the aid of a microphone is fairly drowned out by the noise of song books being pulled out of the racks. The average member turns his mind off when the preacher begins the invitation, because he just knows the preacher is really talking to everyone else.

What is the preacher to do, then? The preacher must educate his congregation, both by word and by example. No doubt a part of the reason that the congregation's reaction to the invitation is so apathetic is found in the way that some have presented the invitations. All who proclaim the unsearchable riches must give more attention to presenting the invitation in a way that is interesting, timely, and that calls for a response, either outwardly



BOB PRICHARD

or inwardly, of every listener. Preachers must resist the temptation to rush through presentation of the invitation or to skimp on preparation in that area of their sermon. There are more imaginative ways of extending the invitation than simply stating the steps of the plan of salvation. Every sermon should call upon the listener for a response — inwardly, if not outwardly.

In educating our congregations about the invitation, they must be made to realize that the invitation is truly for them. And not only that, but the way they respond to the invitations may affect the way others respond. The member who is getting a coat or pulling out a songbook during the invitation is teaching his children and others around him that the invitation is an unimportant part of the worship which

is merely to be tolerated. But the invitation is glorious! And we have gotten used to that glory. "The Spirit and the bride say, Come, and let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely" (Rev. 22:17). Whosoever will may come. We hear this glorious opportunity week after week, and we get used to glory. Hearing of this opportunity should cause us to want to share it with others, and should cause us to examine our lives, and should above all, be a time of thanksgiving for each one who has been washed in the blood of the lamb.

The invitation — let us make it all that it can be, and must be, to be pleasing to God. — 503 Plymouth Street, Kannapolis, NC 28081.

## "God Said It. . . And That Settles It!"

Upon hearing the phrase, "God said it, I believe it, and that settles it," resounding shouts of "Amen" have shaken the walls of brotherhood meeting houses.

I have little doubt that the motives behind such an utterance, on the part of both the proclaimer and the approver, are good. However, taking into consideration these cries of endorsement, I doubt that the heretical implications of this statement have been properly (if at all) considered by these brethren.

The words, "I believe it" stand between the phrases, "God said it," and "that settles it," hence, implicitly proposing that the ultimate validity of God's Word is contingent upon whether or not one believes it. The thrust of this statement is more clearly expressed in the following way: "God said it, and if I believe it, then the matter is settled." Such a notion, even implied, is heresy!

As stated, concerning this assertion, I am quite certain the intent is harmless and the motive sincere. But, since when do sincerity and proper motives determine truth? Such a subjective standard as, "I



DOUGLAS R. CLAYTON

believe it, and that settles it," is not only anti-Biblical but it is also eternally condemning. Such rash words as these serve (and have served) as the springboards for the liberal, humanistic philosophies of the world. Furthermore, whether or not brethren realize, admit, or deny it, such expressions, and the acceptance thereof, are at the very core of "situation ethics," and have resulted in the adamant teaching of "doctrines of demons" within the church of the Living God.

God's infallible Testimonies are the only ultimate standard for authority in all things pertaining to life and godliness (cf. II Pet. 1:3; II Tim. 3:16,17). Hence, whether or not one believes, accepts, or obeys it, when God has said it, the matter is then and forever settled (cf. Jn. 17:17)!

Therefore, let us take the more earnest heed to the things which we say, lest we unknowingly renounce the sacredness of the eternal Truth of the Almighty. GOD SAID IT, AND THAT SETTLES IT!! — 6512 Riddle Dr. Ft. Worth, Texas 76180.

### WORD of GOD

Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

Matthew 10:32-33



# Words Truth

(USPS 691-760)

"I am not mad, most noble Festus; but speak forth the Words of Truth and soberness."

— Acts 26:25

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## Following Jesus

What nobler goal could we have in this life than to follow Jesus? We are to strive to follow in his steps in all things (I Peter 2:21). We may follow others and be led astray, but if we follow Jesus eternal life will be ours.

Following Jesus involves more than meets the eye. In fact there are things involved in following Jesus that many people are not willing to endure.

If we are to follow Jesus faithfully we must deny ourselves. "Then said Jesus unto the disciples, If any man will come after me, let him deny himself..." (Matthew 16:24). Self-denial is often a misunderstood concept. It does not imply that we are to live an ascetic life. It is unfortunate that some teach all forms of pleasure to be sinful. The Bible teaches that there is a time to laugh (Ecclesiastes 3:4). "A merry heart doeth good like a medicine" (Proverbs 17:22).

What is the Biblical meaning of self-denial? The word "deny" is translated from the Greek word *APARNASASTHO*. The meaning of this word is to "disown, to renounce claim to" (A Concise Greek-English Dictionary of the New Testament, Barclay Newman). Arndt and Gingrich says that the word means in Matthew 24:16 "to act in a wholly selfless manner, to give up his personality" (A Greek-English Lexicon of the New Testament and Other Early Christian Literature).

When we deny ourselves we are renouncing claim to our own lives. In becoming a child of God we are in reality giving our lives to God. We must give up our own will and be subject to God's will in all things. To say that we give



RON HARPER

our lives to God is not simply something which we talk about with a pious tone of voice. We actually disown ourselves and make God's will ours to such a degree that whatever we do is based on God's will. A self-willed person cannot or will not do this. "When one denies himself, he renounces or disowns himself as a leader, and subordinates all to Christ" (Leslie G. Thomas, 1966 Annual Lesson Commentary, p. 154). Our way must be guided by God's will because we do not have the wisdom to guide our own lives in a way pleasing to God. "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps" (Jeremiah 10:23).

Because of human nature self-denial is not easy. It is, however, required. The word "deny" in Matthew 16:24 is in the imperative mood. The imperative mood is the strongest form of command. Self-denial is a requirement.

Jesus gave another requirement in our text. "If any man will come after me, let him... take up his cross, and follow me." To take up one's cross is more than merely suffering hardship in this life. One can suffer hardship without following Jesus; indeed many do.

Jesus said, "Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven" (Matthew 5:10). Would we be willing to remain faithful to God if we were persecuted for our faithfulness? We bear our cross when we suffer and sacrifice for the kingdom of heaven. Often in our prayers we thank God for the "freedom to worship without fear of persecution." This is proper, but we also should pray for the faith and courage to worship and serve God if a time ever comes when we lose that freedom. That time could very well come in our lifetime. To people faced with severe persecution Jesus said, "be thou faithful unto death and I will give thee a crown of life" (Revelation 2:10).

Also involved in the concept of cross bearing is making sacrifices for the cause of Christ. We may easily "serve" God when little effort is involved. The real test comes when we must put

effort into the Lord's work. We bear our cross when we willingly put forth effort or endure pain in order to help where help is needed (by helping those in need, teaching the lost or whatever the need may be).

The most outstanding teaching on true greatness is found in Matthew 20:20-28. The mother of James and John came to Jesus with a request. "Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom" (Matthew 20:21). When the other apostles heard the request they naturally became jealous. To calm the storm and teach a great lesson Jesus contradicted the world's standard of greatness. "But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever still be chief among you, let him be your servant" (vv. 26, 27). Jesus then gave himself as an example of this. "Even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many" (v. 28).

When we study the lives of great men of God we see this principle of cross bearing. Whether it be the men of the New Testament or the great restoration leaders, they gave of themselves sacrificially to the cause of Christ. They served not so much because they desired to be great. They served because they loved the Lord and had given their lives to him. Thus, they became great giants. We would do well to learn from their example.

If we are to follow Jesus it is imperative that we make His will completely ours and take up our cross, bearing it with joy.

My Savior as thou wilt! O may thy will be mine;

Into thy hand of love I would my all resign;  
Thro' sorrow and thro' joy, conduct me as  
thine own,

And help me still to say, "My Lord, thy will  
be done."

1501 6th Ave. Jasper, AL 35501





# Words Of Truth

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I am not mad, most noble  
Festus, but speak forth the Words of  
Truth and soberness — Acts 26:25

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FROM

## THE EDITOR

### Mrs. John Duncan



BOB DUNCAN  
sons and a daughter  
by the time she

There are times, even with those of us who preach and write, when we search in vain for words to convey the thoughts of our hearts. Such is the case as I begin to write this brief tribute to my mother.

The baby girl that was born to John L. and Pearlie Abernathy on September 10, 1898 was destined to be a blessing to the cause of Christ in the twentieth century. She was the mother of four

obeyed the gospel of Christ in the early thirties. It was several years thereafter before her husband, now an elder in the church, became obedient to the faith. One son preceded her in death and, as a faithful child of God, went to live with the Lord. Of the three which remain, two are gospel preachers and one is an elder. The daughter is a faithful Christian. Among the grandchildren are deacons and preachers and preachers' wives.

Over a period of a third of a century there was scarcely a preacher of the gospel who came to Jacksonville, Alabama who did not partake of the hospitality of this saintly household. And hardly a preacher of the gospel preached anywhere within driving distance but that she and her husband went to hear him, sometimes once, and sometimes more. Every preacher who knew her knew his preaching of the truth, however forcefully and on whatever subject, would receive her endorsement. From her there would never be a discouraging word. She loved those who preached the gospel, and found special joy in encouraging their work.

No one ever doubted her love for every member of her family. When she learned, about eleven months before her death, that she had incurable cancer, her greatest concern seems to have been for the hurt this would cause her husband of more than half a century and the other family members. During the months that followed she maintained a sweet and beautiful spirit. She never lost her sense of humor, and her faith never wavered. There was no hint of bitterness.

Her death came quietly and peacefully on Monday afternoon, October 27. Her funeral was held on Wednesday afternoon at the church of Christ in Jacksonville. James W. Boyd spoke to the large assembly of friends and relatives about some exemplary characteristics of her life. James M. Allen read from Proverbs 31 and led in prayer. Glenn Colley, a grandson-in-law, led the congregation in singing three songs. Her body was laid to rest on a lovely slope in Green Lawn Memorial Gardens, which is located directly across the highway from the meetinghouse where she had worshiped faithfully for so many years.

A week to the day [almost to the hour] before her death, I stopped by to see her as I was leaving for a meeting. As I kissed her and started to leave, she said, "Son, be careful. And don't worry about me." It is, indeed, comforting to those who love her to have the assurance that we have absolutely no cause to worry about her.

"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them" (Revelation 14:13).

## Do You Believe There Is A God In Heaven?

Some would have us believe that faith in God is old fashion and belongs to the "horse and buggy days." Nevertheless, this world is here, we are part of it, and it must be accounted for somehow. Well, someone suggests the BIG BANG theory as the answer. There may well have been a BIG BANG when this universe came into being, but what was behind the "Big bang"? Was it uncontrolled, undirected force, or was it God? Did you ever see the result of force uncontrolled and undirected? I have never been in a tornado (hope I never am), but I have seen the result — devastating! And after carefully considering the alternatives, I fully agree with the Psalmist, "The heavens declare the glory of God..." (Psalms 19:1), and with a young man who was taken from his own homeland to another country many centuries ago.



CURTIS R. DOWDY

Mighty Babylon flexed her muscles and reached out to encompass much of Israel, taking into captivity bright young men who could be trained and used in Babylon. Nebuchadnezzar was the illustrious king of the great Babylonian Empire, but his majesty, like all of us, sometimes had trouble sleeping, especially when he was disturbed by a dream. On this particular night he awoke and was troubled about a dream which he could not remember. In fact, the king didn't sleep another wink that night. He was intrigued by and puzzled about the dream he didn't remember.

Early the next morning king Nebuchadnezzar called for the wise men. What a surprise when he commanded they tell him what he had dreamed and what the dream meant. "Oh," the wise men said, "You tell us the dream, and we will tell you what it means." Well, the king said, "No sir, you are just stalling for time, and if I told you the dream you could make up some meaning and I wouldn't know if it was correct or not." He continued, "You can tell me the dream and its meaning or be put to death." The wise men, of course, gave it their best "shot," but it was

asking too much of these poor unwise wise men.

Now in Babylon at this time there was a young man by the name of Daniel, one of those Israelites who had been carried there from his homeland. He heard what had happened and got word to the king requesting a little time to work on the problem. The king agreed, and Daniel called on three of his friends who had been carried away also. They prayed asking God to reveal both the dream and its meaning to Daniel, which God did. Guess what Daniel did immediately! No, he didn't communicate with the king, but prayed again thanking God for hearing and answering the previous prayer. This is a real lesson for us (Daniel 2:19-23).

Then it was that Daniel went to the king and told him, "The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king; BUT THERE IS A GOD IN HEAVEN that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days" (Daniel 2:27,28). Do you agree with Daniel that there is indeed a God in heaven? Daniel told the king not only what he had dreamed, but he gave the meaning as well. The dream and its meaning is interesting, but to make a long story short, it had to do with world history and the coming of God's kingdom. The king was so pleased with Daniel that he gave him many gifts and made Daniel ruler over the whole province of Babylon and chief of all the wise men.

We all face times when faith in the God of heaven will bring help and comfort when nothing else can. In hours of trouble, trial, sickness, heartbreak and when things seem hopeless and we feel helpless, look up and take it to God in prayer for THERE IS A GOD IN HEAVEN. In days of joy, abounding health and happiness when it seems that everything is going our way, then, too, we need to remember THERE IS A GOD IN HEAVEN.

Whatever the situation we find ourselves in today take the time to look up and tell God all about it, for he looks down in love and offers grace for every need and rejoices with us in our joy. "Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me" (Hebrews 13:5,6). — Obion, Tenn. 38240.

Subscribe To  
The Words Of Truth

# Ten Precepts To Teach Your Children

Rearing children is surely one of life's toughest challenges. Few responsibilities are more far-reaching in consequences. With tragic failures on every hand, we desperately look about for help in this awesome task. Years of observation have taught me that parents who have succeeded in their stewardship have uniformly implanted ten basic principles of life in their offspring. There may be many more, but



JOHN WADDEY

these are fundamental. To rear our children as we should, we must see that each of these is learned well.

I. A child must be taught to love God as the Lord of his life with all his heart, his soul, his mind and his strength (Mk. 12:30). This is foundational. Without it nothing else really matters. With this as a beginning point one can properly arrange all the other responsibilities and values of life. Man must see himself as the creature and God as the creator (Job 10:8-9). He must learn to love the Creator more than any creature (Rom. 1:25). His love for God must be unfeigned (II Cor. 6:6). Such love will make him anxious to obey every known commandment of the Lord (John 14:15).

II. Teach your child to seek first the kingdom of God and his righteousness (Matt. 6:33). The kingdom of God is his church (Matt. 16:18). To seek the kingdom first means that it must be given the place of priority in our lives. Jobs or profession, career, recreation or people must not be allowed to crowd the church out of its proper place. Teach your youngster that no human organization or denomination can ever fill the place of the church that Jesus built. It is easy to sidetrack or even forget the church in the strength of youth, but when we are in trouble, when death knocks at our door, we realize just how important it is. A child is deprived who grows up with a cheapened or low view of God's one true church.

III. Your child must be taught to love God's book above all other books and to hunger and thirst for its message (Matt. 5:6). "The opening of [God's] word giveth light! It giveth understanding unto the simple" (Ps. 119:130). Without divine truth he will spend his life wandering in the darkness of human wisdom, both morally and spiritually. With God's truth he will live free from sin and ignorance, superstition and error (John 8:32).

IV. Children must be taught to honor their father and mother, to obey them in the Lord (Eph. 6:1-2). Respectful, obedient youngsters don't just happen; they are the result of a program of nurturing them in the chastening and admonition of the Lord (Eph. 6:4). Kids go right in later years if they were trained up in the way they should go (Prov. 22:6). This respect learned at home will condition and prepare them for future relationships with people of authority. A rebellious child who chaffs under authority at school likely never learned respect at home. Such respect is more easily learned when parents live in such a way as to deserve it (Prov. 20:7).

V. Train your children to love and respect their fellowman, even as they do themselves (Matt. 22:39). To love and respect another as oneself, will mean little unless the child loves and respects himself. This self esteem is based upon the knowledge that we are made in God's image and therefore are of great personal worth (Gen. 1:27). Furthermore God loves us and wants us to be his children (John 3:16). We are made to live above the realm of brute beasts, enjoying abundant life (John 10:10). Children must learn that human worth does not depend upon one's racial background, or national origin. Social standing, financial ability or culture do not determine one's humanness, nor does age or degree of mental/physical perfection. Because fellow humans are children of God, made in his image they must be afforded appropriate dignity and treatment. Experience demonstrates how easy it is for little ones to learn bad attitudes about people from their home and society. Let us resolve that our's will only learn good from our example.

VI. Teach your sons and daughters to earn their bread in the sweat of their face. This precept was enunciated by God in Eden (Gen. 3:19). God's children should not be beggars and free-loaders. It is ordained that in quietness we work and eat our own bread (II Thess. 2:12). Millions of young Americans have absorbed the irresponsible attitude of "why work if the government or others will support me?" Not only is such disgusting, it is anti-Christian. God laid down the rule that "If any will not work, neither let him eat" (II Thess. 3:10). Little boys must be trained to accept their responsibility as bread-winner and provider of their future family. Refusal to do so makes one worse than an infidel (I Tim. 5:8). Little girls must be trained to be good wives, homemakers and mothers. Such training is a duty of older women (Tit. 2:3-5). While Feminists scorn this program as sex-role stereotyping, God makes it a parental duty (Prov. 22:6).

VII. A child must be taught to live a life of integrity, truthfulness, and honor, accepting and fulfilling

responsibilities of life. Fallen man finds it difficult to be virtuous. Living in a world of sin and sinners doesn't make it any easier. Children soon go astray speaking lies (Ps. 58:3). It is still acceptable to teach your children the Ten Commandments with due explanation about the Sabbath. Our youngsters will profit from reciting "Thou shalt not steal; thou shalt not bear false witness," etc. By the time they leave our nest may they think like Job who under the greatest pressure declared, "Till I die I will not put away mine integrity from me" (26:5).

VIII. Your children must be taught to help the weak, the poor and the unfortunate around them. "We that are strong ought to bear the infirmities of the weak" (Rom. 15:1). Bearing one another's burdens and remembering the poor are essentials of Christianity and humanness (Gal. 2:10; 6:2). A benevolent spirit is the essence of pure religion (Jas. 1:27). This area of training must include more than gifts of kindness and charity. They should be taught to protect and defend those unable to protect themselves and never to take advantage of such folks (Zech. 7:9). Job is a beautiful example of a saint who delivered the poor that cried, and was eyes to the blind and feet to the lame (Job 29:12-17). May our children grow up to be great benefactors of humanity.

IX. Our children must be prepared to be good citizens and to accept their social and civic responsibilities. Obedience to rulers and public ordinances should be taught from the earliest years (I Pet. 2:13). This respect for civil authority is not just a matter of fear or punishment, it is a matter of conscience before God (Rom. 13:5). Taught at home and church and reinforced during their school years, our children will grow up to be the nation's finest, most beneficial citizens.

X. Train your sons and daughters to be loyal soldiers of Jesus. The soldier of Christ is a favorite metaphor of Paul. As good soldiers we are to suffer hardships for Christ, refuse to be entangled in the affairs of this life and please Christ above all (II Tim. 2:3-4). Soldiers have a cause to defend, and so we must fight the good fight of faith (I Tim. 6:12). There is a difference in a worshiper and a Christian soldier. True all soldiers will be true worshipers but not all worshipers are willing to fight Christ's battles. The church desperately needs stouthearted men and women who will hazard their lives even unto death for their Lord (Phil. 2:25-30). But to act that way in adulthood they will have to be so trained in their youth.

May it be our ongoing commitment to train up our children in the way they should go (Prov. 22:6). — Rt. 22, Beaver Ridge Rd., Knoxville, Tenn. 37921.

## Are You Offended By The Truth?

CHRISE. WESTPHAL

Perhaps you have at some time said or heard, "Don't say that; you will offend them." In examining this statement in light of the scriptures we find that it could have at least two meanings. At times it is hard to determine which one is intended.

One of the possible meanings is that "you will cause them to stumble." When such is the meaning the warning should be heeded. In God's word there are numerous warnings given against causing one to stumble. Jesus said, "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea" (Matt. 18:6). The apostle Paul devotes a whole chapter to warnings against causing offense (stumbling) by word or deed (Rom. 14).

The second meaning is probably the most common. It is almost always given by well intentioned people. The meaning is, you will "upset" them, or possibly make them angry. While we have no scriptural

warnings against this type of offense we do have an example of its occurrence. In Matthew 15:1-20 we find the Pharisees accusing Jesus and his disciples of "transgressing the tradition of the elders." As a part of his response Jesus cites them the prophecy of Isaiah saying, "This people ... honoreth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men" (verses 7-9). The Pharisees were quite obviously "offended," for the disciples asked Jesus; "Knowest thou that the Pharisees were offended, after they heard this saying?" The meaning of offended here seems to be well stated in Today's English Version which says "They had their feelings hurt."

Jesus had hurt the feelings of the Pharisees; he had wounded their pride. The Pharisees had just received an open rebuke for their hypocrisy. Most of us could well relate to their feelings. None of us could say we really enjoyed a rebuke at the moment of its delivery.

Arndt and Gingrich define the word translated "offended" in this passage as, "give offense to, anger, shock." Many times we confuse this meaning with that of being made to stumble (sin).

The scriptures stress the importance of giving rebukes when needed. Notice II Timothy 4:1-4 and I Timothy 5:20. These rebukes must be given even if the person involved may have his feelings hurt. We do not advocate "let the chips fall where they may," for such indicates a lack of love for the individual and God. Neither do we advocate disguising the rebuke in a string of rhetoric so that the impact of it is lost. We must follow the admonition of Paul in Ephesians 4:15: "but speaking the truth in love..." When such is followed, the one rebuked may be offended (have his feelings or pride hurt) but he will not be made to sin. The honest person will make the needed corrections and will be stronger for it. How about you? — 315 Fourth St. NW, Oelwein, Ia. 50662.

# Testimony From Great Religious Leaders

(NO. 2)

In the last article I submitted unequivocally clear opposition to the use of mechanically made music in Christian worship from such men as Adam Clarke, John Calvin, John Wesley and Charles Haddon Spurgeon. These were highly representative men of their religious organizations. They spoke the sentiments of their contemporaries. Now I take note of statements from other religious leaders of the past. Four were numbered in the past article. I begin with Number Five in this article.

(5) Martin Luther was primarily responsible for originating the great Reformation Movement of the sixteenth century in Europe. The great German Reformer's work led to the formation of the Lutheran Church, though he pleaded with his followers to call themselves Christians and not Lutherans. His valiant voice produced a clarion call to vacate the vices of corruptible Catholicism. The resolute reformer was



ROBERT R. TAYLOR, Jr.

inalterably opposed to mechanical music in Christian worship. He "called the organ an ensign of Baal" (McClintock and Strong's *ENCYCLOPEDIA OF BIBLICAL, THEOLOGICAL, AND ECCLESIASTICAL LITERATURE*, Vol. VI, p. 672). An ensign is a flag, banner, sign, signal or badge. Baal, of course, was an idol of antiquity frequently mentioned in the Old Testament. Hence, Luther called the organ a banner or badge of idolatry, a sign or signal of sin. In this extended series I surely have said nothing any plainer or more pointed than Luther did over four centuries ago.

(6) John Knox was a contemporary of Martin Luther. He was just twelve years of age when the courageous Luther nailed the ninety-five theses to the church building door in Wittenberg, Germany, in 1517. Knox was a Scottish Reformer and belonged to the Presbyterian persuasion. He died over four centuries ago. He called "the organ a kist (chest) of whistles" (Ibid.). Most of his religious descendants no longer pay any attention to his opposition to the organ and piano. It is particularly significant to observe that both of the preceding quotes are listed in this greatest of all religious encyclopedias under the heading which says, "The early Reformers, when they came out of Rome, removed them as the monuments of idolatry" (Ibid.).

(7 and 8) Coneybeare and Howson were great scholars and internationally known writers of the Church of England. I have owned a copy of their classic and definitive work, *THE LIFE AND EPISTLES OF ST. PAUL*, for nearly thirty years. In their comments on Ephesians 5:18-19 they wrote: "Throughout the whole passage there is a contrast implied between the Heathen and the Christian practice, ... When you meet, let your enjoyment consist not in fulness of wine, but fulness of the Spirit; let your songs be, not the drinking-songs in heathen feasts, but psalms and hymns; AND THEIR ACCOMPANIMENT, NOT THE MUSIC OF THE LYRE, BUT THE MELODY OF THE HEART: WHILE YOU SING them to the praise, not of Baccus or Venus, but of the Lord Jesus Christ" (W. J. Coneybeare and J. S. Howson, *THE LIFE AND EPISTLES OF ST. PAUL*, pp. 714-715 — Emphasis mine-RRT).

In this article I have presented telling testimony from representatives of three religious denominations. Is there NO significance to be attached to their unequivocally clear opposition to mechanically made music in Christian worship? INDEED there is and it should be crystal clear to all except the most biased in this realm. — P.O. Box 464, Ripley, Tennessee 38063.

## How Many Drinkers Among Religious Folks?

One in three of the general public of America now abstains from alcoholic beverages while the same figure (1 in 3) admits to drinking to excess on occasion. This means that two-thirds of the American public now use liquor, wine, or beer at least occasionally.

The shocking thing about this last figure is that it is double the number who imbibed a quarter of a century ago! This means that the advertising of the liquor industry has been effective — it has increased by 100 percent the number of drinkers since 1955!

The above results came from The Gallup Poll recently authorized by the religious news magazine *Christianity Today* (See issue of October 10, 1980). This is a conservative paper and reports that among conservative religious people ("Evangelicals") two-thirds are still total abstainers. This number, however, seems to be declining.

John Wesley would roll over in his grave if he knew what has happened to the Methodist Church he founded. In the early part of this century they were the leaders in the Prohibition movement. Among them a reaction has set in and many Methodists have given in to the pressure — fully 67 percent of them now use alcohol.

The scorn of the world affects us all even when rational arguments fail to persuade us to join their practices. The arguments for avoiding the use of alcohol are stronger now than they were at the turn of the century. But many have succumbed to the silly reasoning that "Prohibition was a failure!" Legalized liquor is the failure if we equate failure with the devastation and heartache wrought by it. We have more alcoholics today than ever before. More families suffer from the use of liquor and it is directly involved



MARTEL PACE

in the break-up of many homes. We have known for years that half of the thousands killed on our highways annually are the result of drinking drivers.

We would expect Catholics (76 percent) and Lutherans (79 percent) to be drinkers but I was personally a little surprised to find more Lutherans who imbibe than Catholics.

### WHAT SHOULD OUR REACTION BE?

We should not be discouraged in our fight against the liquor and beer industry merely because only one-third are abstainers. A few years ago it seemed the battle against tobacco was a losing cause. Gradually the facts came out that it was a destructive force. But all the evidence offered seemed futile in the face of so many who were addicted and who filled our air with pollution. Gradually the majority who smoked wised up and now smokers are in the minority. We hope this trend continues but young women are still becoming addicted to tobacco at an alarming rate. Of course, many of the smokers are dying off but others are breaking the habit. Several national magazines and large newspapers have featured articles on how to quit.

### WHAT SHOULD BE OUR REAL CONCERN?

The effectiveness of mass media advertising along with peer pressure is particularly seen in the young. In the 18-19 age bracket 77 percent drink, but it recedes to 55 percent among those 50 and older. Again, many drinkers die early, but others learn its harmful effects. The overwhelming evidence is that most of our youth, even in the church, see little wrong with alcohol; this is why less than one-fourth of American youth under thirty are today total abstainers.

We should be seriously concerned about our youth and their drinking habits. Our sermons should regularly point out the dangers. It is a problem right here in our small Southeast Missouri town and I'm sure it is in yours. Our youth must be taught the sin and destructiveness of alcohol as a beverage. Solomon was right, "At the last it biteth like a serpent and stingeth like an adder" (Proverbs 23:32). — P.O. Box 725 Kennett, Mo. 63857.



BARRY H. CUNNINGHAM

## A Minute For The Master

"The Greeks and Romans, the most scholarly people of their time, believed that the earth was held in place by the shoulders of Atlas.

Other men thought the earth to be held on the back of a giant turtle."

If men had only read their Bibles there would have been no need for such wild speculation!

Job 26:7 says, "He ... hangeth the earth on nothing!" God set the world in its place and holds it there through forces unseen by the naked eye.

How did Job know this hundreds of years before space exploration? He was a man of God. The creator revealed it to him. Friend, God is real and the Bible is his word! — P.O. Box 652, Elizabethtown, Ky. 42701.





# Words Of Truth

(USPS 691-760)

"I am not mad, most noble Festus; but the Words of Truth and soberness."

— Acts

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## Testimony From Great Religious Leaders

(No. 3)

In this concluding article for WORDS OF TRUTH about the mechanical music issue I take not of a few other men relative to this popular innovation in Christian worship. I have been quoting deliberately from men who did not belong to churches of Christ. Some have erroneously concluded that only churches of Christ have been opposed to mechanically made music for Christian worship through the



ROBERT R. TAYLOR, Jr.

years. Such is not true as these three closing articles are exhibiting quite conclusively and very forcefully. Thus far some eight religious leaders have been heard from by way of their written testimony. I am numbering them as we go along in this study.

(9) J. H. Garrison belonged to the Christian church. Though he belonged to a church that used mechanical music he said, "There is no command in the New Testament, Greek or English, commanding the use of the instrument. Such a command would be entirely out of harmony with the New Testament" (WHAT IS WRONG, p. 106).

(10) Lyman Coleman was a highly recognized Presbyterian scholar and a respected writer. He said, "It is generally admitted that the primitive Christians employed no instrumental music in their Christian worship. Neither Ambrose, nor Basil, nor Chrysostom, in the noble encomiums which they severally pronounce upon music, make any mention of instrumental music. Basil condemns it as ministering only to be depraved passions of men. Musical accompaniments were gradually introduced; but can hardly be assigned to a period earlier than the fifth and sixth centuries. Organs were unknown in the church until the eighth or ninth century. Previous to this they had their place in the theatre rather than in

the church. They were never regarded with favor in the Eastern Church, and were vehemently opposed in many places in the West" (Ibid., p. 107).

(11) Joseph Bingham was an outstanding scholar of the Church of England. He said that "music in the church is as ancient as the apostles, but instrumental music is not" (Ibid.,).

(12) John Girardeau, a Presbyterian Professor in Columbia Theological Seminary, wrote that the church "although lapsing more and more into defection from the truth and into corruption of apostolic practice, had no instrumental music for twelve hundred years" (Ibid., p. 108). It is obvious he was talking about the fact that it was not GENERALLY used for that long after the apostolic age.

I have many, many more statements of similar sentiment and just as excellently worded and scholarly stated as are these, but I deem these to be sufficient for the purposes originally set forth. I have not quoted these men as authorities. Only Jesus and the apostles count as authoritative in Biblical Christianity in general. Jesus and the apostles only count as authorities in matters of Christian worship in particular. I am deeply aware that names of well-known religious leaders could be given who favored the use of mechanical music. I have referred to these men to show clearly and rather convincingly that churches of Christ have not been the lone voices in opposing this innovation across the years. Mechanical music is wrong in Christian worship not because of its opposition by Clarke, Calvin, Wesley, Luther, Knox and a host of others. It is wrong in Christian worship because it is not authorized. Our brethren SHOULD QUIT saying the best argument against mechanical music is for us to have excellent singing. It is not our motive to have excellent singing. The best and really only effective argument against mechanical music in worship is the fundamental fact that such is NOT AUTHORIZED BY THE SCRIPTURES. Expressed in a quartet of weighty words the practice is grievously wrong because: (1) Christ never COMMANDED its use; (2) the Holy Spirit never AUTHORIZED its use; (3) no apostle

ever ENDORSED its use; and (4) no New Testament church in the first century ever SANCTIONED its use by practicing such. These are the four major specifics of our unbending and adamant opposition to mechanical music for Christian worship.

I have now written some thirteen consecutive articles on this theme for WORDS OF TRUTH. I have stated plainly and positively why we are to sing. I have likewise stated pointedly and penetratingly why we are NOT to play an organ or piano in Christian worship. Had I erred in the stating of my premises or the formation of my conclusions I know that my hand would have been called by one or more of our intelligent readers of this worthy journal. As I write these words my hand has not been called. It may yet be, but I stand ready to defend unflinchingly these arguments until proved wrong. You may disagree with what I have written, but I appreciate nevertheless your reading this material. I only request you to accept what is true and reject the remainder in the realm of religion. This you MUST do as a person of honesty and integrity. — P.O. Box 464, Ripley, Tennessee 38063.

## Some Things You Ought To Know

W. A. HOLLEY

"As he spake these words, many believed on him. Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed. And ye shall know the truth, and the truth shall make you free" (John 8:30-32). Hence, the believer must continue in Jesus' word if he wishes to be made free.

Pilate asked, "What is truth?" The answer can be

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— Acts 26:25

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FROM

## THE EDITOR

### Restoration In Nehemiah



BOB DUNCAN

In chapter eight of the book of Nehemiah we read about a restoration movement among certain Old Testament characters. It was a restoration, not of primitive Christianity, but of primitive Judaism. The principle, however, is the same, and this Old Testament incident will serve to illustrate what the Restoration Movement really is and what restoration really requires.

The Jews had been in Babylonian captivity, and the law of God had been sadly neglected. After they returned from the captivity under leaders such as Zerubbabel, Ezra, and Nehemiah, they rebuilt the temple of God and the

walls of the city of Jerusalem. But they were quite ignorant concerning the law of God, and knew little of how to serve him.

The people assembled themselves together and commissioned Ezra the scribe to "bring the book of the law of Moses, which the Lord had commanded to Israel" (Nehemiah 8:1). Verse five says that Ezra "opened the book in the sight of all the people." One prerequisite to a restoration is an *open Bible*. So long as men and women are content to remain ignorant of the teaching of the Bible, just so long will denominational error control their lives. We sorely need more open Bibles. Practically every household in America has at least one Bible, but how many of those Bibles are opened and read?

Also in verse five we are told that when Ezra opened the book, all the people stood up. This demonstrates the respect all the people had for the word of God. A second requisite to a restoration is a *proper respect for the Bible*. These Old Testament characters listened to the reading of the law from morning until midday, and were attentive thereto (verse 3). It is a shame that there is so little respect for the Bible. How many people will attend a religious service that lasts from early morning until noon? In order for restoration to occur, there must be a proper respect for the word of God.

Verse eight says, "So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading." Before they could restore ancient Judaism they had to have a *distinct understanding of God's law*. Clouded thinking on their part concerning the meaning of the word of the Lord would hinder their restoration movement. There is a great need for setting forth the word of the Lord distinctly, so there can be no misunderstanding. We need distinct preaching and teaching concerning the church, concerning the plan of salvation, concerning worship, etc. People need to be made to understand what sin is and what to do about it.

In their reading of the law of God, the children of Israel learned that they should dwell in booths during the feast of the seventh month. Not since the days of Joshua, some nine centuries previous to this time, had the children of Israel observed this ordinance of the Lord. What were they to do? Should they simply pass over the commandment, and say that that was the ancient way of celebrating the feast of the seventh month, but we no longer do it that way? Should they reason that their ancestors for generations had not done it that way, and so it must not be very important? Should they conclude that it is not so much whether one does exactly as God has commanded as it is whether his heart is in the right place, and refuse to dwell in booths? This is what many today have concluded about the observance of the religious ordinances contained in the New Testament. This attitude has hindered the Restoration Movement. But these Old Testament characters set about immediately to *put into practice what the law of God ordained*, despite the fact their ancestors for generations had done otherwise. It was enough for them that it was commanded in God's book. This should be reason enough for any of us to engage in certain practices — the fact it is commanded of God in his book.

In order for ancient Christianity to exist upon the earth in modern times these four things are necessary: (1) an open Bible, (2) a proper respect for the Bible, (3) a distinct proclamation and understanding of God's law, and (4) a willingness to put into practice whatever the law of the Lord ordains.

## Some Things You Ought To Know

Continued From Page 1

found in John 17:17, where it is said, "Sanctify them through thy truth, thy word is truth."

Again, it is written, "No man can come to me, except the Father which sent me draw him: and I will raise him up in the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me" (John 6:44-45).

Thus, one is made free from sin upon certain conditions. The gospel of Christ is the great drawing Power (Romans 1:16-17). One must therefore hear and learn of the Father's will before one can be made free from sin. But, this is not all! Truth heard and truth learned must be believed and obeyed (James 1:21-25; I Peter 1:22-23). One should not delude himself in thinking that one can be saved in disobedience to God's will. Such is impossible.

### Some Things You Ought To Know

(1) You ought to know that the Lord's day belongs to the Lord, and that it is a sin for you to misappropriate it for your own use and pleasure. It is suggested that you read Acts 20:7; Hebrews 10:24-26; Revelation 1:10.

(2) You ought to know that the Holy Bible is your only guide from earth to heaven. Feelings, impressions, imaginations, continuous revelations (?), the doctrines and commandments of men, dreams, and the so-called whisperings of the Holy Spirit, are not from God Almighty; rather they are from the devil (John 8:44; II Corinthians 2:11; I Peter 5:8; Revelation 20:2). If you truly desire to know what God has said to you take time to read the Sacred Pages. Herein is found God's message from heaven (Acts 1:15-16; II Timothy 3:15-17; II Peter 1:20-21).

(3) You ought to know that baptism is a commandment of Jesus Christ. It is an essential command — there never has been a non-essential command. It is sinful for you to reject any command which Jesus has commanded you to obey. You ought to know that you cannot disobey the command of Christ with impunity (Matthew 28:18-20; Mark 16:15-16; Acts 2:36-38; 22:16; Romans 6:3-5; Galatians 3:26-27; I Peter 3:20-21).

(4) You ought to know that Jesus Christ purchased,

built and is head over his own church. Jesus will save his own church. Have you ever examined the teaching of the New Testament with regard to what it says concerning the church? If not, you ought to carefully read its pages, noting each passage which contains the word "church" (Matthew 16:18-19; Acts 2:36-38, 41-42, 47; 20:28; Ephesians 1:22-23; 4:3-6; 5:22-25). Where does the Bible say that the church is a non-essential church, and that one may join the church of one's choice?

(5) You ought to know that it is always right and proper to work for peace and unity among the people of God. Abraham said, "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen: for we be brethren" (Genesis 13:8). A special blessing rests upon those who are peacemakers (Matthew 5:9). We are ordered to "Strive together" — not against each other — "for the faith of the gospel" (Philippians 1:27). It is a despicable sin for one to "sow discord among the brethren" (Proverbs 6:16-19).

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one for another," said Jesus (John 13:34-35). — P.O. Box 274, Parrish, Alabama 35580.

Subscribe To  
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# Fornication, Adultery And Divorce

The home is the foundation of society. The strength of society is being sapped of its vitality today. The home, as God would have it, is being attacked on every side. The "entertainment industry" is bent on showing the perverted home as the norm of society. Practically all of the characters on the soap operas have been married to each character portrayed at least once. There is one case where the girl fell in love with the man who raped her. The writer must be a reader of "Dear Abby." To all who are righteous, such turns the stomach. Such bombardment of evil day after day is detrimental to the spirituality of all who listen.

Illicit sexual intercourse is fornication but adultery is illicit intercourse between two married people not



W. EDWIN KEARLEY

married to each other or between one married and one not married. The words fornication and adultery are distinguished in Matt. 15:19 and Mk. 7:21. Those living together without the benefit of marriage and those having casual sexual encounters without marriage are engaging in sinful acts.

When God created Eve from Adam's side he said, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife and they shall be one flesh" (Gen. 2:24). Jesus' quote of this statement is found in Matt. 19:5. Jesus made the following concluding statement: "They are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder" (Matt. 19:6).

**GOD INTENDED MARRIAGE TO BE A PERMANENT BOND.** The condemnation of God is placed upon those who disregard his plan for marriage. Jesus said, "But I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery and whosoever shall marry her that is divorced committeth adultery" (Matt. 5:32). In Matt. 19:9 he said, "And I say unto you, whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth

adultery; and whosoever marrieth her which is put away doth commit adultery."

The emphasis in the above passages is on the phrase "and shall marry another." Though God frowns on separation, he does not call that adultery. Paul wrote, "And unto the married I command, yet not I, but the Lord, let not the wife depart from her husband. But and if she depart, let her remain unmarried, or be reconciled to her husband; and let not the husband put away his wife" (I Cor. 7:10-11). Though separation is not approved of God, it is allowed as long as the couple remains unmarried or is reconciled.

Some seem to think that time, or emotional circumstances may change things and give those separated the right to marry another. Unless the individual is sinned against by the adulterous party no one has a right to marry. Though it may be ten or twenty years between separation and marriage, if either party does not have the scriptural right to marry, the marriage becomes adulterous. If they go through a civil ceremony, they are not married in the sight of God. — Rt. 4 Buena Vista, Georgia 31803.

## Patience: A Lost Art

Not long ago, a UPI news release reported the case of a man who had called the local police station to file a missing persons report on his wife. Officers were stunned by the man's answer to the usual question, "How long has she been missing?" The man said his wife had been missing since 1968. When asked why he had waited so long to report the disappearance, he said he was "just starting to get impatient." Though this circumstance was extreme and highly unusual, it does serve to contrast the impatience which is so common among us. I read of a man who came rushing into the hospital and told the doctor he had appendicitis and wanted an operation immediately. He said he would give the surgeon five minutes to do the operation. The doctor told him to go



DALTON KEY

off and die if he was in that sort of rush. Does this not reflect the hurried, harried frenzy which is slowly consuming many of us?

Because most of the best things in life come slowly, the Bible admonishes the child of God to develop patience. "But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness" (I Timothy 6:11). "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient" (II Timothy 2:24). One of the Christian virtues listed in II Peter 1:5-7 is patience. The Hebrew writer chides his readers by saying, "Ye have need of patience, that after ye have done the will of God, ye might receive the promise" (Hebrews 10:36). Again, the same penman admonishes his readers to "run with patience the race that is set before us" (Hebrews 12:1).

A patient spirit will prevent many serious problems. The man who is patient with his enemies will not seek to retaliate or "get even." The longsuffering Christian will not give up on his erring brother but will do all in his power to "restore such a one" (Galatians 6:1). The patient Christian will

forgive those who need and seek his forgiveness (Matthew 18:21,22; Ephesians 4:32).

In addition, a patient Christian will not become so discouraged as his impatient counterpart. Newborn babes in Christ often look at the godly, God-like lives of more mature children and become discouraged. They want to become a "John" or "Paul" overnight. When they fail and err, as all humans do, they may refuse to get back up on their feet and try again because they lack the patience required to develop slowly into the image of Christ. While we must never become satisfied with our present state of spirituality, we must also admit that Christian maturity comes slowly.

A lady leaving the worship service once commented to the Preacher, "I would give my life to know the Bible as you do." He replied, "Madam, that is the very price I paid." While hers was a fleeting, fickle wish, his was a life expended in patient perusal of the Sacred Text. Spirituality, like Bible knowledge, does not come to one suddenly; rather, it is the result of much patience and diligence. May we have the commitment to develop such patience. — Box 126, Aurora, Mo. 65605.

## Physical Vs Spiritual Concern

Recently, I read with much interest an article in our local paper about two women accused of child negligence. It seems that they were reported by their neighbors for not providing proper care to the two children.

The police went to the house and found the children living in very adverse conditions surrounded by dirt and excrement. The women were found guilty and their sentencing is set for a later



DON WILLIAMS

date. Their penalty can be as stiff as one year in jail or up to \$1000 fine, or both.

As I read the article, I thought about the irony of this situation. The courts are sentencing these women for violating the human welfare and safety of these two infants, and rightly do. And yet, so many Christian parents do not show enough spiritual concern for the spiritual welfare and safety of their children.

How many parents force their children to take a bath? What parent does not force medicine or a visit to the doctor when that child is physically sick? And yet, so many parents give their children the choice as to whether or not to attend church services. Physical health and nutrition are necessary, but they will not have any effect on a person's well-being in the life beyond the grave. Solomon admonishes by saying, "Train up a child in the way he should go; and when he is old, he will not

depart from it" (Prov. 22:6). — 304 Clayton, Kennett, MO 63857.

## The Mythology Of Modern

### Geology - A Review

BY RUSSELL C. ARTIST

The idea of the tremendous immensity of geologic time began early in the 18th century with the Scotsman, James Hutton. With his short dictum, "no vestige of a beginning; no prospect of an end," he launched the first attack upon the traditional belief in a young earth. It is unfortunate that Christian men of science did not perceive the fallacy of this false idea at once, for it is completely contrary to Scripture and has

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# The Mythology Of Modern Geology - A Review

Continued From Page 3

been shown to be a false premise by the exact sciences. With Charles Lyell's doctrine of uniformitarianism — "the present is the key to the past" — the final assault on the Noachian Deluge as a world-wide catastrophe was begun. It is continued today as evolutionary geology, with its sacrosanct geologic timetable!

Wayne Jackson, in this small booklet, has sounded out a strongly-worded rebuttal to this evolutionary world-view as it is ready by evolutionists from the fossil record. The rationale for the time chart, of course, is evolution, and circular reasoning is used to bolster up the appearance of "science." While evolutionary-oriented geologists are hardly persuaded by Biblical arguments to give up their uniformitarian doctrine, our own brethren should be well-informed concerning these important points. Brother Jackson does an excellent job of "informing" us. He gives a scholarly summary of Biblical passages

from both the Old and New Testaments. The days of Genesis 1 are *real* 24-hour days. The world was created in six of those days. It was created to be inhabited. God saw all that he created was "good" and man has existed from the beginning of the creation, not as a recent addition or "Johnny-come-lately" as evolutionary geology purports.

Brother Jackson also deals effectively with the actual facts of geology to refute the validity of the timetable. Quoting mostly from noted geologists themselves, he deals with three of the most damaging confessions of evolutionists — the lack of the intermediate forms required by the theory, the sudden appearance of life in abundance in the Cambrian period of the Paleozoic Era, and the incontrovertible fact that nowhere on earth is the entire geologic column to be seen in its entirety! These three are also the same objections brought against evolution by the late Dr. W. R. Thompson in

his stinging "Introduction" to the 1956 edition of *The Origin Of Species*. Jackson's labeling of the geologic timetable as the "myth of modern geology" reminds me of Whitelaw's description of the geologic age names as "a fairy tale for adults."

I can recommend heartily also the summary of the so-called "living fossils" of the world that pose so many problems for evolution, as well as the information brought together into one place of the many evidences of human habitation even in the older strata of geology. Among these is the occurrence of human foot prints alongside those of dinosaurs in Cretaceous beds of the Paluxy River at Glen Rose, Texas. Because Christian writers need to quit using these meaningless geologic age names, Jackson's book should go far toward exposing the obstinate demands made upon Bible-believers by evolutionary geology and its supporters.

## Mothers

The Bible teaches that we are to honor our mothers: "Honor thy father and thy mother" (Exodus 20:12; Ephesians 6:2). In I Kings 2:19, when Solomon's mother came into his presence, although he was king of the nation, Solomon "rose up to meet her, and bowed himself unto her, and sat down on his throne, and caused a seat to be set for the king's mother; and she sat on his right hand." Solomon said, "A foolish son despises his mother" (Proverbs 15:20). Most mothers feel "seated on the right hand of the king" when their children honor and respect them.



KENNETH L. RANDOLPH

Other hand, Timothy's name is immortalized in Scripture because, perhaps, more than anything else, his mother trained him in the Bible and set before him an example of faith (II Tim. 1:5; 3:15). There comes now to my mind a picture of a mother of six children. While all were yet at home she began to take them to worship from their country home, usually having to borrow a ride, sometimes on the back of a truck. She was persistent, and the seeds of truth were planted. Today, all of her children are faithful Christians, though one sleeps in Jesus. All of their mates, the grandchildren and their mates, are Christians. One son is a gospel preacher, three daughters married preachers, and two grandsons preach.

Thirdly, a mother needs to show constant love for the child. Proverbs 29:15 says, "The rod and reproof give wisdom, but a child left to himself bringeth his mother to shame." A mother is to love the child enough to correct him, and to be willing to forego foolish pleasure to be with him. Sometimes small children die from no apparent cause, and in some cases, the term "marasmus" is applied to their condition. It means "a wasting away" and that the child actually died from lack of love. The bumper sticker says: "Have you hugged your child today?"

and is a reminder to mothers of the need to share with the child that incomparable mother's love.

Judge Foy Guin of Birmingham, Alabama said that he has found three common factors among criminals: they are unskilled, usually from broken homes, and have no Sunday school background. Many mothers could have made the difference in the criminal's life if she had done her duty. When Moses was a baby, his father and mother hid him, "and they did not fear the king's commandment" (Heb. 11:23). His mother nourished him in the king's court and schooled him to fear the Lord. Therefore, we are not surprised to read that when Moses came of age, he by faith forsook Egypt, "not fearing the wrath of the king; for he endured, as seeing him who is invisible" (Heb. 11:27).

At best, a mother has her child but a little time. How urgent to plant within that little breast a noble purpose, to fan the flame of right, and to kindle a burning desire to be something of usefulness to God and man. Mothers who do this hallow that noble name by which they are called and their honor will know no end. — 5345 Atlanta Highway Montgomery, Ala. 36109.

When God chose to speak of comforting his people, he said, "As one whom his mother comforteth, so will I comfort you" (Isaiah 66:13). There is no solace and comfort like that a mother can give. When the psalmist spoke of heaviness of sorrow, he said, "I bowed down heavily, as one that mourneth for his mother" (Psalms 35:14). Perhaps there is no loss as the loss of a mother.

A mother's position of honor carries great responsibility. First, she is to be a good example to those who call her "Mother." Ezekiel 16:44 says, "As is the mother, so is her daughter." An example of patience in the face of trial, of strength in a time of danger, of kindness and forgiveness toward the weak and erring cannot be overestimated. A mother can mold the mind and personality of the child toward the path of right and duty before the child is aware of such a path.

Second, a mother is to train her children. She is to train them to work by giving them daily tasks that they can do. By this means she teaches them the value of work, to believe that they can accomplish something, and to know that work is honorable. She is to train her children to love modesty and chaste behavior by teaching them what to say, how to act and how to dress. These things do not come naturally, and society is a poor teacher; the child must be trained. She is to train her children to love God, Christ and the church. It is important that a mother train her children to walk in the right way. How sad when mothers do otherwise. Of Ahaziah, it is said that his mother, Athaliah, "was his counsellor to do wickedly" (II Chronicles 22:3). It is not strange that "he did evil in the sight of the Lord" (vs. 4). On the

## Indicted On Child Neglect!

We are shocked to read of child abuse by parents. Our indignation rises when we see children starved, beaten or denied the necessities of life. Yet there is another variety of child abuse widespread in our land. It is more far-reaching in its effects and harm, reaching throughout life into eternity. It also has a ravaging effect on family-stability, society and the nation. I speak of parental neglect of their children's spiritual health and development.



JOHN WADDEY

The Giver of our children says: "Ye fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord" (Eph. 6:4). "Train up a child in the way he should go, and even when he is old he will not depart from it" (Prov. 22:6). "He that spareth his rod hateth his son; but he

that loveth him chasteneth him betimes" (Prov. 13:24). "These words, which I command thee this day shall be upon thy heart; and thou shalt teach them diligently unto thy children..." (Deut. 6:6-7). "For I have known [Abraham] to the end that he may command his children and his household after him, that they may keep the way of Jehovah, to do righteousness and justice" (Gen. 18:19). "But if any provideth not for his own, and specially his own household, he hath denied the faith, and is worse than an unbeliever" (I Tim. 5:8). If this be true for failure to provide physical needs, how much more for failure to provide spiritual guidance?

Parents: Do you study the Bible with your children daily? Have you taught them to pray? Are you taking them to the Lord's church regularly? Are you teaching them God's standard for right and wrong? Is your example worthy of their imitation?

If you cannot answer these questions affirmatively, do you not stand convicted of parental negligence? Your children are being denied a basic need for a meaningful life here and in eternity. How do you plead? What do you plan to do? — Rt. 2, Beaver Ridge Road, Knoxville, Tenn. 37921.



# Words of Truth

(USPS 691-760)

"I am not mad, most of you  
think I am, but I speak the  
Words of Truth and  
I will not be silent."  
— Acts 26:25

"I speak forth  
the Words of Truth and  
I will not be silent."  
— Acts 26:25

— Acts 26:25

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## Devastating: "What Mormons Believe!"

Our older brethren, who debated often, would say that a proposition thoroughly explained is half-proved. Conversely, really to understand the erroneous beliefs of another is virtually to disprove them. This is why an article in the September 1, 1980, *Newsweek Magazine* could well prove devastating to Mormons if we publicize its contents sufficiently.

The writer, Kenneth L. Woodward, is fair and factual in his presentation of Mormon doctrine. But he presents items of their belief which demonstrate clearly the Salt Lake City group has no right to the name "Christian." In fact, he concludes, "Unlike Jews, Christians and Muslims, therefore, Mormons do not define their God as a Supreme Being. Matter is all that exists, they hold; even God has a body and is subject to the laws governing the universe." Since Mormons do not believe in a supreme being they are virtually *atheists*; Mr. Woodward is therefore correct in distinguishing them from Jews, *Christians* and Muslims!

What do Mormons believe about God? Their teachings "set them apart from other religions" (Woodward, p. 68). All the following quotations come from the *Newsweek* article: "At the center of that theology is the belief that God is literally a procreating father and that he is married to Mrs. God, or divine mother." Naturally, this is "seldom discussed outside church circles." We can understand why! To present clearly their beliefs would immediately turn away most rational people who have a Christian background.

"The divine mother is key to the fundamental Mormon conviction that marriage, procreation and parenthood are what life is all about in this world and the next." Jesus rejected this view in his confrontation with the Sadducees, saying, "For when



MARTEL PACE

they rise from the dead, they neither marry nor are given in marriage, but are like angels who are in heaven" (Mark. 12:25, New KJV). Incidentally, this doctrine, which sounds like Catholic Mariolatry in some respects was only affirmed in 1909. Of course, Mormons, like Catholics, believe in continued progressive revelation. This was indicated clearly in their recent approval of blacks for the priesthood in spite of earlier "revelations" to the contrary by Joseph Smith, Jr., their founder.

Mormon women are taught that in a life to come they can become "divine mothers" as well and continue to produce a stream of children in an eternal marriage. There is no Christian trinity in Mormonism but a royal family with Jesus and the Holy Spirit as the Father's prime "spirit children." Since the begetting of offspring is all-important Mormons are driven to claim that "although the New Testament presents Jesus as a bachelor ... he either married on earth — a fact, some say, that later Christian celibates suppressed — or was subsequently married in heaven. In any case, Mormons cannot become like God except as a couple." Since this is excessively discriminatory against bachelors, and with the increasing emphasis on reaching singles in America, we can expect some revelation in a few years that will give a special concession to the unmarried. After all, if blacks are no longer to be discriminated against, why should the unmarried be?

"Emphasis on procreation is central to the Mormon concept that life is meant to be an 'eternal progression' toward the human godhood." An old Mormon saying is, "As man now is, God once was; as God now is, man may become." This is very comforting and appeals to ego-centered man. It sounds quite similar to the lie of the Garden, "You can become wise like God!" Could such a doctrine not be inspired by the same source — Satan? Such teaching is based on alleged latter-day revelation rather than the Bible. Mormons may claim to love the Bible and respect it, but they are quick to claim many things have been "suppressed" and thereby to imply the Bible is totally unreliable. Only by such a claim can they make room for the doctrine of "human godhood."

Mormons believe that man earns his way to

godhood by choice rather than through the grace of God! "Thus Jesus' suffering and death in the Mormon view were brotherly acts of compassion, but they do not atone for the sins of others. For this reason, Mormons do not include the cross in their iconography nor do they place much emphasis on Easter." While we agree in not placing much emphasis on *Easter* we must place great emphasis on the singular resurrection of the Son of God and his atoning death. Thus, not only do Mormons downgrade God to a superman, but they also lessen respect for the greatest of all sacrifices. Jesus was wounded for our transgressions and God laid on him all our sins (Isaiah 53:5-6).


The outlandish views of Mormonism classify it clearly as a sect. If it were just beginning today it would be branded with the rankest of cults. Beyond this, for all practical purposes they are atheists! "Since human beings always existed in some elemental form, says Mormon convert James E. Ford, an English professor at BYU, 'Mormon doctrine means that ultimately we are not dependent upon God for our existence.'" This is practical atheism!

Other strange beliefs are that the Garden of Eden was in Missouri (which I particularly appreciate knowing; it may save a move) and "that Christ will eventually descend in Independence at the Second coming." I would hope this might help to populate our State but I'm not sure I want many neighbors with these views!

Continuing revelation is appealing to many of our day, and in this Mormons are close to Neo-pentecostals. Every Mormon can receive revelations but they must not be publicized if *contradictory* to those of the "Quorum of the Twelve Apostles." "Parents have as much right to receive revelation in the raising of their families as any prophet does in governing the church" says Elder Boyd K. Packer, a member of the Quorum of the Twelve Apostles." Thus, Mormons may reject *inspired revelations* of their Apostles, even those of the church president!

Does God give conflicting revelations? If so, he is

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**Words Of Truth**  
(USPS 691-760)

*"I am not inad, most noble Fee-  
tus, but speak forth the Words of  
Truth and soberness"* — Acts 26:25

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## Answering Arguments Nobody Is Making

I have just listened to a tape recording of a speech by a brother who believes that a Christian is constantly engaged in worship. According to him, singing, praying, eating the Lord's supper, etc., are not acts of worship; rather they are acts which express worship. Worship itself, he says, is an attitude which characterizes the Christian every minute of the day and night.



**BOB DUNCAN**

We certainly would agree that Christians belong to God every minute of every day, and not just for an hour on Sunday. They have presented themselves as living sacrifices unto God (Romans 12:1). We would agree also that a Christian must have proper thoughts all of the time, and not just on Sunday morning. "For as he thinketh in his heart so is he" (Proverbs 23:7). He must have the right attitude toward God and his fellowman at all times, and not just on Sunday. "Keep thy heart with all diligence; for out of it are the issues of life" (Proverbs 4:23).

We are aware also of the admonition in Colossians 3:17: "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." But to do something "in the name of" one does not mean in and of itself to worship that one. It means rather in recognition of the authority or ownership of that one. In Kittel's *Theological Dictionary of the New Testament*, one of the most recognized works in existence, there is a lengthy discussion of the use of the word *name*, and not one time is it suggested that to do something in the name of one means in and of itself to worship that one. The obvious meaning of Colossians 3:17 is that the Christian's words and deeds must always be consistent with the recognition that he belongs to the Lord and acknowledges his authority over him.

If one argues that every act of the Christian is an act of worship, then he is going to find himself trying to defend the position that what we do in worship does not have to be authorized. For example, these would not take the position that it would be wrong to play a piano and sing, "She'll Be Comin' 'Round the Mountain." But if everything we do is worship, then one worships God by playing a piano and singing, "She'll Be Comin' 'Round the Mountain." How would one who occupies such a position go about proving that playing mechanical instruments in Christian worship is sinful? If he says, "Well, there are certain times and places when it would be wrong to worship with an instrument," then he has given up the argument he makes on John 4:24. Concerning this passage, the speaker we referred to earlier said Jesus was teaching the women at the well that "worship is not limited to a certain time or place or a certain ritual." If such were true, then what would time and place have to do with the scripturalness of playing a piano?

This brings us to the title of this article: *Answering Arguments Nobody is Making*. Nobody argues that

worship can be performed only at a certain time or a certain physical location. But the statement of our Lord in John 4 says nothing about the idea that worship is not limited to a certain ritual. The word *ritual* means "The prescribed form or order of conducting a religious or solemn ceremony" (*The American Heritage Dictionary of the English Language*). Worship is certainly more than a ritual, but it is that which is prescribed of God. Instead of saying that worship is not limited to a certain ritual, as this speaker claims Jesus said, Jesus actually said that worship is limited to a certain "ritual." He said, "God is a Spirit: and they that worship him must worship him in spirit and in truth." To worship "in truth" means to worship according to that which is prescribed in God's word, since God's word is truth (John 17:17).

Nobody has said that worship cannot be performed except on Sunday morning between the hours of eleven and twelve. One can worship at any time or any place; but he can worship acceptably only if he worships according to that which is prescribed in the word of God.

Worship is not an attitude; it is rather what one does. Matthew 15:9 talks about some who worshipped, but the attitude was lacking. Their worship was not acceptable, to be sure, but the fact remains they worshipped. Acceptable worship is the right act or acts prompted by the right attitude.

## The Lord's Supper

W. A. HOLLEY

The records concerning the institution of the Lord's Supper are found in Matthew 26:26-29; Mark 14:22-25; Luke 22:19-20, and I Corinthians 11:23-26.

Jesus met with his disciples for the last Passover Supper in an upper room in the city of Jerusalem. While eating, Jesus made known to his disciples that one of their number would betray him. Sorrow filled their hearts and they began to inquire, "Lord, is it I?" (Matthew 26:21-23). There can be no doubt that all the disciples began to examine their own hearts. Surely none, save the arch-traitor, knew the significance of the language of Jesus. Probably they thought that one of them would by some word or act, in failing to follow his teaching, deny him. But, Judas knew that Jesus was aware of the dastardly plot to which he was a party.

Jesus took a small portion of bread, which he declared to be his body, and the cup — the fruit of the vine — which he declared to be his blood, and instituted the Lord's Supper, bidding his disciples to "do this in remembrance of me ... for as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."

The Lord's Supper today, after almost two thousand years, proclaims the fact that those who partake of this grand memorial believe that Jesus

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## Devastating: "What Mormons Believe"

Continued From Page 1

the author of confusion, not of peace (I Corinthians 14:33). But Ezra Taft Benson, 81, a member of the "Twelve" said "the Prophet 'speaks for the Lord in everything,' including temporal issues like the Equal Rights Amendment." It must be a time of grave conflict for Mormons. No wonder they are trying their best to look respectable in *Readers Digest* advertising.

Incidentally, the *Newsweek* had a picture captioned, "Eternal reproduction: Joseph F. Smith, Sixth Prophet, with his wives and children." I counted some 6 wives and 31 children. At least he practiced what he preached! — P.O. Box 725 Kennett, Mo. 63857.

## "Well, Bite My Tongue!"

A political cartoon showed Governor Reagan on a psychiatrist couch with his foot in his mouth and the good doctor asking, "now what seems to be your problem?" Most are guilty of speaking out of turn; of talking when they should listen. Before the tongue starts to run the brain should be engaged. We Christians, especially, need to be careful what we say, for we know that we will give account for every idle word (Matt. 12:36). We also know the danger of the tongue, as a member of the body that cannot be tamed and must be controlled with a bridle (Jas. 3:8).

The tongue is as a dumb animal that is totally controlled by its master, the brain. Actually, to speak of a lying tongue, vulgar tongue or evil tongue is only

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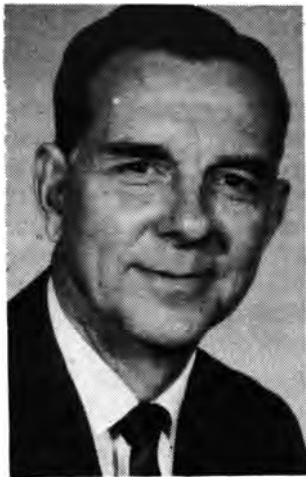


**S. G. GRAY**



# Such Were Some Of You

Here is a passage of Scripture that reflects the depths of God's mercy and grace to such an extent that none should ever feel he is "too bad" to be saved: "Or know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor adulterers, nor effeminate, nor abusers of themselves with men, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God" (I Cor. 6:9ff).



VIRGIL BRADFORD

Observe first of all that the apostle does not say, Such are some of you, but, **SUCH WERE SOME OF YOU**. None of these sins is approved of God but for all such Jesus shed his blood to save. When the Pharisees and their scribes murmured against Jesus for associating with a tax collector and his friends, he answered, "They that are in health have no need of a physician; but they that are sick. I am not come to call the righteous, but sinners to repentance" (Lk. 5:31f). If Jesus had come into the world to save only the righteous then none would have been saved if we here consider righteousness absolute. Those who are called righteous in the Scriptures are forgiven people and stand in the sight of God as if they had not sinned. But no responsible person can claim to be sinless, for "all have sinned, and fall short of the glory of God" (Rom. 3:23).

There are many sins not mentioned in the Corinthian passage, but those that are, or most of them, are held in abomination by many good people both in the church and out. Now I am wondering what your attitude would be if next Sunday morning a known fornicator should respond to the invitation and request baptism. Or suppose another should come acknowledging that he had been guilty of armed robbery? Suppose one had been guilty of homosexual activities? How far would you trust him? Would he have to live forever afterward under a cloud of suspicion? Suppose he is a drunkard, an alcoholic, and comes with an earnest desire to overcome his vicious habit by some called a disease? Would you be willing to help him? These people in Corinth had been washed, sanctified and justified in their obedience to the gospel of Christ. There's **POWER IN THE BLOOD** of Jesus!!! There was such a case in the church at Corinth. The man took his father's wife (I Cor. 5). When the brother was disciplined he repented of his sin and some of the pious brothers in the church refused to forgive him. Paul learned of this and warned that such might be swallowed up in sorrow if not forgiven (II Cor. 2:5-7). I am of the opinion that an unforgiving person is just about as deep in the mire as the unforgiven one is in the mud. Read the words of Jesus in Matthew 6:14-15; read also Ephesians 4:31-32.

We are led by the general teaching of the Bible to believe that repentance must precede forgiveness in any case. This involves the change of the mind which issues into the fruits of repentance (Ac. 26:20). Now, if a man is a thief he must stop stealing. If he is covetous he must cease longing inordinately for what belongs to others. If he is committing adultery he must cease the act. I agree with many brethren that if a man is committing adultery he must call a halt to that regardless of what circumstances may attend it. I do not know a Christian that would contend to the

contrary. But we do have some sharp divisions among us as to what constitutes adultery and who is guilty. Last year a brother from Nashville attended a meeting of brethren in Memphis where marriage problems were discussed. He presented a real problem to a number of brethren, at least three, and got three different answers.

However, what I really started out to say was this: The Ashwood church in Nashville has recently approved the use of our building once a week for men and women who have a desire to break the drinking habit. After talking with a number of brothers around Nashville their response was, That is long over due. One brother told me that he knew of three members of

the church that would be taking advantage of the opportunity.

This AA meeting has begun on a weekly basis and I am happy to say that not one objection has been raised from any source. The first meeting had eleven present. We are expecting the number to grow. The leader of this group is cooperating wonderfully by asking us to make available to the group some good religious tracts such as we keep in a rack in the foyer. Who knows but what some who were thought to be beyond redemption may be brought to the Lamb of God that taketh away the sin of the world? — Rt. 9 Green Valley Blvd. Franklin, Tenn. 37064.

## "Well, Bite My Tongue!"

Continued From Page 2

a figure of speech. The tongue is not responsible for its actions; it only does what it is directed to do. So, instead of blaming the tongue for a "slip of the tongue" by saying, "well, bite my tongue," one should say, "excuse my faulty thinking," or, "excuse my vulgar thoughts," etc.

Christians are to speak "the truth in love" (Eph. 4:15). Even in exposing false doctrine we must carefully choose our words lest we do more harm than good. For example: Sometime in our opposition to denominationalism we leave the impression that everything and everyone associated with denominational churches are evil and totally bad. This hurts us more than it hurts those in error, because there is obviously some good works done and many honest, sincere and conscientious people in denominational churches. So, our efforts to cause people to see the errors of denominationalism backfire because our words were poorly chosen and misunderstood. Even in our use of words to describe activities in the church, we should be careful. Everyone knows that the expression "soul-talk" is every bit as scriptural as the expression "Bible study," but because of an unfavorable association in the brotherhood with the expression "soul talk," it would be better simply to use, "Bible study." Why

create suspicion by using a questionable expression when another expression that would not create suspicion is just as good?

A lady was given a job with the Railroad that was traditionally held by men who were referred to as "call boys." She objected to being referred to as "call girl," and her reason is obvious.

We need always to try to make ourselves clearly understood by saying what we mean, by meaning what we say and giving a "Thus saith the Lord." It is possible for us to be scripturally and technically correct in what we say but also wrong because we failed to make ourselves clear. For example: It is scriptural to say that "only members of the church of Christ are going to heaven" (Eph. 5:23-27), but at the same time misleading if we fail to explain clearly what we mean by "The Church of Christ." The average person would interpret the statement to mean, "the members of the Church of Christ think they are the only right denomination," and would thusly quote us.

Well, bite my tongue if I mislead anyone by failing to make myself clear. — 704 Cleveland Avenue Gadsden, Alabama 35901.

## The Lord's Supper

Continued from page 2

lived and died, and that he was raised from the dead, and that he will come again, in God's own appointed time.

The early Christians met on the first day of the week to break bread (Acts 20:7). Even now, after so long a time, Christians are exhorted not to forsake the Lord's assembly, where the world's grandest memorial, standing almost 2000 years high, is held in full view (Hebrews 10:24-25).

This memorial is not made of silver and gold, nor of granite or marble; but the ingredients, everywhere available, are unleavened bread and the fruit of the vine, common to all nations and climes. Hence, the rich and the poor Christians can share in the benefits of this wonderful memorial, equally and without embarrassment.

When men erect monuments in memory of famous men, or to some wonderful achievement, they always select the most enduring materials that they can find: the marble shaft, the granite boulder, or the bronze tablet. But with the relentless passage of time, the

marble erodes, the granite disintegrates, and the bronze tablet corrodes.

What course did Jesus follow? Jesus selected for his memorial those common elements which within a few days become unfitted for use and they are cast aside, quickly perishing. Yet the elements, the bread and the fruit of the vine, which Jesus selected have a way of reproducing themselves; thus they are always available wherever man dwells.

Jesus knew that as long as the earth stands, his kingdom/church will continue its triumphant march against sin and wickedness; and that faithful Christian men and women with willing hands and loving hearts will, through all the ages intervening between his ascension and his glorious return, prepare this marvelous memorial supper. Yes, Jesus expects his saints, with an abiding faith, and with unflagging zeal, and with a radiant hope, and with unbounding love, to gather each First Day of the week to partake of this wonderful memorial — The Lord's Supper. — P.O. Box 274, Parrish, Ala. 35580.

# Who Should Not Be Baptized?

This is not the usual question one asks relative to such an important matter. Often the question is raised, "Who should be baptized?" However, we can, by dealing with the question, "Who Should Not Be Baptized?" give answer as to who should be baptized.



RAYMOND ELLIOTT

First, infants should not be baptized. Children, while being born in a world of sin and being subject to sin, are not born sinners. There is a

difference. Sin is not something one inherits but rather it is something one does; "For sin is the transgression of the law" (I John 3:4). While a child inherits the consequence of Adam's sin, he is not born totally depraved as per the teaching of John Calvin. The prophet Ezekiel explained it this way: "The soul that sinneth, it shall die: the son shall not bear the iniquity of the father..." (Ezekiel 18:20).

Second, young children who are not mature enough mentally to grasp the teaching relative to Jesus, his coming, his purpose for dying, his sonship, and, an awareness of right and wrong in their lives should not be baptized. The age of "accountability" varies with individual children. There must be the acceptance of God's grace in this matter. God does not impute sin to those children who are in the years of innocence. This is the time for parents to teach and train their sons and daughters in the way of the Lord (Proverbs 22:6; Ephesians 6:4; II Timothy 3:14,15). Brethren should be careful about moving children emotionally concerning baptism when they are not yet old enough.

Third, the individual who does not believe in Christ should not be baptized. It would be foolish to immerse an unbeliever. Jesus taught that for an alien sinner to be saved, he must "believe and be baptized" (Mark 16:16). The person who does not believe is judged already (John 3:18). We can see why Paul did not instruct the Phillippian jailor to be baptized when he asked, "Sirs, what must I do to be saved?" It was needful that the jailor first learn of Jesus through the word (Acts 16:30-32). Faith in Christ was produced in his heart by the preaching of the inspired word (Romans 10:17; Acts 16:34).

Fourth, the person who is impenitent should not be baptized. One could be immersed a thousand times, but, if there is not true repentance in his heart, such would not avail him anything. There has to be a radical change in the desire and will of the heart before one can be saved (Luke 13:3). Man may not know absolutely the intent of another's heart but God does. Peter commanded those on Pentecost to "Repent ye, and be baptized...unto the remission of sins" (Acts 2:38). True repentance will lead to a

reformed manner of life (Matthew 3:8).

Fifth, no one should be baptized who refuses to confess the name of Jesus. This confession is the outgrowth of one's faith. What one believes in his heart, he confesses with his mouth (Romans 10:9,10). No wonder the nobleman from Ethiopia exclaimed, "I believe that Jesus Christ is the Son of God" (Acts 8:37). There have been cases wherein people knew of the divinity of Jesus but refused to confess it (John 12:42,43). Such persons are not suitable candidates for scriptural baptism. Even Jesus will deny such moral cowards before his Father in heaven (Matthew

10:33).

Well, who should be baptized? Those individuals who are mature enough to understand the facts and commands of the gospel, who are believers in the Sonship of Christ, who are willing to repent of all sins, who will confess their faith in Christ. These are the fit subjects for Bible baptism. If you are in this category, "Why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16). — 809 Perry Store Rd. Opp, Ala. 36467.

## Gratitude

"What shall I render to the Lord for all his benefits toward me?" (Psalms 116:12 NASV).

How thankful we should be for the giving God! It is not only wisdom, but all things he gives so freely, without upbraiding (James 1:17). In light of his great blessings, how should we act?

Say "THANK YOU." Gratitude is not gratitude unless it is expressed. No matter how great your feeling, you are not grateful until you say, "thank you." Most of us do this every day before our meals. However, food is not the only gift of God. Let us always give thanks for the good things we have.

APPRECIATE THE GIFT. Do we see God as the source of all good things or do we think we are able to provide for ourselves? One way to show such appreciation is to live a life acceptable to the Giver. How unfeeling we would be to accept God's great gift and then live a life that is not according to his will.

SHARE WITH OTHERS. We can never be grateful as long as we hoard the blessings we have. If we are grateful, we will find a way to show this by helping



ANCIL JENKINS

someone else. This is done by a regular gift to the work of the Lord. In addition, it can be done by sharing your material goods with someone who has less.

WISE USE OF GOD'S GIFTS. These are neither to be hoarded or given away unwisely. We must see what God has given and then use it wisely. Three people are concerned with any money we make. We have a part. *We* should therefore, enjoy the bounty of our work. *Others* are also involved. No man ever made money by himself. Others must be considered in this sharing. *God* is also involved. He gives us the power to get wealth (Deuteronomy 8:18). He must also be considered.

Too often, Thanksgiving is confined to one day of the year. The Christian's life should be a life of "Thanksgiving." — 1701 Gold Ave. S.E. Albuquerque, New Mexico 87106.

LET US  
COUNT OUR  
BLESSINGS

## A Minute For The Master



BARRY H. CUNNINGHAM

Just a few days ago our nation celebrated "Independence Day." We are a free nation made up of free people. We can go and do as we please.

Spiritually speaking, many people are not free! While those who have obeyed the truth are free (Jn. 8:32), those who reject the gospel and continue in sin are slaves.

Jesus said, "Verily, verily, I say unto you, whosoever committeth sin is the servant of sin" (Jn. 8:34).

We would think a man foolish who willingly forfeited his life to become the slave of another human being. But, what of the man who willingly forfeits his soul to become the servant of sin?

True freedom is found only in Christ Jesus. Break the shackles of sin and be free! — P.O. Box 652, Elizabethtown, Ky. 42701.

Subscribe To  
The Words  
Of Truth



# Words Of Truth

le Festus; but speak forth  
berness."

— Acts 26:25

VOLUME 16

FRIDAY, NOVEMBER 28, 1980

NUMBER 48

## Total Commitment

Because half heartedness will not survive when pitted against the cares, pleasures, and riches of this life, Jesus asks would-be disciples to count the cost in advance (Luke 14:27-33). If we fail to love the Lord with all our heart, soul, and mind, we will not remain faithful "unto death" (Revelation 2:10). It is better never to have known the way of righteousness than having entered upon the path of life only to fall back into Satan's trap (II Peter 2:21-22). We are called upon to love less father, mother, husband, wife, brother, sister, even our own lives, in order to become totally committed to Christ (Luke 14:26-28). This means that every aspect of life must be fully surrendered to Christ. Nothing is reserved for self. Paul expressed it like this, "For to me to live is Christ..." (Philippians 1:21).



R. W. GRAY

It is tragic that a movement among us has so abused the concept of commitment to Christ that one is almost reluctant to refer to the movement. These seemingly have a very narrow concept of what is involved in commitment. And, as political candidates talked of "code words" during the recent Presidential election campaign, so these have come to use the idea of total commitment. It has become some sort of catch phrase that identifies those who have accepted their peculiar definition of the concept. We would profit, therefore, if we come to understand some things not involved in scriptural total commitment.

(1) Total commitment, as used in the Bible, does not justify one's sitting in judgment on another who desires to make the good confession as to his or her "readiness" for baptism. (2) Total commitment does not justify one's sitting in judgment on another who desires to make the good confession as to his or her "readiness" for baptism. (3) It does not mean that

one accept Christ as "Lord" as opposed to one who has confessed him to the Son of God. No inspired writer ever made a distinction between the two. (4) Total commitment does not mean that new converts must submit to the advice and judgment of an appointed "advisor or father." (5) One may be totally committed without having heard of the neo-Pentecostal idea of a "prayer partner." (6) Total commitment, as strange as it may sound, does not mean that every word, thought, or action of a convert is directed to the all-important role of soul saving. The saving of souls, to be sure, is the chief aim of the committed Christian, but it is not his or her ONLY role as a Christian. Acts of kindness, of love, etc. must be performed, even if the doing of these things have no connection whatsoever to the saving of one's soul. (7) Total commitment does not demand that one "attend" every session set up by well meaning brethren to advance soul saving. Our commitment to Christ involves being a loving wife or husband, a "present" father or mother, son or daughter, even if this means at times that a good program of evangelism must be omitted in the performance of these duties. While effective, scriptural, programs designed to reach the lost will have the full support of the totally committed, such programs do not demand one neglect other God assigned duties. (8) Total commitment does not mean one should submit to being "re-baptized" who realizes that his or her concept of total commitment was lacking at the time they were first baptized. God leaves room for growth on the part of the new born babe in Christ. (9) Total

commitment certainly does not justify our defiance of a local eldership that does not subscribe to the views of over zealous, would-be saviors of the church. (10) Total commitment does not mean a young boy or girl may justifiably leave the authority of parents behind on the grounds that a personal worker "feels" (?) such parents are so restrictive as to retard the ongoing of "their" program of evangelism. Our commitment is to Christ, not to human beings. Such commitment does demand, obviously, that we "love our neighbor as ourselves." But the law of Christ, not the law of some misguided brother or sister, albeit sincerely seeking to do us good, is to be our standard.

Experience and observation reveal that flirtation with the so-called total commitment movement may have long range effect in an adverse fashion. Some caught up in this concept begin to see the error involved, draw back, sit down, and forget about the tremendous challenge that is our's in reaching the lost. Disillusionment with an ill fated project will not deter us, however, when our commitment is to Christ and not to man or a "movement." We need to remember that it was our lack of effectiveness in reaching the masses around us that spawned the cultic approach in the first place. Thus, while we cannot subscribe to the view that "the end justifies the means" we must seek to be as effective in scriptural approaches to evangelism as the "total commitment movement" has been in gaining followers to their cause. — P.O. Box 90236, East Point, Ga. 30344.

## Does God Hear A Jew's Prayer

W. T. HAMILTON

The secular press has been aflame with a religious story the past few days. The president of the Southern Baptist Convention took the position publicly that God would not hear the prayers of the Jews. Everyone from the president on down (or up) seemingly has felt compelled to comment on this matter. We've heard everyone quoted except God himself! Inasmuch as God knows more about this than anyone else, would it not be good to note what He says?

God says that one's relationship with him is not

determined by whether he is Jew or Gentile. In Christ, "There is neither Jew or Greek ... for ye are all one" (Galatians 3:28). "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles..." (I Corinthians 12:13). "Having abolished in his flesh the enmity ... for to make in himself of twain one new man..." (Ephesians 2:14-16).

Obviously, then, God hears, or refuses to hear, a

Continued On Page 2





## Words Of Truth

(USPS 691-760)

"I am not mad, most noble Festus, but speak forth the Words of Truth and soberness"

— Acts 26:25

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## Does God Hear A Jew's Prayer?

Continued From Page 1

Jew or Gentile on exactly the same basis. One's nationality has absolutely nothing to do with whether God hears him or not!

What does God say about whom He will hear? "The eyes of the Lord are upon *the righteous*, and his ears are open unto their cry" (Psalm 34:15). "The Lord is nigh ... to all that call upon him *in truth*" (Psalm 145:18). Jesus said, "If ye ask anything *in my name*, I will do it" (John 14:14). Again, He said, "I am the way, the truth, and the life: *no man* cometh unto the Father, *but by me*" (John 14:6). That is true for Jews and Gentiles alike. "God is no respecter of persons: but in every nation he that feareth him, and *worketh righteousness*, is accepted with him" (Acts 10:34,35).

And what does God say about whom he will not hear? "The face of the Lord is against them *that do evil*" (I Peter 3:12). God made the man whom Jesus had healed to say, "We know that God heareth not *sinner*" (John 9:31). "If I regard iniquity in mine heart, the Lord will not hear me" (Psalm 66:18). "He that prayeth away his ear from hearing the law, even his prayer shall be abomination" (Proverbs 28:9). Jesus said, "For if ye believe not that I am he, ye shall die in your sins" (John 8:21).

God is still no respecter of persons. He refuses to hear either Jew or Gentile on the same basis.

When it is a matter of what God does, don't you think God ought to be heard on the subject? — 938 El Dorado Houston, TEX. 77062.

**ATTEND CHURCH  
AND  
SUNDAY SCHOOL  
EVERY SUNDAY!**



FROM  
**THE EDITOR**

## Social Security And The Mark Of The Beast

An article written by an independent Baptist preacher by the name of Darrell Dunn has been printed in some area newspapers (and perhaps also in some newspapers in other areas), and has caused quite some stir, especially among those who think they see in the book of Revelation some signs which would serve as indicators of the imminent appearing of the Son of God. According to the article, scores of Social Security checks mailed during the months of July and August, 1980, contained some unusual instructions to those cashing the checks. Instead of stating that those cashing the checks should require the proper identification "mark in their Right Hand checks should not be cashed for any except those with the proper identification "Mark" in their Right Hand or Forehead"! The article alleges that these checks were received by people living in several states; Kentucky, Indiana, Maryland, and Virginia were named. But wait! That's not all. According to the article, the Internal Revenue Service was contacted about the matter, and after "much confusion, denials and arguing," admitted the mistake. And the mistake was in the fact that these particular checks were sent out four years early; they really were not supposed to be sent out until 1984! Perhaps it is needless to say that the article concludes by saying, "Thank God, it can't be long 'til Jesus comes! If you are going to be faithful ... you had better do it NOW!"



BOB DUNCAN

Before going any further, we want to assure all of our readers that the report is palpably false, in case there might be any question. In the first place, any thinking person will know that Social Security checks are not sent out by the Internal Revenue Service. Yet the article not only says they were, it also says the IRS denied the mistake, argued, and finally admitted making the mistake. In the second place, the statement about the checks' being sent out too soon — they are scheduled for 1984 — simply does not seem reasonable. Are we to believe that checks to be sent recipients of Social Security in 1984 have already been printed? In the third place, in a telephone conversation with this writer, Mrs. Darrell Dunn, wife of the man who wrote the article, admitted that neither she nor her husband had seen any of the checks. All of this would lead one to believe that the report contained in the article is at least somewhat less than accurate.

However, there are a number of things that need to be said in connection with some of the supposed implications of the article. It needs to be pointed out that the appearance of such checks as described in the article, strange as it would be, *would have no special religious significance*. Those who suppose it would have made several mistakes in connection with what the Bible teaches about the mark of the beast. They have assumed that the mark of the beast is to be a *literal* mark on the hand and forehead. The context of Revelation 13 simply does not indicate such; it indicates rather a mark of a figurative nature.

Compare what is there said with a statement in Deuteronomy 6:8 that God's word would be "for a sign upon thy hand" and "for frontlets between thine eyes." This statement does not literally mean that the word of God should be written on their hands and between their eyes. It has to do rather with the fact that God's word should be in their mind ("frontlets between thine eyes") and should control their practice ("upon thy hand"). What one believes and practices — not what is written on his Social Security check — identifies one as belonging either to God or the devil. The mark of one belonging to the devil is believing and practicing that which the devil would have him believe and practice. The mark of one belonging to God is believing and practicing what God would have him believe and practice.

But look at the matter from another standpoint. Are we to believe that by 1984 all of those who are receiving Social Security checks will have the mark of the beast upon them? Or are we to believe that none except those who receive Social Security checks are lost? All others are saved? What about those in countries where there is no Social Security? Will none of them be lost?

Another observation which should be made is that the Bible nowhere indicates that the appearance of the mark of the beast will mark the beginning of the end. Where is the verse in the Bible which says the mark of the beast will appear, and then immediately following that, Jesus will appear again? I challenge Mr. Dunn, any of his followers, or any other person to cite the reference! Such an idea does not come from the Bible; it comes from the imagination of those who look for the sensational and seek to charm the masses with the bizarre. This is the kind of fanciful nonsense that causes some to look upon religion with disgust. Those who fabricate such ridiculous theories should be ashamed!

Finally, it needs to be observed that the second appearing of Christ and the end of the world will *not* be preceded by one or a number of signs to let us know when that time will be. That time will come as a thief in the night (II Peter 3:10). It will be "in such an hour as ye think not" (Matthew 24:44). "But of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father" (Mark 13:32). Those who think they see promises of signs pointing to this event's imminence should carefully read again their Bibles. In Matthew 24, Mark 13, and Luke 21 our Lord mentioned some signs his disciples were to look for preceding and pointing to his coming *in destruction of the city of Jerusalem*. This even took place in A.D. 70. It is sad, but true, that many — even preachers — have read of these signs that were to precede the destruction of Jerusalem, and have thought they were reading of signs which would precede the second appearing of Christ.

Perhaps Mr. Dunn's article says a little more than he intended it to say. He intended to impress people with the idea that the coming of Jesus must be soon. "Thank God," he says, "it can't be long 'til Jesus comes!" But hold on just a minute. If I believed what Mr. Dunn wants the article to imply, then I would be absolutely certain that Jesus will not — cannot — come until some time in 1984 or thereafter. Do not be deceived; our Lord may come at any time. If he should come today or a million years from now, the Bible would still be true.

# Beverage Alcohol - A Drug To Avoid

Those who use alcohol found in beer, wine, and whiskey endanger their souls and leave failures and heartaches in their paths. It is a form of slow suicide.

"Many abused women whose husbands have a drinking problem report that the men beat them only when drunk, and are actually quite passive when sober" (Colliers Yearbook 1980, pg. 222-223).

"Problem drinking among American children has increased by about 50 percent since 1966" (Collier's Yearbook 1980, pg. 575). One drop would be a *problem* as far as I am concerned.

"Nationally there are approximately 60,000 deaths annually on the U.S. highways and it is a known fact that 55 percent of these are alcohol-related" (Plymat, William N., President of the American Council on Alcohol Problems, 119 Constitution Ave. N.E., Washington, D.C., 2002, *A form letter*, Nov. 1976). (This contrasts with 56,000 killed in the Viet Nam War.) "A California study showed that 62 percent (or about 6 out of 10) of the drivers and 40 percent of the pedestrians in fatal accidents had been drinking" (Hall, Leonard C., *Facts About Alcohol and Alcoholism*, DH. E.W. Publications No. [ADM] 76-31, Superintendent of Documents, U.S. Gov. Printing Office, Washington, D.C. 20402, 1970).

The above facts should to the fair and open mind *show alcohol to be a problem in the United States*. We have for about five years heard statistics which say 9,000,000 Americans are alcoholics. Since the statistics climbed rapidly in the years before and there has been no evidence the climb has slowed down, the figures must be larger in 1980.

**ALCOHOL IS A DRUG.** "A drug is a narcotic substance or preparation. A narcotic induces narcosis; hence inducing mental lethargy" (Websters New Collegiate Dictionary). These definitions describe human reaction to alcohol.

The social drinkers and alcoholics point to Jesus, who made water into wine (John 2) and to Paul's admonition to Timothy to take a little wine for his stomach's sake (I Tim. 5:23) as an excuse to drink alcohol. When told this was the unfermented juice of the grape, they say the people of the first century did not have the knowledge to preserve the grape except in the fermented form. But they did have the knowledge. *There are at least three ways the ancients preserved the juice of the grape.* (1) They made molasses of it by boiling the juice. (2) They filtered the must through thick wool or similar strainer. Such filtration is probably referred to in Isaiah 25:6 (3) They put must in a jar, sealed in in water. This would keep the temperature below 45 degrees. Fermentation takes place in degrees between 50 and 75. This information came from Jim E. Waldron from a lecture he made to the East Tennessee School of Preaching and Missions and is recorded in a book of lectures entitled *Living Soberly, Righteously, and Godly* (pgs. 19-22). His sources were, "*Bible Wines or the Laws of Fermentation*, by William Patton, 1791; *Charicles or Illustrations of the Private Lives of the Ancient Greeks*, by William Becker.

There are two words in the Greek New Testament which are translated "wine" in the English Translation. The first we will mention in *gleukos*. It is used only once and refers to the apostles, concerning whom some in the audience asserted, "these men are full of new wine" (Acts 2:13). The other word is *oinos*.



W. EDWIN KEARLEY

Robert Young in his *Analytical Concordance to the Bible*" says *oinos* is grape juice. It is used 28 times in the New Testament, including John 2 and I Tim. 5:23.

Drunkenness is condemned (I Cor. 6:10; Gal. 5:21). Jesus and the inspired Paul would not have

encouraged the use of a drug that has been the instrument to destroy the lives and condemn so many souls to eternal destruction. — Rt. 4 Buena Vista, Ga. 31803.

## Harden Not Your Heart

A prevalent problem in the church today is the individual who possesses a hardened heart. In addition to the many non-Christians with hardened hearts, there are many Christians whose hearts have become hardened because of a failure totally to commit their lives to God, with the possibility of being completely unaware of their hardened condition.

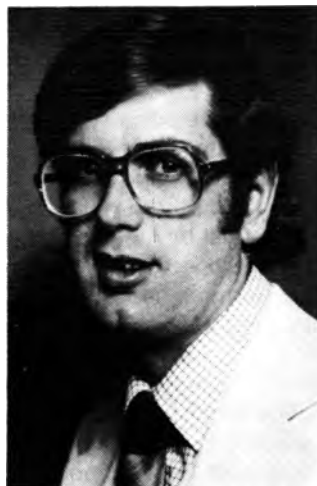
Pharoah's heart was hardened (Ex. 4:21; 8:15) because of his resistance to the demands made upon him by God. The word "hard," when used in reference to the heart or will of man means: stubborn, stout resistance, obstinate, blind, gradual loss of spiritual perception, insensibility, and want of conviction. In the manner of Pharoah, many have become hardened by their continual stubbornness, insensibility, and sin. The writer to the Hebrews insists that we "...exhort one another day by day, so long as it is called Today; lest any one of you be hardened by the deceitfulness of sin" (Heb. 3:13). The warning against being hardened is so vital that the writer repeats the words, "harden not your hearts," three times in the context (Heb. 3:8,15; 4:7). The importance of the subject suggests that we understand the different ways of being hardened, the causes of it, and the preventives and cures for the hardened heart.

### EXAMPLES OF THE HARDENED HEART

1. The person who refuses to obey the gospel becomes hardened. There are many people who hear the gospel preached over and over again, yet never obey. We cannot understand why, and may begin to wonder if they are even listening. They have refused to obey so often that they have become insensitive to the message, and it soon means nothing to them at all.

2. Some Christians become involved immorally and soon become hardened. Such Christians may be attending the public worship service, yet secretly be involved in fornication, drugs, drunkenness, etc. There have been known cases of an individual involved in fornication or adultery as long as a year who seemed to be an active and devout Christian. When the sin is discovered we are amazed at how a person can be so hypocritical. Such ones have become as those of whom Paul spoke in II Timothy 3:5: "holding a form of godliness, but having denied the power thereof..." These have become so hardened in heart that they no longer feel guilty about the sin they have committed.

3. There are some who become hardened in their sins of omission. Such sins would include forsaking the assembly, failing to give properly, unwillingness to study the Bible, and neglecting to do good works. Such sins are as harmful as the so-called sins of immorality. James says, "But be ye doers of the word, and not hearers only, deluding your own selves" (James 1:22).



KEITH HINDS

### CAUSE OF THE HARDENED HEART

The Bible states quite simply what makes one's heart become hardened. The inspired writer declares in Heb. 3:13: "...lest any one of you be hardened by the deceitfulness of sin." Paul says in Eph. 4:22: "that ye put away, as concerning your former manner of life, the old man, that waxeth corrupt after the lusts of deceit." Sin is deceitful because it makes promises it cannot fulfill. It offers pleasure which quickly fades away. It takes us further than we ever imagined, when we first participated in the sin. Sin is camouflaged by pleasure, and is constantly searching for excuses and justification. The person who first indulges in a particular sin attempts to comfort himself by saying, "It's not really so bad;" "there's nothing wrong with it;" "it won't hurt anyone;" "no one will ever find out;" or "I'll be able to change soon, before it's too late." The person who is guilty of sins of omission and neglect may deceive himself by saying, "I just can't do any better;" or "I've always made it okay before, so no need to change now;" or "I'm not doing any less than any one else." After a long period of deception, the sinner becomes entirely hardened, characterized with stubbornness and insensitivity, concerning his sin and the condition of his soul.

### PREVENTIVES AND CURES

1. *Exhort one another.* This is the solution offered in Heb. 3:13 to prevent one from becoming hardened. We are encouraged elsewhere in the New Testament to be responsible for the spiritual welfare of our brother: "And let us consider one another to provoke unto love and good works" (Heb. 10:24). "Ye who are spiritual, restore such a one in a spirit of gentleness" (Gal. 6:1; c.f. I Thes. 5:11; James 5:19,20). In spite of the many scriptures which teach us to exhort one another, a prevalent attitude among brethren is: "I don't want to stir up any trouble;" or "If he wants to endanger his soul that's his own business." There must be more concern for one another in the church.

2. *Listen to exhortation.* When someone shows concern for our spiritual welfare, we need to be grateful to them and not say: "I wish you would mind your own business," or, "he has no right to interfere with my life." Be willing to correct an error when a brother points it out to you.

3. *Look at sin in its true sense.* If a person could look ahead to the ugly, horrible consequences of sins such as fornication and drunkenness, it might help him to abstain from the sin, or stop before becoming hardened. The deceitfulness of sin makes that a difficult task. However, a look to the future would cause many to see the fate of sin and lead them to a change in direction.

4. *Examine self.* A daily examination of one's spiritual life would prevent many Christians from becoming hardened in their unfaithfulness. Paul advises in II Cor. 13:5: "Try your own selves, whether ye are in the faith; prove your own selves."

5. *Plan to stop sinning now — Today.* Too many of us plan to work more, give more, study more, attend more, or stop sinning, sometime in the future. The word "today," as used by the writer to the Hebrews, proclaims the urgency of repentance and salvation. Now is the time, and today is the day to change. Harden not your heart! — General Delivery, Valley Springs, CA 95252.

# Disappointing Offspring

Our children and grandchildren do not always turn out as we would like. I am sure that Madalyn Murray O'Hair, famous atheist, was disappointed to learn of her son's departure from the atheistic "faith." William J. Murray, to the astonishment of his non-believing mother, has publicly apologized for his part in banning prayer from public schools.



DALTON KEY

While the O'Hair story illustrates an atheistic parent producing an atheistic son, there are many cases of good parents producing evil offspring. Socrates, though bald-headed, snub-nosed, big-eyed, and bandy-legged, was bighearted and pure of mind. His son, Lamprocles, however, never amounted to anything. Aristotle, who knew the young man well, used him to illustrate genius and its degeneracy.

Another example would be the late billionaire Howard Hughes. Did you know that Hughes' grandfather, William R. Gano, was a gospel preacher and a member of the old Pearl and Bryan church in Dallas? What a disappointment Howard would have been to his grandfather.

Why do offspring often disappoint those who love them? Why did the sons of Eli give themselves over to Belial and "lay with the women that assembled at the door of the tabernacle of the congregation"? (I Samuel 2:12,22). Why did Absalom attempt to surp the throne of his father David? (II Samuel 14-18). Why did Manasseh, son of good king Hezekiah, do "that which was evil in the sight of the Lord"? (II Kings 21:1-3).

The fault often lies with the parents. The moral, ethical, and spiritual training of children rests upon the shoulders of their parents. "And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children" (Deuteronomy 6:6,7). "And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Ephesians 6:4). What a burden of responsibility belongs to every parent!

Yet the ultimate outcome of the child is not the sole responsibility of his parents. Each individual is responsible before God for his own actions. Many children, for any number of reasons, have willfully chosen to travel the road to destruction, even though they have been reared in a fine manner by their parents. After all is said and done, after a child has been taught for years by both precept and example, the child himself must finally make certain decisions for himself. Faithfulness to God is one such decision.

A child or now grown adult cannot blame his parents for his own ungodly life. Though his parents may have neglected their responsibility in teaching him (and if this is the case, the parents must bear the guilt for their negligence), he is still responsible for his own conduct. "So then every one of us shall give

account of himself to God" (Romans 14:12).

Neither should parents blame themselves for disappointing offspring if they have done their best before God to "bring them up in the nurture and admonition of the Lord." Proverbs 22:6 must be

understood as a GENERAL RULE. In the end, the teaching given a child, mixed with the examples he has seen lived before him, and seasoned by his own will, will determine the course that child will finally take. — Box 126, Aurora, Mo. 65605.

## Purpose Of Heart

JERRI MANASCO

Barnabas exhorted the brethren in Antioch to cleave to the Lord with "purpose of heart" (Acts 11:23). Life — especially that of the Christian — should have purpose. A life without purpose is a life without meaning. Sad is that person's state who has within him all potential for good, yet who has not learned to aim that potential toward purposeful use. A life must be meaningful if it is to be happy; it must have purpose to be meaningful. The beattitudes in the Sermon on the Mount (Matt. 5:3-12) suggest meaningful principles that give purpose to life. These principles, if applied, yield abundant fruit of a life well lived.

The life of Jesus was meaningful, for Jesus came to the earth in response to the great purpose of God. "I came from heaven, not to do mine own will, but the will of him that sent me" (Jn. 6:38). Jesus "finished" that work he was sent to accomplish (Jn. 17:4; 4:34; 19:30). In fulfilling his eternally designed mission Jesus brought redemption to us (I Pet. 1:20,21; Eph. 3:11,12).

A purposeful life is one that aims at accomplishing worthy plans. Such a life is a fulfilled life, and he who possesses such a life is not likely to be tossed carelessly about like restless waves of the sea. Such a life is one that obtains peace within as well as peace with God, two kinds of peace that are inseparable. One needs to know what he wants to accomplish and work fervently toward that end. There must be a willingness to press forward not fretting over the changeless past (Phil. 3:13-15; Lk. 9:62).

Paul was one who was determined to use his life to set the record straight! He felt sharply his obligation in life and sought to discharge his duty as well as he could. The prevalence of sin in the world constrained him to work toward leading as many as he could to salvation (Rom. 1:14,15). He *determined* to preach Christ crucified (I Cor. 2:1-3; 1:17-21). He did not cease to carry on this work even though limited by the bonds of imprisonment (Phil. 1:12-14; Acts 28:30,31). His purpose of heart was so firm that even persecution could not stay his hand or silence his tongue! (II Tim. 3:10-12; II Cor. 11:21-27; Acts

14:19,20).

All godly people live by a purpose of heart. In fact they would scarcely be godly if they lacked purpose of heart! Here is just where Solomon failed. He who had such a wonderful and blessed beginning failed to carry through to the end. He "loved the Lord" early in his reign (I Kgs. 3:3). Later he "loved many strange women" and turned his heart away from the Lord (I Kgs. 11:1-4). His flesh overcame any resolution for good he may have had.

Daniel purposed in his heart that he would not defile himself with the Babylonian king's food (Dan. 1:8). This great prophet remained true to his resolution. Throughout his life Daniel maintained his integrity and would not turn from his purpose. Ridicule and attacks by unbelieving enemies could not change him (See Daniel chapter 6). Like Daniel, Ezra the scribe had a purpose of heart. He had prepared his heart to seek the law of God and to do it, as well as teach it (Ezra 7:10). Such is the story of other great men and women of the Bible.

Surely one lesson we can learn from the above examples is that purpose of heart is a great asset — indeed, it is a pressing need for disciples of Jesus. The only way we can maintain the beauty of true Christianity and defend the gospel against modernism and the constant infiltration of worldliness is by purpose of heart. Let nothing rob us of the gospel and of its glorious influence. — Rt. 2 Haleyville, Alabama 35565.

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*Let Us Be Thankful  
And Count  
Our Blessings!*

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## A Minute For The Master



BARRY H. CUNNINGHAM

As the temperature continues to rise and the humidity grows worse, the desire for something cool to drink increases greatly.

Our thirst is an early warning signal that our bodies are overheating and are in need of refreshment.

The *spiritual* side of man can be likened to the *physical* in this respect. While the soul does not thirst for the water of the body, it has its own thirst for righteousness.

Jesus said, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled" (Mt. 5:6).

Friend, have you experienced a void and emptiness in your life? Your soul is thirsting for the water of God. Come to Jesus, and "never thirst" again! — P.O. Box 652, Elizabethtown, Ky. 42701.

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# WORDS OF TRUTH

(USPS 691-760)

"I am not mad, most noble Festus; but speak forth the Words of Truth and soberness."

— Acts 26:25

VOLUME 16

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NUMBER 49

## The 1980 Fort Worth Lectures "Difficult Texts Of The New Testament Explained"

For years, the Fort Worth Christian College lectures and books were considered to be among the very finest in our brotherhood. When the college closed, the lectures, as such, ceased. After several intervening years, though the college is no longer in operation, these lectures have been revived under the caption, "The Fort Worth Lectures," with the lectures being conducted by the Brown Trail



WENDELL WINKLER

congregation in Fort Worth (Hurst, Bedford), Texas (which operates the Brown Trail Preacher Training School). This annual event had as its theme in 1978, "Premillennialism-True or False?"; in 1979, "The Holy Scriptures"; and in 1980, "What Do You Know About The Holy Spirit?" The crowds have been large. Brethren attended from over one-half of the states and from several foreign countries in 1980. Many brethren attend from the Dallas-Forth Worth metroplex.

### I. PERTINENT DATA

(1) *Date.* The date for the approaching lectures is January 11-15, 1981. This approximate annual time has been selected inasmuch as it does not conflict with any other college or schools of preaching lectureships.

(2) *Place.* The lectures will be conducted in the very spacious meetinghouse of the Brown Trail congregation, located at 1801 Brown Trail, Bedford (greater Fort Worth), Texas.

(3) *Theme.* The theme for this year's lectureship will be, "Difficult Texts of The New Testament Explained." Forty-two different sermons will be delivered on this theme, with over one-hundred different passages being discussed. A more helpful and interesting theme could hardly have been

chosen. The topics listed elsewhere in this article illustrate how informatively and captivatively the theme will be developed.

(4) *Oversight.* The lectureship will be conducted under the supervision of the Brown Trail eldership, with Wendell Winkler, local evangelist at Brown Trail and director of the school of preaching, directing the lectures. Sister congregations of the area cooperate in this effort to make it possible.

### II. EVENING SPEAKERS AND TOPICS

*Sunday* evening W. T. Hamilton will speak on, Difficult Texts from The Gospel Accounts: (Mt. 5:17 — Destroying or Fulfilling The Law); (Mt. 5:33-37; Jas. 5:12 — Swearing); (Mt. 5:42 — Borrowing). Avon Malone will be speaking on, Col. 1:15,18; Rev. 3:14 — Is Christ a Created Being? Then Thomas B. Warren will speak on, How Do You Reconcile Human Suffering And Hell With The Existence of The Merciful God? *Monday* evening, Gordon Ferguson will be speaking on Rom. 3:20-31; 4:1-25; Gal. 2:16; 3:5-14 — The Relationship Of Law, Grace, Faith And Righteousness. Franklin Camp will speak on, I Cor. 8; 10:25-33; Rom. 14,15 — The Question Of Christian Liberty And Expediency. On *Tuesday* evening, Bobby Duncan will speak on Jn. 2:1-11; I Tim. 3:3; 3:8 — Did Jesus Turn Water Into Intoxicating Wine? "Not Given To Wine," And "Much Wine". Roy Deaver will finish with I Cor. 7:10,12,15,20: "Not Under Bondage, etc." *Wednesday* evening Rubel Shelly will be speaking on Rom. 13:1-7 — The Christian And Civil Government (Can A Christian Kill For His Government? Non-Pacifist Position); and Wayne Jackson will speak on Rom. 13:1-7: The Christian And Civil Government (Can A Christian Kill For His Government? Pacifist Position). On *Thursday* evening, Hugo McCord will speak on, Rev. 13:16-18 — The 144,000; The Number 666; The Mark of the Beast. Tom Holland will bring the lectureship to a close speaking on, The Beauty, Simplicity and Understandability Of The Scriptures.

### III. DAILY SPEAKERS AND TOPICS

*Sunday:* Goebel Music will begin our lectures speaking on, Tools, Principles And Methods In Studying Difficult Texts. Wendell Winkler will speak next on In Which Are Some Things Hard To Be

Understood.

*Monday:* Roy H. Lanier, Jr., will speak on, Difficult Texts From Romans And Galatians: (Rom. 1:17 — Faith To Faith); (Rom. 2:14 — Gentiles And The Law). Rex A Turner, Sr., will be speaking on, Difficult Texts From Acts: (Acts 2:16-21 — Wonders In Heaven, Signs In The Earth); (Acts 3:21 — Times of Restitution). John Waddey speaks on, Difficult Texts From I And II Thessalonians: (I Thess. 5:23 — Spirit, Soul, Body); (I Thess. 1:5 — Not In Word Only); (II Thess. 2:15 — Traditions). Jimmy Jividen will speak on, Difficult Texts From Hebrews: (Heb. 6:1-6 — Impossible To Renew); (Heb. 1:14 — Angels As Ministering Spirits); (Heb. 12:5-11 — How Does God Chasten?) Roy Deaver will be speaking on, Difficult Texts From I Corinthians And II Corinthians: (I Cor. 6:1-8 — Christians And Going to Law); (I Cor. 6:16-17 — Does A "Bed Relation" Before Marriage Constitute Marriage?). Dan Winkler speaks on, Difficult Texts From The Gospel Accounts: (Mt. 12:40 — Three Days And Nights In The Grave); (Mt. 12:1-10 — Does David's Eating Teach Situation Ethics?); and, William Woodson speaks on, The Problem of Interpolation — Should Mark 16:9-20, Acts 8:37 And I John 5:7,8 Be In Our Bibles?

*Tuesday:* Roy H. Lanier, Jr. speaks on, Difficult Texts From Romans And Galatians: (Rom. 5:12-21 — The Influence of Adam's Sin); (Rom. 4:1-8; Gal. 3:6 — Imputed Righteousness); (Rom. 7:7-25 — The Relationship Between Law And Sin); and II John 9:11 — The Grave Question Of Fellowship And The Doctrine of Christ. Robert Taylor will be speaking on, Difficult Texts From I And II Timothy And Titus: (I Tim. 1:8,9 — The Law Is Good); (I Tim. 3:4 — Elders And Plural Children And Related Matters). Winfred Clark speaks next on, Difficult Texts From Hebrews: (Heb. 10:25 — What Is "The Day Approaching?"); (Hebrews 10:26 — Sinning Willfully); (Heb. 7:1ff — Melchizedek Priesthood). Then Roy Deaver will speak on, Difficult Texts From I And II Corinthians: (I Cor. 7:10,12,25,26,40 — Did Paul Repudiate Inspiration?); (I Cor. 7:39 — "Only In The Lord"); (I Cor. 7:36-38 — Virgin Daughters And Marrying).

Continued on page 3



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## “Give Attendance To Reading”

“Till I come, give attendance to reading, to exhortation, to doctrine” (I Timothy 4:13). The admonition to give attendance to reading is, in one sense, easier to obey now than at any other time in the history of the world. Good reading material is more easily accessible now than it has ever been before. Never before in the history of the world has there been a time when more good books were on the market.



BOB DUNCAN

Many churches now have excellent libraries. Many religious journals such as *Words of Truth* are being published and made available to the masses at reasonable cost. Practically every household possesses at least one Bible, which should, above all things, be read regularly and carefully by us all.

Despite the availability of good reading material, perhaps most people are reading less now than they were a few years ago. There was a time when a good many people read for pleasure and pastime, as well as for enlightenment. But television has almost made

such a practice a thing of the past, because watching television requires such little effort and concentration. And the appeal to the flesh of such questions as, “Who shot J. R.?” seems so much greater than that of such questions as, “What must I do to be saved?” or, “How shall we order the child?” But the former is not nearly so important as the latter — in fact, not important at all.

Those who have the greatest amount of knowledge of the word of God are those who have spent a great deal of their time in reading. “Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth,” is a command given by the inspired apostle Paul (II Timothy 2:15). In Old Testament times, the people of God were destroyed for lack of knowledge (Hosea 4:6). Paul himself asked Timothy to make a special effort to bring his books to him (II Timothy 4:13).

It is amazing that some members of the church of Christ will pay hundreds of dollars for a television set, then several dollars each month for a cable hook-up, but will not spend just a few dollars for an entire year’s subscription to some good religious journal.

Please do not misunderstand; we are not opposed to television. We do sincerely believe that, unless we get our priorities properly arranged, we will reap the dire consequences of an undivided allegiance to the networks while we neglect our spiritual growth and training.

“Give attendance to reading.”

## Note Of Thanks

BOBBY DUNCAN

In behalf of my entire family, thanks to the many readers of *Words of Truth* who expressed sympathy in connection with the recent death of my mother, Mrs. John Duncan. So many cards were received that we cannot possibly acknowledge them individually, but we want all to know that we did take notice of each one individually, and it means so much to us to know of your care and concern during our time of sadness. We will always remember your kindness.

## The Anatomy Of Sin

Like a deadly plague, sin spreads its poisonous breath over every intelligent creature on the earth; defiling, separating and killing all who fall under its influence. None escape, for all sin (Rom. 3:23).

All things were created by God through Christ (Col. 1:16). “And God saw everything that he had made, and behold it was very good” (Gen. 1:31).

Two classes of God’s creation were granted the power of moral and spiritual volition: angels and men. Some of the angels rebelled against God and were cast down from their exalted station (II Pet. 2:4). Pride was a factor (I Tim. 3:6). Revelation 12:7-9 perhaps uses this as an example. The chief of these fallen angels, Satan, tempted the first human pair to disobey God and thus led them to sin (Gen. 3:1-6). Adam’s sin opened the floodgate for all the sins of



JOHN WADDEY

## Some Lessons Concerning John The Baptist

W. A. HOLLEY

Verily, I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of God is greater than he” (Matthew 11:11).

This celebrated passage shows that all true greatness stems from one’s association, relationship and contact with Jesus Christ. Verily, since all true greatness is measured by our contact with Jesus, how wonderful must the Lord Jesus Christ be! (Isaiah 9:6-7; 7:14; Matthew 1:21; Luke 1:30-33).

But, the passage quoted states that the least in the kingdom is greater than John. How can this be? Please note:

(1) John the Baptist was never in Christ’s kingdom. He lived and died under the law — he lived and died before Jesus ever established his church/kingdom (Luke 16:16; Mat. 14:1ff; Matthew 16:18-19; Acts 10:37).

(2) Since none greater than John had been born of women, it follows that no one at that time had entered the kingdom. Be it remembered that John the Baptist lived and died before Jesus established his church/kingdom (Matthew 14:3-12 with 16:18-19).

(3) It is clear, therefore, that the kingdom of God had not then been set up. John the Baptist himself, Jesus and the twelve under the limited commission, and the seventy, all preached that the kingdom was “at hand” (Matthew 3:2; 4:17; 10:7; Luke 10:1-12; Mark 9:1; Acts 1:8; 2:1-4, 36-38, 41-42, 47; 11:15).

(4) All who are in the kingdom, even the most humble, occupy a station superior to that of John’s. An old maxim says, “The least of the greatest is greater than the greatest of the least.” Hence, the least born of the Spirit (John 1:12-13, 3:3-5) is greater than the greatest born of women. Those born of “water and the Spirit” are greater in station, privilege and knowledge.

(5) The work of John the Baptist was preparatory to the coming of the kingdom of God (Matthew 3:3; Mark 1:3; Luke 3:4). John’s message and John’s baptism were never intended to continue beyond the cross of Jesus Christ (Acts 18:24-28; 19:1-7). John’s baptism was unacceptable after the cross.

It is evident that after the Great Commission became operative, after the Lord’s kingdom/church had been established, John’s baptism ceased to have the sanction of God.

Further, to set this matter at rest, we notice: (1) Apollos, an eloquent and mighty preacher, who knew “only the baptism of John,” baptized about twelve disciples at Ephesus. (2) When Paul came to that city and found these twelve disciples who had been baptized with John’s baptism, he baptized them again, in accordance with the demands of the Great Commission (Matthew 28:18-20; Mark 16:15-16; Luke 24:46-47; Acts 2:38; 22:16; Romans 6:3-5; I Peter 3:20-21). Thus, Paul the apostle, recognized that John’s baptism had gone out of date.

Should one be baptized a second time? This is a question of immense consequence: If you were baptized because you were already saved, you should be baptized in Jesus’ name for the remission of sins. If you were baptized that you might marry your companion, you should be baptized in the name of Jesus for the remission of sins. If you were baptized in order to get a favorable business opportunity, you should be baptized in Jesus’ name for the remission of sins.

The only valid reason for anyone to be baptized is because Jesus commanded it, and you wish to obey his command. Salvation is in Christ and the only way one can get into Christ is to be baptized into him (II Timothy 2:10; Romans 6:3-5). — P.O. Box 274, Parrish, Ala. 35580.

# The 1980 Fort Worth Lectures "Difficult Texts Of The New Testament Explained"

Continued From Page 1

Noel Meredith speaks on, Difficult Texts From The Gospel Accounts: (Mt. 18:8 — Severing Hands And Feet); (Mt. 18:10 — "Their Angels"); (Mt. 19:3-9 — Does Fornication Include Homosexuality?). Brother Dick Sztanyo will then speak on, Difficult Texts From Acts: (Acts 17:26 — Time Determined, Habitation's Bounds, Seeking, Feeling And Finding); (Acts 16:14 — Opening Lydia's Heart).

**Wednesday:** Roy H. Lanier, Jr., speaks on, Difficult Texts From Romans And Galatians: (Rom. 9:10-18 — God's Sovereignty And Man's Free Will); (Rom. 11:25-29 — Fulness Of Gentiles And All Israel Being Saved). Hardeman Nichols will be speaking on, Difficult Texts From Acts: (Acts 18:18; 21:18-26 — Paul's Vow And Purification); (Acts 19:1-7 — John's Baptism And Rebaptism). Brother Joe Malone then speaks on, Difficult Texts From I and II Timothy and Titus: (I Tim. 3:13 — Purchasing A Good Degree And Boldness); (Tit. 2:5 — "Keepers At Home"); (Tit. 3:5 — Regeneration And Renewing). Flavil Nichols will be speaking on, Difficult Texts From James: (Jas. 2:10 — Offending In One Point And Being Guilty); (Jas. 4:5 — "The Spirit Lusteth To Envy"); (Jas. 5:8 — Lord's Coming Draweth Nigh); (Jas. 5:13-16 — Elders Praying And Anointing With Oil). Beginning the afternoon session, Roy Deaver speaks on, Difficult Texts From I and II Corinthians: (I Cor. 11:1-16 — Women And Veils); (I Cor. 11:20ff — Parallel Worship Services). Tom Gaumer will be speaking on, Difficult Texts From The Gospel Accounts: (Jn. 1:51 — Heaven Open And Angels Ascending); (Jn. 6:53, 54 — Eat The Flesh And Drink His Blood); (Jn. 9:31 — God Heareth Not Sinners); (Matt. 18:19-20 — Two Agreeing, Asking And Gathering). Furman Kearley will speak on, Eph. 1:4,5,11; Rom. 8:28-30; II Thess. 2:13; Acts 2:23; 13:48 — Predestination, Fore-Ordination, And Election.

**Thursday:** Roy H. Lanier Jr., will be speaking on, Difficult Texts From Romans And Galatians: (Rom. 16:16 — Holy Kiss, Custom And Command); (Rom. 8:1-4 — The Law Of The Spirit, Sin And Death, etc.); (Rom. 8:19-23 — The Creation That Waits, Groans And Travails); (Rom. 8:35-39 — God's Love Or Man's Love?). James Meadows speaks on, Clarifying The Difficulties Arising From Alleged Contradictions. Next, Earl West will speak on, Difficult Texts From Ephesians, Phillippians, Colossians, And Philemon: (Eph. 2:3 — "By Nature The Children Of Wrath"); (Phil. 2:5-11 — Did Christ Divest Himself Of Diety?); (Col. 2:12 — The Faith Of The Operation Of God); (Eph. 6:12 — Principalities, Powers And Rulers Of The Darkness). James Willcutt will be speaking on, Difficult Texts From I And II Peter: (I Pet. 2:12 — "In The Day Of Visitation"); (I Pet. 3:18-21; 4:6 — Preaching To The Spirits In Prison); (I Pet. 3:18-21; 4:6 — Preaching To The Spirits In Prison); (I Pet. 4:7 — End Of All Things Is At Hand); (II Pet. 1:19-21 — More Sure Word Of Prophecy). Johnny Ramsey will speak on, Difficult Texts From I And II Corinthians: (I Cor. 15:29 — Baptism For The Dead); (II Cor. 6:14-18 — Be Not Unequally Yoked). Roy Hardeman Deaver speaks on, The Key To Interpreting And Understanding The Difficult Texts Of Revelation (Rev. 11,12,20). The last speaker of the afternoon will be Hugh Fulford speaking on, Difficult Texts From I, II and III John And Jude: (I Jn. 2:19 — Went Out From Us, Not Of Us); (I Jn. 2:20-27 — Unction From The Holy One); (I Jn. 3:9 — "Whosoever Is Born Of God Doth Not Commit Sin"); (Jude 9 — Michael Contending With The Devil).

#### IV. OPEN FORUM

There will be an Open Forum conducted daily from 4:00-5:00 p.m. The moderators of the Open Forum are as follows: Monday, Hardeman Nichols; Tuesday, Franklin Camp; Wednesday, Flavil Nichols; Thursday, Hugo McCord.

#### V. SPECIAL EVENTS AND FEATURES

(1) **Leadership Dinner.** On Tuesday, from 5:00-7:00

p.m., a Leadership Dinner will be enjoyed by all (elders, deacons, preachers, Bible school teachers and their mates) with Willard Collins, president of David Lipscomb College, speaking on the theme: "Give Us Men/Women Of The Book." A quartet will sing.

(2) **Luncheons:** The Gospel Advocate luncheon, with Neil W. Anderson, vice president, will be held at noon, Monday (January 13). A special annual "Honor To Whom Honor" luncheon will be held on Tuesday at noon. This year, we are honoring Hugo McCord. Then, on Wednesday at noon brother Flavil Nichols of Elizabethtown, Kentucky, will speak on "Some Things I Have Learned After 40 Years As A Preacher." On Thursday at noon, all will enjoy a mutual presentation of "Humorous Things That Have Happened To Me As A Preacher."

(3) **Displays.** A large area in the building is being reserved for displays from various publishers, periodicals, benevolent homes, Christian colleges, mission endeavors, etc. Those desiring space in this area are invited to write to us immediately.

(4) **Ladies Class.** There will be a special class designed for ladies conducted daily, 11:00-12:00. The theme will be "The Greatest Of These Is Love." This theme will be developed as follows: On Monday, Mrs. Johnny (Iris) Ramsey will speak on, "O How

Love I Thy Law." Tuesday, Mrs. Mary Oler will be speaking on, "Thou Shalt Love The Lord Thy God." Wednesday, Mrs. Hugo (Lois) McCord will speak on "To Love Their Husbands." Thursday, Mrs. W. T. (Carrie) Hamilton will be speaking on, "To Love Their Children."

#### VI. LODGING

Free lodging will be provided in the homes of the members of the Lord's church in this area for all of those who request the same. However, a number of very nice, moderate motels are located very near the meetinghouse. If this type of lodging is desired, we will be happy to forward information concerning the motels. Restaurants and sandwich shops are very numerous in the immediate area. However, one main meal per day will be served at the meetinghouse at a nominal cost.

Brethren, we would like to take this opportunity of extending a very cordial invitation to one and all to be a part of this great lectureship at the Brown Trail congregation. If there is any other information that you would desire to have, please write us at the following address. Brown Trail Church of Christ, 1801 Brown Trail, Beford, Texas 76021, or call (817) 282-3911.

The lectures will be printed in book form. Tapes will also be available.

## An Illustration That Became An Experience

Normally, a public speaker will use illustrations from personal experiences; however, this writer recently experienced a well-used illustration.

In a sermon entitled, "How to Understand the Bible," I have made the point that there is not one contradiction in all the Bible. I would also mention that there are those atheists, skeptics, agnostics and others who try to deceive the hearts of the innocent by charging that the Bible is filled with contradictions. I would then use the illustration about the man who asked the men on the porch of a general store if they believed the Bible. Upon receiving a positive answer, the doubter would then mention a "sure" contradiction. He would say that Matthew related how Judas Iscariot "went away and hanged himself" (Matthew 27:5). Then the unbeliever would mention how Luke recorded that Judas, "falling headlong, he burst asunder in the midst, and all his bowels gushed out" (Acts 1:18). He would then turn to the men and ask, "Just how do you answer that?" One man stood up and said, "Easy, the rope broke!" So, instead of a contradiction, there was harmony between the two writers.

Well, recently, I answered the door one Saturday morning and there stood two very young "elders." They desired an opportunity to discuss with me their peculiar doctrine. Treating them like I would like to be treated, I asked them to come in the house. I observed one young man had a copy of the Bible while the other young man carried a copy of the Book of Mormon. At the beginning, I insisted that in order to have agreement in religious matters, we must establish what constitutes authority. In the course of the



RAYMOND ELLIOTT

discussion, one young man said that his church accepted the Bible as long as it was translated correctly; however, it was but a moment later that he stated that the Bible was filled with contradictions. And, much to my surprise, he illustrated this assertion by the same story that I have used many times and have related to you in this article previously. I could hardly believe what I was hearing. Although, I have used this illustration (which I borrowed from another source), I had never heard any person use this story as proof to show that the Bible is filled with seeming contradictions.

It was indeed sad to hear an intelligent young man use such flimsy reasoning to try to prove that the Bible contradicts itself. Of course, I explained the harmony between the two writers relating to the death of Judas. But then, the young man brought up another "contradiction." It was then that I stated that his church did not really believe in the Bible or else all of these "contradictions" would not be brought up in a discussion.

In any religious discussion, there has to be an agreement on what constitutes authority, otherwise, there can never be unity. There is no need to further pursue a discussion in religious matters if the parties involved cannot accept one authority. It is indeed surprising to learn of the various religious organizations that will not accept the Bible as the only guide and authority in religious matters. It is not the Bible and something else. It is not the Bible or something else. It is the Bible only! The Lord promised to guide the apostles into all truth (John 14:26; 16:13). Paul declared that he preached the whole counsel of God (Acts 20:27). Peter later wrote that "he hath granted unto us all things that pertain to life and godliness..." (II Peter 1:3). Jude stated that "the faith" has been once delivered (Jude 3). The Scriptures, being inspired of God, is all that we need (II Timothy 3:16,17). If the religious world would discard all the writings of men and accept only the Bible, there could be unity among believers. — 809 Perry Store Road Opp, Alabama 36467.



# The Anatomy Of Sin

Continued from page 2

subsequent generations to flow through (Rom. 5:12). Satan is the father of lies, and all other sin, and a murderer from the beginning (John 8:44).

A number of terms and metaphors are used to describe sin. For example, "I acknowledge my *sin* unto thee, and mine *iniquity* did I not hide: I said, I will confess my *transgressions* unto Jehovah and thou forgavest the iniquity of my sin" (Ps. 32:5). Analysis of the many faces of sin helps us to understand and avoid its influence.

Sin is *missing the mark* (Rom. 3:23). God set the mark or goal before us. When we fall short or go beyond that, we sin.

Sin is *transgression of God's law* (I John 3:4). Duty is represented in the Scripture as a path along which we should walk. To sin is to go out of the way of God's commandments into a forbidden land.

Sin is presented as *rebellion*. God is the creator and ruler of the universe. To sin is to rebel against his paternal rule. It is to put oneself in the place of God. Some *refuse* to have God in their knowledge (Rom. 1:28). The men of Judah rebelled against God (Ezek. 20:21).

To sin against God implies a *distrust* of him and willingness to *deceive* him and *act treacherously* toward him. Eve did not trust God's warning to them. She desired to be her own god. Israel's attitude at Kadesh concerning taking the promised land was described thus: "How long will this people despise me? and how long will they not believe in me...?" (Num. 14:11). Why do men hide their evil deeds in darkness and practice hypocrisy unless they think they can deceive God?

Sin is *iniquity*. Sin is a *perversion* or *distortion*. It is a wrong, a wrench or twist to our nature. It destroys the balance of our faculties and leaves us unbalanced, morally and spiritually. Man is like a top spinning and thrown off its center. He is unable to recover himself. Sinners are workers of iniquity (Matt. 7:23). They do that which when measured by God's straight line appears twisted and crooked. Leviticus 18:22-23

speaks of vile sins as *confusion*.

Sin is a *state of unrest*. "But the wicked are like the troubled sea; for it cannot rest, and its waters cast up mire and dirt. There is no peace saith my God, to the wicked" (Is. 57:20-21; also Jude 12-13).

Sin is *toil and travail*. Wickedness is weariness. It is work without profit, painful, sorrowful, vanity. "The way of the transgressor is hard" (Prov. 13:15). "Mine iniquities are gone over my head; as a heavy burden they are too heavy for me" (Ps. 38:4). In salvation, Christ gives rest from the burden of sin (Matt. 11:28).

Sin is *ruin*. It is a breaking in pieces, adversity, calamity, distress, misery and trouble. "Therefore shall his calamity come suddenly; on a sudden shall he be broken and that without remedy" (Prov. 6:15).

Sin is *vanity*. The Hebrew word *aven* suggests not so much breach of law or injury done to another, as a

course of conduct which in the end proves *unprofitable* to the doer. It represents the evil devices of man in their false, hollow, unreal aspect. It puts a stamp of nothingness or unreality upon every departure from God's law. "He that soweth iniquity shall reap vanity" (Prov. 22:8, KJV).

Sin is *abnormal and unnatural*. God made man for virtue and goodness, purity, love, faith and loyalty to God. Sin reverses all of this. Sin comes in many varieties: Sins of commission and omission, secret sins, presumptuous sins, sins of ignorance. All are deadly. Sin separates man from God (Is. 59:1-2). The wages of all sin is death (Rom. 6:23). Only the shedding of blood can remit sin (Heb. 9:22). Specifically, "the blood of Jesus cleanses us from all sin" (I John 1:7). — Rt. 22, Beaver Ridge Road, Knoxville, Tenn. 37921.

## The Noise Of Rock Music

Dr. William A. Nolen recently gave some information that proved to be very helpful in relation to the harmful effects of rock music. In an article found in the October 1980 issue of *McCall's* magazine, Nolen states that a sound's loudness or intensity is measured in decibels or dB. Rustling leaves register about 20dB, whereas rock music can reach up to 130 dB. — just 10 to 20 dB, *quieter* than a shotgun blast.



DON WILLIAMS

Dr. Nolen goes on to say that two to three hours of daily exposure to 90 dB, is enough to produce *some* degree of hearing loss in most people. If your kids are like most other kids that I know, they think the louder the music is, the better it is. It is very common to "hear" cars go down the street with their radios blaring out the lyrics of a rock song. This can be very dangerous.

This can cause hearing loss and it is referred to as sensori-neutral (never deafness) loss. It is caused by damage to the inner ear or to the nerve pathways to the brain. Anyone who is repeatedly exposed to loud noises — whether it be rock music or the loud noise level at a factory — is in danger of having this

problem.

We know that the lyrics of rock music are often offensive. The places where rock music is played — bars, disco dance halls and beer parties — are not places Christians are to frequent. Now there is another damaging effect — the loss of hearing! — 304 Clayton Kennett, Mo. 63857.

Watch For Newcomers In Your  
Community. Be The First To Welcome  
Them. Invite Them To Church.  
Introduce Them To The Minister.

## Price Increase

The words, "Price Increase," are not strange or unusual words in our society. The unusual thing about this announcement of a price increase for *Words of Truth* is the fact that it is the first price increase we have had in about a year and a half. During this time there have been several increases in the price of paper and at least two increases in postage rates. We believe all our readers will understand.

Beginning in January 1981 *Words of Truth* will cost eleven cents per copy instead of ten cents. This is still cheaper than the cost of a postcard. Those whose subscriptions expire after January 1 will need to pay \$5.72 to renew their subscriptions for one year. If your subscription expires before January 1 you may renew at the old rate of \$5.20 per year.

**Please Note:** Only those whose subscriptions expire before January 1 can renew at the old rate of \$5.20 per year. Those whose subscriptions expire after January 1 will need to renew by paying the new rate of \$5.72, even if you were to send in your renewal before January 1.

We believe our readers will understand the necessity of this increase. We believe also that four large pages of good articles written by some of the very finest and most capable men in our brotherhood would be a bargain at twice the price.

Why not tell your friends about *Words of Truth*, and get them to subscribe for a year before the price increase begins? Or better still, why not give them the gift that keeps on giving? Subscribe to *Words of Truth* for them.

## A Minute For The Master



BARRY H. CUNNINGHAM

This may come as quite a shock to many people, but, the title "Reverend" for preachers is an unheard of thing in the New Testament.

You never read of "Reverend" Paul or "Reverend" Peter, instead, Paul refers to himself as a "servant of Christ Jesus," and, when Peter was shown undue respect by Cornelius he said: "Stand up, I myself also am a man."

In fact the word "reverend" is found only one time in the entire Bible and it is used in this passage to refer only to God. "Holy and reverend is *his* name" (Ps. 111:9).

If we are going to call Scriptural things by Scriptural names, then lets call God "reverend" and preachers "preacher." — P.O. Box 652, Elizabethtown, Ky. 42701.



(USPS 691-760)

"I am not mad, most noble Festus; but speak forth the Words of Truth and soberness."

— Acts 26:25

# Dark Clouds

This scribe has always been a perennial optimist. When others were hanging crepe and prophesying doom he could see the sun shining through the clouds. Today, however, dark clouds are hanging heavy on the church's horizon. The forecast seems to indicate an imminent storm.



JOHN WADDEY

From numerous sources I hear of congregations with vocal elements boldly arguing for the rightness of "social drinking." In some cases "brethren" are openly engaging in the social use of alcoholic beverages and reflect no shame or inhibition in so doing. Elders and preachers are seen either tonguetied and unable to resist or actually condoning the practice.

From many areas I am hearing of Christian girls' having abortions. It is commonly done with parental consent or even at their insistence. Some of these cases involve the daughters of elders and preachers.

Numerous congregations are frank to say they question no one's second or third marriage as to its scripturalness.

Most congregations have long since given up the struggle to curb such worldly practices as smoking, dancing, immodest clothing, mixed swimming and the like.

Is it not tragic that if a Christian lives above these worldly vices he has to do it in spite of and not because of his congregation, elders and preacher! One new preacher checking the congregation's records, found that not one sermon had been preached on worldliness and holy living in 9 years.

Doctrinally we are doing no better. It is appalling to see entire congregations that are virtually illiterate as to the doctrine of Christ. Twenty years of jiffy-mix sermons have taken their toll. Much of the preaching is so watered down and meatless that it would be well received in most Protestant churches. We do not see a great deal of error's being taught; it is really 30

minutes of trivia that leaves a church suffering from malnutrition.

I see churches so weak and untaught that a smooth talking preacher could easily lead them into a Ketcherside type of fellowship with the Christian churches and possibly with the Methodists. The only reason they haven't gone that far yet is the false teacher hasn't found them.

One brother was rebuked for passing out evangelistic tracts on his congregation's parking lot. His method was too negative they said. Another elder was embarrassed by a preacher's opposing abortion on television. Evangelistic growth has declined drastically. Young people are being lost at an appalling rate. Many of our own families are disintegrating before our eyes and very little is done to save them.

Our society is rotting at the core and most

Christians are not lifting a hand to save it. Many are upset if their preacher attempts to do so.

The prospects look dim. If the salt loses its saltiness it is cast out and trodden under the foot of men (Matt. 5:13). Candles that won't burn are tossed away.

The times demand strong Biblical preaching; the kind that proclaims God's grace but also condemns sins (II Tim. 4:1-2). The church needs to be taught again the first principles of the oracles of God (Heb. 5:12).

The twentieth century church can be destroyed for lack of knowledge as was Northern Israel (Hos. 4:6).

May the Lord raise up a stouthearted band of prophets who, like those of old, will proclaim his precepts to the people. It may be they will repent and judgment be averted. — Rt. 22, Beaver Ridge Rd. Knoxville, Tenn. 37921.

# Capital Punishment

In the past decade, less than 5 people in our country have been executed for murder. Some see this small number as a victory for the cause of humanism. Others see a relationship between the lack of capital punishment and the rise of violence, murder, and disrespect for the law.

At such a point, we are always wise to ask, "Has God spoken on this matter?" The student of the Bible will find these answers.

A DIRECT COMMAND. "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he




ANCIL JENKINS

man" (Genesis 9:6). This is a command to Noah. It was a principle established long before the law of Moses. It also is one that endures after the law of Moses was abolished. Note the reason for capital punishment. It is inflicted on a person who destroys the life of another, who was made in the image of God. Man is unique. He is the only being with a soul. To deprive a man of his life and his soul deserves the highest punishment.

AN IMPLICATION. Although the New Testament seems silent on this subject, there is an implication that it is to be carried out by the state. Romans 13 contains teaching on the Christian's subjection to the law of the land. We are to obey. We are to respect. We are to pay taxes. We are to give the government honor — all because the officials are the ministers of God for good. One reason given for obedience to the law is, "...for he [the government] beareth not the sword in vain..." (Romans 13:4). The government is given the sword for the purpose of punishment of evildoers.

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**Words Of Truth**  
(USPS 691-760)  
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Truth and soberness  
— Acts 26:25

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## “Proud As A Peacock”

So much being shown on television is objectionable, that when NBC recently aired two very decent movies I wrote the programming Department to let them know of my appreciation.



BOB DUNCAN

We at Sixth Avenue are participating in the “Clean Up Television” campaign sponsored by the Joelton Church of Christ. We believe this will be an effective effort. We also believe it will do good for us to express our approval of programs that are decent.

At the time the movies mentioned above were being shown, it did not occur to me to note who the sponsors were. This I should have done, so that I could write them a letter expressing my appreciation.

Perhaps the reproduction of my letter to NBC will encourage others to write them and the other networks to let them know of things that are approved or disapproved. At any rate, here is the letter:

\*\*\*\*

December 4, 1980

Programing Dept.  
NBC  
30 Rockefeller Plaza  
New York, N.Y. 10020

Gentlemen:

You should be “Proud as a Peacock” for airing two excellent movies within less than a week.

I refer to *The Sound of Music*, which was viewed by my entire family on Thanksgiving evening, and *The Miracle Worker*, which we enjoyed the following Monday.

Not once during the course of either of these fine movies did I feel my nine year old son or my sixteen year old daughter was seeing anything that could be potentially damaging. There were no scenes of drinking, cursing, violence, sex, crime, or any of the things so characteristic of nearly all television shows we are seeing. Yet I would be surprised if these movies were not enjoyed and appreciated by your viewers more than those movies which depict such things as I have mentioned.

Moral decency, patriotism, the family, dignity—these things are upheld as being valuable in these two movies. And the value of these has been so effectively undermined by most of the programs we see. I am convinced, and there is not a single doubt in my mind, that television, more than anything else, is responsible for the moral decline in our nation, the erosion of the American family, and even the lack of patriotism characteristic of so many. You who are in the television industry are in position to do more to wield an influence for good in these areas than anyone else.

When I see on television scenes of violence, sex, drinking, cursing, etc. it makes me believe those who write the shows are seriously lacking the ability to write material that will entertain; for this reason they seek to hold their audiences by shocking them. This is a cheap trick, and an admission that the development of the plot in the drama itself leaves much to be desired.

Thank you for giving us the two movies I have mentioned. I hope my family and I can look forward to much more good entertainment on NBC.

Yours for decency,  
Bobby Duncan

## Capital Punishment

Continued From Page 1

What would the government do with a sword but inflict capital punishment?

Often objections are raised. A few months ago someone asked me, “Is capital punishment consistent with the spirit of Christ?” This person saw the spirit of Christ as being love and forgiveness. It is true that Christ is loving and forgiving as befits his divinity. However, he is also subject to the will of his Father. To believe that his love will excuse punishment due according to God’s will, necessarily would lead one to believe that no one will be lost. To believe that we will associate with Nero, Hitler, Stalin in Heaven, would ruin Heaven.

“It is cruel...” is an objection often heard. This has been true in the past. Inhumane methods have been used. However, this doesn’t mean that humane

methods cannot be used.

To take a person’s life, even legally, is difficult. However, when speaking of cruelty, do we hear much of the cruelty to the victim? Was the murderer humane? Did he spare a life because he believed in the sanctity of life? If capital punishment is reserved for the murderer, he will only receive what he has already given to another.

For such punishment to be effective, justice must be swift, sure, and certain. None would deny a person’s right to a fair trial or even appeal of errors. However, the sooner we can return to God’s plan for justice, the sooner the problem of crime will be on the way to solution. — 1701 Gold Ave. S.E. Albuquerque, New Mexico 87106.

## What Is On The Inside?

W. A. HOLLEY

Often things are not as they may seem. When it came time to select King Saul’s successor God and Samuel did not see things in the same light. Samuel wanted to anoint Eliab as king, but God had rejected him. After an extended period of time, when the other sons of Jesse were brought forward and had been rejected too, David was selected. The Lord explains his actions in the following words: “But the Lord said unto Samuel, Look not on his countenance, nor on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart” (I Samuel 16:1-13).

“For as he thinketh in his heart, so is he,” declared the writer of the book of Proverbs (23:7). Jesus taught that it is not what is eaten that defileth a man, but what cometh out of the heart. “For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: These are the things which defileth a man: but to eat with unwashen hands defileth not a man” (Matthew 15:19-20).

Jesus warned religious people against being more concerned about one’s outward appearance than with one’s inward spiritual condition (Matthew 23:23-33). Man’s religion must be more than pretence — more

than a cloak or a shell.

With regard to clothing for the body, God is concerned about our dress. It should be modest, in good taste, free from allurements and enticement, no effort being made to attract or charm the opposite sex through scanty and revealing clothing. The Apostle Peter put it in these words: “Whose adorning let not be the outward adorning of the plaiting of the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price” (I Peter 3:3-4; Cf. I Timothy 2:9-12).

Godly women, rather than putting emphasis on the perishable and worthless articles of gold and expensive clothing, should make certain that “the inner man” is adorned with “the ornament of a meek and quiet spirit, which is in the sight of God of great price” (I Peter 3:3-4).

Some time ago I was walking through a forest. As I walked, I saw a large tree which had been blown down. At a distance it appeared to have been strong and solid, but upon closer observation I saw that the

Continued on page 4

QUOTE ATTRIBUTED TO PAUL REVERE’S WIFE:  
“I don’t care who’s coming. Tonight’s my night to have the horse.”



# The Church's Attitude Toward The World

One's attitude is of the greatest importance. Solomon wrote "...as he thinketh in his heart, so is he..." (Prov. 23:7). Jesus said, "...for out of the abundance of the heart the mouth speaketh" (Matt. 12:34). The real attitude may be disguised for a short while, but in time the true self will be revealed. Our first priority should be to mold our attitudes to conform to the wishes of God. Paul could say, "I am crucified with Christ: Nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by faith of the son of God, who loved me, and gave himself for me" (Ga. 2:20).

God speaks of the world in at least three ways: (1) the habitable earth (Ps. 90:1-2), (2) the evil world (I John 2:15-17), and (3) all humanity, which Christ died to save (John 3:16).

What attitude should the church have toward the



W. EDWIN KEARLEY

habitable earth? We should acknowledge its origin. The Bible begins: "In the beginning God created the heaven and the earth" (Gen. 1:1). The Bible does not argue the point. It merely states a fact. The Bible account makes more sense than the theory of evolution. Evolution affirms non-intelligent force over millions and millions of years brought the world into existence.

The Bible teaches the earth is temporary in the eternal plan of God. It teaches when Christ comes again the habitable earth will be no more. Peter says, "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat. The earth also and the works that are therein shall be burned up" (II Pet. 3:10). It will be turned back into that which is not visible (Heb. 11:3 NEV).

The Christian must free himself of the influence of the evil world. Several passages list evils which must be avoided. One such scripture is Gal. 5:19-21. Paul said, "Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: Of the which I tell you before, as I have also told you in time past, that they which do such things

shall not inherit the kingdom of God."

Christians lose their influence when they live impure lives and/or sympathize with evil. We are admonished, "...have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:11). After telling about the evil practices of man, Paul concludes the first chapter of Romans with condemnation. He said, "Who knowing the judgement of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them" (Rom. 1:32).

The Christian life may be compared to the ship in the water. Everything is fine as long as the ship is in the water. It is a catastrophe when the water gets into the ship. The Christian must live in the world but he must not let the world live in him. Jesus stated this principle in his prayer in John 17:15-16. He prayed, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. They are not of the world, even as I am not of the world."

We must sacrifice everything in life that would hinder a consecrated life in Christ (Rom. 12:1-2). A part of "pure religion and undefiled" is to "keep himself unspotted from the world" (Jas. 1:27). — Rt. 4 Buena Vista, Georgia 31803.

## When Can A Person Be Baptized?

In this question, we are not presently concerning ourselves with the "when" as in learning the steps of obedience as revealed in the Holy Scriptures. Certainly, we would all agree that a person who becomes a believer in Christ and is penitent of sins, should be baptized without further delay. This is brought out by the fact that we have no promise of another opportunity.

The ancient writer declared by inspiration, "Boast not thyself of tomorrow; For thou knowest not what a day may bring forth" (Proverbs 27:1). We have always encouraged a person to obey the gospel when it is first learned. There is always the danger of the devil's hindering one's obedience by delaying a decision.

Our main thrust in this article is to observe that the Bible nowhere asserts that there is a specific time of day, or day of the week when one is to be baptized. It is surprising to learn that some feel the only time (and day) when a person can be scripturally baptized is during a period of worship on the Lord's Day. It may be that we have not made it as clear as we should in regard to the "when" a person can be baptized. The only time some members witness a baptism is, in fact, during worship on the first day of the week. Young people, especially, may therefore conclude that this is the only scriptural time to do the baptizing.

In the book of Acts, we have for our study several examples of people's obeying the gospel. In every case, the Bible mentions baptism as a part of God's scheme of redemption for the alien sinner. The people on Pentecost



RAYMOND ELLIOTT

were baptized on the first day of the week; however, since there were about 3,000 people being immersed, we can conclude that it took several hours to accomplish this feat (Acts 2:36-41). It is not revealed on what day the people of Samaria were baptized (Acts 8:12, 13). We certainly could state that the Ethiopian nobleman was not baptized during a worship assembly, since he was riding in his chariot when he learned of Jesus through the preaching of Philip (Acts 8:26-39). Lydia and her household were baptized on a Sabbath day, which would be the seventh day (Saturday) of the week (Acts 16: 13-15). It was sometime after midnight that the Philippian jailer and his household were baptized. Luke said that it was "the same hour of the night" (Acts 16:25, 30-34). If all the baptisms recorded in Acts occurred on the Lord's Day during worship, we could conclude that this would give credence to the understanding that all baptisms should be performed

during a worship service on Sunday. But such is not the case, as found in these examples. Therefore, we can baptize believers anytime of the day, any day of the week. The emphasis is not on the "when" with reference to the time of day; rather, it is the "when" people learn the truth.

We have baptized scores of individuals during the week days, usually following a home Bible study late in the evening. At the climax of an intense study, such occasions have been very emotional. There is normally a very close relationship between the teacher and student that contributes to the joy of such an experience.

In conclusion, we urge all to be baptized upon learning of Christ. Any gospel preacher would be happy to assist you, regardless of the time of day or day of the week. The most important thing is to do it now while the mercies of God linger.—809 Perry Store Rd., Opp, AL 36467

## Gleanings

Reputation is what men and women think of us; Character is what God and the angels know of us. — Thomas Paine

To destroy the Western tradition of independent thought, it is not necessary to burn the books. All we have to do is to leave them unread for a couple of generations. — Robert M. Hutchins

Bachelor: A man who leans toward women, but not far enough to altar his stance. — Al Spong

Rumors without a leg to stand on still have a way of getting around. — Chicago Tribune quote in *Reader's Digest*, May, 1970.

Civilization is the victory of persuasion over force. — Plato

The farther backward you can look, the farther forward you are likely to see. — Winston Churchill

A happily married man is one whose personality remains unchanged, whether his wife is with him or not. — Changing Times

Fear is the darkroom where negatives are developed.

Success is the child of audacity. — Disraeli

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THERE'S AN OLD SAYING, "Where there's a will there are relatives." There's an even older saying that "Where there isn't a will, there are even more relatives." Isn't it sad that Howard Hughes never knew how many friends and relatives he really had!

# Was The Apostle Paul Baptized In The Holy Spirit

Below are listed some reasons why I believe the apostle Paul was baptized in the Holy Spirit.

1. Paul was called to be an apostle (Rom. 1:1). Paul's apostleship was according to the will of God (II Cor. 1:1; Eph. 1:1; Col. 1:1), but it was "not from men, neither through man, but through Jesus Christ" (Gal. 1:1). Paul was divinely "appointed a preacher, and an apostle, and a teacher" (II Tim. 1:11; cf. I Tim. 2:7).

One of the qualifications to be an apostle was to be baptized in the Holy Spirit. Jesus said, "For John indeed baptized with water; but ye shall be baptized in the Holy Spirit not many days hence. But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth" (Acts 1:5,8). Paul was an apostle (Rom. 1:1; Eph. 1:1). Therefore, Paul was baptized in the Holy Spirit. If not, why not?

Still some contend that Paul received a gift from the Spirit, according to Acts 9:17: "...and be filled with the Holy Spirit." Guy N. Woods comments concerning Paul's case:

In discussing the purpose for which Ananias was sent to Saul, it is said that two things would be achieved: (1) he would receive his sight; (2) he would 'be filled with the Holy Spirit.' But, it is not said that the latter resulted from the laying on of hands. It is certain that it did not for the following reasons: (1) Saul of Tarsus was to become Paul, the apostle. As an apostle, it was requisite that he be baptized in the Holy Spirit. That he possessed this measure of the Spirit definitely follows from the fact that his gifts and attainments were 'in nothing' behind 'the very chiefest apostles' (II Cor. 12:11). (2) But only Christ could, and did, administer Holy Spirit baptism (Matt. 3:11), an action wholly beyond the powers or privileges of any man. Why then is it said that as the result of Ananias' coming Saul received his sight, and the Holy Spirit? Ananias came to Saul to tell him what to do to be saved (Acts 9:5,6). Had Saul refused to listen to Ananias, he would have neither received his sight nor have been baptized in the Holy Spirit (*Questions and Answers Open Forum Freed-Hardeman College Lectures*, p. 62).

2. The apostle Paul had the power to bestow spiritual gifts. Paul went to Rome to impart unto the brethren some spiritual gift (Rom. 1:11). Spiritual gifts were bestowed by the laying on of the apostles' hands (Acts 8:17,18). The only way the Corinthians could have received spiritual gifts were by the laying



GEORGE REED

on of the apostle Paul's hands (cf. I Cor. 12:7-10). If Paul was not baptized in the Holy Spirit, where did he receive this power?

3. The apostles were to be guided by the Holy Spirit (Jn. 14:16; 16:8-13). Concerning Paul's instruction, he said: "For I make known to you, brethren, as touching the gospel which was preached by me, that it is not after man. For neither did I receive it from man, nor was I taught it, but it came to me through revelation of Jesus Christ" (Gal. 1:11,12). For Paul to

have any authority as an apostle, he had to be baptized in the Holy Spirit. If he did receive a gift from the Spirit, and was not baptized in the Spirit, then he would have been behind the very least of the apostles (cf. II Cor. 12:12).

Paul was either a full fledged apostle or he was nothing. Truly, the apostle Paul was untimely born (I Cor. 15:8); nonetheless, God set him in the church (I Cor. 12:28). — 17691 Pesante Rd., Salinas, CA 93907.

## Gossip

Webster defines gossip as: (1) Idle talk about another's affairs. (2) One who discusses the private affairs of another. (3) To tell idle tales about another. God defines it in simpler terms; he calls it SIN.

The restless, loose, wagging tongue has done more to destroy the effectiveness of the Lord's church than any other physical force upon the earth. The amount of hurt and harm that has been done by a few in some communities and congregations will linger on for years and years; and wouldn't you know it, those who are guilty can never see the wrong of their doings. Some even boastfully proclaim after the destruction, "I'd do it again".

Ordinarily, one would assume that such activity would only be done by the most recent converts in a congregation because they had not "grown" to know better. Experience tells us otherwise. In most instances it is the older ones, older in terms of age and membership, which cause the most problems — just the opposite of what we would normally expect. Still sadder is the fact that such behavior is not limited to the "ordinary" church member. Often it is the preachers, elders, deacons, or Bible class teachers who are just as guilty. I have attended many lectureships, workshops, campaigns, and other gatherings of brethren over the years and have often been in close contact with elders, preachers, deacons and church leaders. I must honestly admit that I can see no difference in some of their "discussions" and what they see as gossip by other church members. It



ROY FULLER

is nothing less than hypocrisy to hear a preacher making laudatory compliments about his elders before his congregation, only to hear him a few days later cutting them down before a fellow preacher. The same is true for the elder who will highly compliment the preacher to his congregation but has to tell the rest of the world about all of his shortcomings. It is also unethical and a breach of confidence to reveal some intimate problem which has been discussed in strict confidence with a preacher or an elder.

Unless a matter is a sin of a public nature, it should be dealt with in the strictest confidence with the person, the minister, and God, and it is none of anyone else's business. If a man cannot keep private matters to himself, he should not be a preacher or an elder.

Then, there's always the overwhelming temptation to discuss "what's going on over there," in other congregations. This is always quite interesting. Obviously, one cannot discuss for very long the activities of a congregation without soon getting around to individuals, and so on — and on — and on. We proudly proclaim congregational autonomy but seem to find it necessary to discuss everything that's "going on over there." There is a tendency to want to approve or disapprove of everything that everyone else does.

We recognize that some discussion is legitimate, even necessary in the work of the Lord, but we should be more careful to consider our speech and refrain from gossip. James said: "But the tongue can no man tame: it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made in the similitude of God. Out of the mouth proceedeth blessing and cursing. My brethren, these things ought not so to be" (Jas. 3:8-10). — Rt. 4 Box 479 Elba, Ala. 36323.

## A Minute For The Master



BARRY H. CUNNINGHAM

We hear a lot of talk about the second coming of Jesus these days. Many say that he's coming in this generation. But this is not new. Down through the years various preachers have announced the day and time of the Lord's return only to be proven wrong.

Does anybody really know when Jesus is coming again? Can anybody say for sure that he is coming in this generation?

Jesus said, "But of that day and hour knoweth no man, no, not the angels of heaven, but my father only" (Mtt. 24-36).

No one knows when Jesus will come again. He could come today. He could come in a thousand years! The important thing is: That He IS Coming!! Are you ready?—P.O. Box 652, Elizabethtown, KY 42701

## The Inside?

Continued from page 2

fallen tree was but a hollow shell.

Even so is it with many people: They seem to be strong and durable and stable and tenacious; but, alas, they possess no real moral and spiritual strength. Some, having no real character and conviction, are swept along with the currents of least resistance, carried about with every wind of doctrine wheresoever their desires may lead them.

Why wash the outside of a platter when the inside is full of extortion and excess? Why paint the outside of a tomb when the inside is full of dead men's bones, and of all uncleanness? Outward beauty is nothing if there is no inward beauty to control it. — Box 274, Parrish, Ala. 35580.







# Words Of Truth

(USPS 691-760)

"I am not made, most noble Jesus, but speak forth the Words of Truth and soberness"

— Acts 26:25

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## “Be Ye Thankful”

Thanksgiving served to remind us to count our blessings, which we fail to do enough of. It was not Thanksgiving as we know it that prompted Paul to write the brethren at Colosse; nevertheless, he had the “spirit” of Thanksgiving and instructed the Colossians, “and be ye thankful” (Colossians 3:15).



CURTIS R. DOWDY

If anyone could find something to be thankful for in less than favorable circumstances it would be Paul. Even as he wrote this letter, Paul was imprisoned at Rome. However, prison was not a new experience for this former proud Pharisee. Still, it is never easy to see the “silver lining” when the storm is raging, and a storm was in progress in the Lycus Valley where three struggling churches (Colose, Laodicea, and Hierapolis) had been planted.

Not only were there the usual problems of living the Christian life in the midst of heathen society, but the churches were being torn by what has come to be identified as the “Colossian heresy,” which seemed to have been a combination of perverted Judaism, Oriental Mysticism, intellectualism, etc. Moreover, the church would certainly have had its share of slaves, poor, infirm and immature. Surely, then, based on this information, Paul would write to offer his deepest sympathy.

NO!

One is never prepared to meet life by counting his problems and Paul will not focus attention on them. Paul’s approach is the one we need to take when “the going gets tough.” He began to point to their spiritual blessings as the means of lifting their load. Some are inclined to call Paul a dreamer, but he was not. What he was was a realist; he practiced what he preached (see Acts 16:22-25). The stripes on his back and stocks

Continued on page 4



## FROM THE EDITOR

# More On Social Security And The Mark Of The Beast

We recently wrote some things about a cheap trick played on or by a Baptist preacher in Tennessee. He reported that certain ones had received Social Security checks which could be cashed only by those having a “Mark in the Hand or Forehead.” In our article we asserted that the report was false, i.e., that no such statements appeared on any Social Security checks. We further gave several reasons why we are so confident the report is a false report. In addition, we pointed out that, if the report were true, it would have absolutely no religious significance. Those who think it would be confused as to the meaning of passages referring to the mark of the beast in the book of Revelation.



BOB DUNCAN

This week we received a form letter from the preacher who wrote the original article, and he still insists that “there is no doubt that these checks were received by a good number of individuals.” He says, “We received well over five dozen reports from individual Christians and a few fundamental pastors confirming this fact.” The word “five” in this quotation was written by hand over the word “two” which had a line drawn through it. He continues: “In each case ... the *memory recall* of the unusual paragraph was quoted almost identical ...” (Emphasis mine, BD). Think of it! Well over five dozen callers, but not one of them still had the check at the time he made the call. Each one rushed out and cashed his check, and then telephoned Mr. Darrell Dunn! But the search is still on, he says. “If and when we receive such a photo [of one of the alleged checks], we will immediately run it in the ‘Scroll.’”

Not only does Mr. Dunn publish and sell his *Scroll*, a monthly publication, he also has a tape ministry and a television program. A large number of the tapes listed for sale deal with such subjects as, “The Rapture,” “Signs of the Times,” “Russia in Bible Prophecy,” and “The Middle East: God’s Warning to the World.” He makes his contribution to the “Doomsday Phobia” which is rampant among religionists of our day, and then he markets his wares. One cannot help wondering if the story about the checks is the product of a fertile imagination and designed to enhance an already lucrative market for that which is grotesque.

Alabama Fourth District Congressman Tom Bevil was contacted about this matter. He conducted an investigation, and wrote a letter, which was reproduced in the December 1980 issue of *The Christian Sentinel* (P.O. Box 18, Brilliant, Alabama 35548). The letter said, in part:

Thank you for your recent letter regarding social security checks that have been received with the following statement on them, ‘do not cash this check unless you have the mark on your right hand or on your forehead.’

I wanted to let you know, I immediately

contacted the Social Security Administration and was informed that this is purely and simply a ‘rumor’.

This rumor first began with a religious paper published in Tennessee. The paper contained an article advising that this statement would be placed on all social security checks beginning in early 1984.

This matter has been thoroughly investigated by both the Department of Treasury and Department of Health and Human Services.

I hope you will tell your friends this is only a rumor and not to worry about such statements ever being placed on their social security checks.

Dear reader, please observe that Mr. Darrell Dunn has not seen a single one of the checks that he has “no doubt” about. Not only so, but he has not yet published the name of a single individual who received one of these checks.

Remember also that the word of God makes it abundantly clear that the second appearing of the Lord will not be preceded by one or more signs to let us know the time is near. Read carefully the following verses from the twenty-fourth chapter of Matthew:

“But of that day and hour knoweth no man, not the angels of heaven, but my Father only” (verse 36).

“Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up” (verses 42 and 43).

“Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh” (verse 44).

Those who think they can see signs of an immediate end of time evidently believe themselves to be much more perceptive than was the apostle Paul. He said to the Thessalonians (I Thessalonians 5:1-3): “But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.” Mr. Dunn would never tell people anything like that! Instead he preaches on, “When Will the Rapture Take Place?” or, “Will Henry Kissinger Be Anti-Christ?” or, “America Now Linked to ‘Beast’ Computer.”

Paul, the inspired apostle, said, in effect, “There is no need for me to write about signs pointing up to that great event, for there are no such signs.” But Darrell Dunn says, “I can tell you all about it. Just send \$5.00 for twelve issues of the *Scroll*, or \$3.00 to \$5.00 for any one sermon on cassette tape.”

Watch For Newcomers In Your

Community. Be The First To Welcome

Them. Invite Them To Church.

Introduce Them To The Minister.

# "I Would Be Baptized Today"

ANCIL JENKINS

An article in the May 7, 1979 issue of *Time* told of a startling admission of a conservative German Jewish rabbi. He said that Jesus might have been raised from the dead. He believes that God has raised at least three other people as recorded in the Old Testament. This led him to suggest, as a possibility, that Jesus could have been just another Old Testament miracle. This, he said, would explain the existence of the church. He was challenged by a number of his fellow conservative rabbi's. One said, "If I believed in the resurrection of Jesus, I would be baptized tomorrow."

It is gratifying to see even those who do not believe in Jesus understand that the resurrection is the basis of his divinity. However, belief in his resurrection must be more than it's being just another Old Testament miracle.

1. Jesus' resurrection was unique. By comparing the resurrections of the Old Testament one sees some differences. Jesus was dead longer than any of those

recorded in the Old Testament. He alone died a violent death. Only his death had a guard posted at the tomb and a seal placed on it.

2. None of the others prophesied their resurrection. Jesus repeatedly told his disciples he would die and rise again. He died and rose again exactly as he said he would.

3. All the others died again. The above mentioned rabbi would be hard pressed to explain what happened to the body of Jesus after he was raised. If

he did not ascend, then he is forced to explain what happened to the body of Jesus after he was raised. If he did not ascend, then he is forced to explain how the church came into being and how it became so powerful. Men do not die, as did the disciples, for a lie.

The resurrection of Jesus is unique — there is none other like it. It is the cornerstone of Christianity. It cannot be explained away. — 1701 Gold Ave. S.E. Albuquerque, New Mexico 87106.



Bobby Duncan, Guebel Muss, Wendell Winkler, W. T. Hamilton, Avon Malone, Thomas B. Warren, Rex A. Turner, Sr., John Wadley, Jimmy Jividen, Dan Winkler, William Woodson, Willard Collins, Gordon Ferguson

## THE FORT WORTH LECTURES

### Theme: "Difficult Texts of the New Testament Explained"

#### January 11-15, 1981

#### Sunday, January 11

9:00-10:00 AM	Tools, Principles and Methods in Studying Difficult Texts	Guebel Muss
10:00-11:00 AM	"In Which Are Some Things Hard To Be Understood"	Wendell Winkler
5:30-6:30 PM	Difficult Texts From The Gospel Accounts (Matt. 5:17 - Destroying or Fulfilling The Law); (Matt. 5:33-37; Jas. 5:12 - Swearing); (Matt. 5:42 - Borrowing)	W. T. Hamilton
6:30-7:30 PM	Col. 1:15, 18; Rev. 3:14 - Is Christ A Created Being?	Avon Malone
7:30-8:30 PM	How Do You Reconcile Human Suffering And Hell With The Existence Of The Merciful God?	Thomas B. Warren

**BOOKS & TAPES**  
Lectures will be put into book form and will be available for purchase during the lectureship.  
Cassette recordings will be made of each lecture and may be purchased immediately.

**MEALS**  
One meal per day will be served at the meetinghouse at a nominal cost.

**LEADERSHIP DINNER**  
For all elders, preachers, deacons, Bible School teachers, and their wives — Tuesday, 5:00 P.M. — Willard Collins — speaker

**DISPLAYS**  
Publishers, authors, dealers, children's homes, Christian schools, homes for aged, etc. Invited in the meetinghouse.

## The Father I Want To Be

I want to be a father like Jacob who had an abiding love for his children.

I want to be a father like Job who daily prayed and offered sacrifices for his children lest they sin against God.

I want to be a father like Abraham, whose faith was so strong that he believed God could raise Isaac from the dead, even though he was willing to offer his son as a sacrifice in obedience to the command of God.

I want to be a father like Jared who reared a son, Enoch, who "walked with God."

I want to be a father like Noah who preached righteousness for the saving of his sons and daughters-in-law.

I want to be a father like Jesse, the father of David, who instilled in him qualities of the greatness and power of God so that he became a "man after God's own heart."

I want to be a father like Zebedee who reared two sons, James and John, for the Kingdom of God.

I want to be a father like Jonas, father of Peter and Andrew, who realized that his sons had different temperaments and abilities, but gave to each his blessing and love.

Unlike Eli, I want to be a father who restrains his children.

Unlike Lot, I want to be a father who can tell of God so convincingly that my children will never mock Him.

As a father, I want to use Jesus as my model, who grew mentally, physically, spiritually, and socially, whose interest and concern was felt by children and young people, and who went to the cross because of the sins of the world, thus proving his great love.—by Jim Mankin.

### Monday, January 12

8:00-9:00 AM	Difficult Texts From Romans and Galatians: (Rom. 1:17 - Faith to Faith); (Rom. 2:14 - Gentiles and the Law)	Roy H. Lanier, Jr.
9:00-10:00 AM	Difficult Texts From Acts: (Acts 2:16-21 - Wonders In Heaven, Signs In The Earth); (Acts 3:21 - Times Of Restitution)	Rex A. Turner, Sr.
10:00-11:00 AM	Difficult Texts From Land II Thesalonians: (II Thess. 1:5 - Not in Word Only); (II Thess. 2:15 - Traditions)	John Wadley
11:00-12:00 Noon	Difficult Texts From Hebrews: (Heb. 6:1-6 - Impossible To Renew); (Heb. 1:14 - Angels As Ministering Spirits); (Heb. 12:5-11 - How Does God Chasten?)	Jimmy Jividen
11:00-12:00 Noon	Ladies Class: "O How Love I Thy Law"	Mrs. Johnny (Mrs.) Ramsey
12:00-1:30 PM	Gospel Advocate Luncheon	Neil W. Anderson, Vice-President
1:30-2:30 PM	Difficult Texts From I and II Corinthians: (I Cor. 6:1-8 - Christians and Going to Law); (I Cor. 6:16-17 - Does a "Bed Relation" Before Marriage Constitute Marriage?)	Roy Deaver
2:30-3:15 PM	Difficult Texts From The Gospel Accounts: (Matt. 12:40 - Three Days and Nights in the Grave); (Matt. 12:11-10 - Does David's Eating Teach Situation Ethics?)	Dan Winkler
3:15-4:00 PM	The Problem of Interpolation - Should Mark 16:9-20, Acts 8:37 and I John 5:7-8 Be in our Bibles?	William Woodson
4:00-5:00 PM	Open Forum	Hardeman Nichols
7:00-8:00 PM	Rom. 3:20-31; 4:1-25; Gal. 2:16-21; 3:5-14 - The Relationship of Law, Grace, Faith and Righteousness	Gordon Ferguson
8:00-9:00 PM	I Cor. 8:10-25; 33; Rom. 14:15 - The Question of Christian Liberty and Expediency	Franklin Camp

### Tuesday, January 13

8:00-9:00 AM	Difficult Texts From Romans and Galatians: (Rom. 5:12-21 - The Influence of Adam's Sin); (Rom. 4:1-8; Gal. 3:6 - Imputed Righteousness); (Rom. 7:7-25 - The Relationship Between Law and Sin)	Roy H. Lanier, Jr.
9:00-10:00 AM	II John 9:11 - The Grave Question of Fellowship And the Doctrine of Christ	Roy H. Lanier, Jr.
10:00-11:00 AM	Difficult Texts From Land II Timothy and Titus: (I Tim. 1:8-9 - The Law is Good); (I Tim. 3:4 - Elders (I Tim. 3:4 - Elders, Plural Children and Related Matters)	Robert Taylor
11:00-12:00 Noon	Difficult Texts From Hebrews: (Heb. 10:25 - What is "The Day Approaching?"); (Heb. 10:26 - Sinning Willfully); (Heb. 7:11 - Melchizedek Priesthood)	Winfred Clark
11:00-12:00 Noon	Ladies Class: "Thou Shalt Love The Lord Thy God"	Mrs. Mary Oler
12:00-1:30 PM	"Honor To Whom Honor" Dinner, Honoring Hugo McCord	
1:30-2:30 PM	Difficult Texts From I and II Corinthians: (I Cor. 7:10, 12, 25, 26, 40 - Did Paul Repudiate Inspiration?); (I Cor. 7:39 - "Only in The Lord"); (I Cor. 7:36-38 - Virgin Daughters and Marrying)	Roy Deaver
2:30-3:15 PM	Difficult Texts From The Gospel Accounts: (Matt. 18:8 - Severing Hands and Feet); (Matt. 18:10 - "These Angels"); (I Cor. 19:3-9 - Does Fornication Include Homosexuality?)	J. Noel Meredith
3:15-4:00 PM	Difficult Texts From Acts: (Acts 17:26 - Time Determined, Habitation's Bounds, Seeking, Feeling and Finding); (Acts 16:14 - Opening Lydia's Heart)	Dick Szanyo
4:00-5:00 PM	Open Forum	Franklin Camp
5:00-7:00 PM	Luncheon Dinner - Give Us Men Women Of The Book	Willard Collins
7:00-8:00 PM	Jn. 2:1-11; I Tim. 3:3-8 - Did Jesus Turn Water Into Intoxicating Wine? "Not Given To Wine" And "Much Wine"	Bobby Duncan
8:00-9:00 PM	I Cor. 7:10, 12, 15, 20 - "Not Under Bondage, etc."	Roy Deaver

### Wednesday, January 14

8:00-9:00 AM	Difficult Texts From Romans and Galatians: (Rom. 9:16-18 - God's Sovereignty and Man's Free Will); (Rom. 11:25-29 - Fullness of Gentiles and All Israel Being Saved)	Roy H. Lanier, Jr.
9:00-10:00 AM	Difficult Texts From Acts: (Acts 18:18, 21, 18:26 - Paul's Vow and Purification); (Acts 19:1-7 - John's Baptism and Rebaptism)	Hardeman Nichols
10:00-11:00 AM	Difficult Texts From Land II Timothy and Titus: (I Tim. 3:13 - Purchasing A Good Degree and Boldness); (Tit. 2:5 - "Keepers At Home"); (Tit. 3:5 - Regeneration and Renewing)	Joe Malone
11:00-12:00 Noon	Difficult Texts From James: (Jas. 2:10 - Thinking in One Point and Being Guilty); (Jas. 4:5 - "The Spirit Lusteth To Envy"); (Jas. 5:8 - Lord's Coming Draweth Nigh); (Jas. 5:13-16 - Elders Praying and Anointing with Oil)	Flavil Nichols
11:00-12:00 Noon	Ladies Class: "To Love Their Husbands"	Mrs. Hugo (Mrs.) McCord
12:00-1:30 PM	Lunch - "Some Things I Have Learned After 40 Years As A Preacher"	Flavil Nichols
1:30-2:30 PM	Difficult Texts From Land II Corinthians: (II Cor. 11:14-16 - Women and Veils); (II Cor. 11:20f - Parallel Worship Services)	Roy Deaver
2:30-3:15 PM	Difficult Texts From The Gospel Accounts: (Jn. 1:51 - Heaven Open And Angels Ascending); (Jn. 6:53-54 - Eat The Flesh and Drink His Blood); (Jn. 9:31 - God Heareth Not Sinners); (Matt. 18:19-20 - Two Praying, Asking and Gathering)	Tom Gaurner
3:15-4:15 PM	Eph. 1:4-5, 11; Rom. 8:28-30; II Thess. 2:13; Acts 2:21, 13, 48 - Predestination, Foreordination, And Election	Furman Kearley
4:15-5:15 PM	Open Forum	Flavil Nichols
7:00-8:00 PM	Rom. 13:1-7 - The Christian and Civil Government (Can a Christian Kill For His Government? Non-Pacifist Position)	Rubel Shelly
8:00-9:00 PM	Rom. 13:1-7 - The Christian and Civil Government (Can a Christian Kill For His Government? Pacifist Position)	Wayne Jackson

### Thursday, January 15

8:00-9:00 AM	Difficult Texts From Romans and Galatians: (Rom. 16:16 - Holy Kiss, Custom and Command); (Rom. 8:1-4 - The Law of the Spirit, Sin and Death, etc.); (Rom. 8:19-23 - The Creation That Waits, Groans and Travails); (Rom. 8:35-39 - God's Love or Man's Love?)	Roy H. Lanier, Jr.
9:00-10:00 AM	Clarifying The Difficulties Arising From Alleged Contradictions	James Meadows
10:00-11:00 AM	Difficult Texts From Ephesians, Philippians, Colossians, and Philemon: (Eph. 2:3 - "By Nature The Children Of Wrath"); (Phil. 2:5-11 - Did Christ Divest Himself of Deity?); (Col. 2:12 - The Faith Of The Operation Of God); (Eph. 6:12 - Principalities, Powers and Rulers of The Darkness)	Earl West
11:00-12:00 Noon	Difficult Texts From I and II Peter: (I Pet. 2:12 - "In The Day of Visitation"); (I Pet. 3:18-21; 4:6 - Preaching To The Spirits In Prison); (I Pet. 4:7 - End Of All Things Is At Hand); (II Pet. 1:19-21 - More Sure Word Of Prophecy)	James Wilkitt

11:00-12:00 Noon	Ladies Class: "To Love Their Children"	Mrs. W. T. (Carr) Hamilton
12:00-1:30 PM	Lunch: "Humorous Things That Have Happened To Me As A Preacher"	
1:30-2:30 PM	Difficult Texts From Land II Corinthians: (I Cor. 15:29 - Baptism For The Dead); (II Cor. 6:14-18 - Be Not Unequally Yoked)	Johnny Ramsey
2:30-3:30 PM	The Key To Interpreting and Understanding The Difficult Texts of Revelation: (Rev. 11, 12, 20)	Roy Hardeman Deaver
3:30-4:30 PM	Difficult Texts From I, II, and III John and Jude: (I Jn. 2:19 - Went Out From Us, Not Of Us); (I Jn. 2:20-27 - Union From The Holy One); (I Jn. 3:9 - "Whosoever Is Born Of God Doth Not Commit Sin"); (Jude 9 - Michael Contending With The Devil)	Hugh Fullford
4:30-5:30 PM	Open Forum	Hugo McCord
7:00-8:00 PM	Rev. 13:16-18 - The 144,000; The Number 666; The Mark Of The Beast	Hugo McCord
8:00-9:00 PM	The Beauty, Simplicity and Understandability Of The Scriptures	Tom Holland

### SPECIAL CLASSES FOR LADIES

#### Theme: "The Greatest of These is Love"

#### 11:00 — 12:00 Monday — Thursday

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# Religious Unity

(PART 1)



RAYMOND ELLIOTT

"Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me" (John 17:20,21). In the Lord's prayer there are several things which are quite evident: 1. Jesus' concern for his apostles. 2. Not only for his apostles but for all who would believe on him. 3. That this belief would come through the apostles' doctrine. 4. That there would and could be unity among all such believers. 5. This unity would have a tremendous impact on the unbelieving world.

One of the most difficult things for modern man to accept and understand is that God intended for all believers to be united in religious matters. If this is not the case, then our Lord prayed a deceptive prayer, knowing all the time that he was praying for an impossibility. But, our Lord knew that men could be united if they followed the apostles' doctrine (Acts 2:42). Unity of teaching cannot help but to produce unity of believers. There cannot be unity in diversity of beliefs. Each separate and distinct religious

organization exists today because of a distinctive and different doctrine. This is in direct contradiction to the Lord's sentiments expressed in his prayer to the Father. We can also know the mind of God and the desire of the Holy Spirit in this matter through the inspired scriptures. God hates "he that soweth discord among brethren" (Proverbs 6:16-19). The apostle Paul, guided by the Holy Spirit wrote in I Corinthians 1:10: "Now I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no division among you; but that ye be perfectly joined together in the same mind and in the same judgment." Paul instructed early Christians to "mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them" (Romans 16:17,18). We know that "God is not the author of confusion, but of peace..." (I Corinthians 14:33). We must conclude, therefore, that religious division exists today, not because of God's intent, nor the desire of the Lord, but because of man's unwillingness to be guided by the sole authority in religious matters, the Holy Scriptures (II Timothy 3:16,17).

It seems odd that we accept the fact that the government has written a book for the Postal Service to use in the setting of prices regarding the sending of mail; but, that we reject the thought that God, in his infinite wisdom, has given us a divine book which can unite believers in his son, Jesus Christ.

Our heavenly Father has not left us without direction in this matter of religious unity. The Holy Spirit had the apostle Paul to make a plea to the first century Christians to "Give diligence to keep the unity of the Spirit in the bond of peace" (Ephesians 4:3). It should be the desire of every believer to contribute to unity and not disunity in religious affairs. This unity is possible if we subscribe to the Spirit's platform as follows: "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all" (Ephesians 4:4-6).

Let us begin on common ground and acceptance. Number one, there is unity of worship in accepting the divine truth that there is but one God (Exodus 20:3). Jehovah God is the object of our worship (John 4:23,24; Matthew 4:10). It is in God that "we live, and

move, and have our being" (Acts 17:28). "Every good gift and every perfect gift is from above, and cometh down from the Father of lights..." (James 1:17). The natural response from God's creatures should be one of praise and adoration. Those who believe the Bible accept the great truth that there is but one God.

Number two, there is one Lord, thus, unity of authority. The reference here is to Jesus Christ who possesses "all power... in heaven and in earth" (Matthew 28:18). This authority has been delegated to him by his Father (I Corinthians 15:24-28). Today, we are to submit our will to the Lord. We do this by obeying his every command (Matthew 17:5; Luke 6:46). Every "tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Matthew 16:16; Philippians 2:10,11). There is no man on earth who shares this authority with Jesus Christ.

Number three, there is unity of life in the one Spirit. Incidentally, right here in this passage the Godhead is mentioned: one God, one Lord, and one Spirit. The Spirit is the third person in the Godhead. The Holy Spirit has given the word of life to inspired men who, in turn, wrote it down for mankind (John 14:26; 16:13). Peter declared that "holy men of God spake as they were moved by the Holy Spirit" (II Peter 1:21). The apostles and other inspired men have declared unto us "the whole counsel of God" (Acts 20:27). These men claimed to have spoken that "which the Holy Spirit teacheth" (I Corinthians 2:13,14).

Number four, there is the unity of message in the one faith. The term, "one faith" means "the faith which was once delivered unto the saints" (Jude 3). The one faith is the system of salvation, the doctrine of God and the gospel of Jesus Christ. This message has been revealed by the word of God (Romans 10:17). In this sense, there are not many faiths but rather "one faith." There are no latter day revelations since "the faith" has once been deposited in the inspired writings of the Holy Scriptures. "All things that pertain unto life and godliness..." have been made known to us in God's word, the "one faith"; therefore, there is no need of the writings of men to direct us in matters pertaining to religious affairs (II Peter 1:3). (To be continued) — 809 Perry Store Road Opp., Alabama 36467.

## "Be Ye Thankful"

Continued from Page 2

on his feet were no part of a dream — they were real! Yet, verse 25 tells that Paul and Silas were praying and singing at midnight, and I don't believe they sang a funeral dirge.

Paul knows what he is about when he lists the spiritual blessings that belong to "the saints and faithful brethren in Christ" (Colossians 1:2). Here are some of them:

1. Hope — "We give thanks to God...for the HOPE which is laid up for you in heaven..." (1:3,5). What a blessing hope is! The hope of heaven is the greatest hope of all.

2. Inheritance — "Giving thanks unto the Father, which hath made us meet to be partakers of the INHERITANCE of the saints in light" (1:12). As children of God we stand to inherit the fulfilled abundant life, life everlasting in the presence of God.

3. Redemption — "In whom we have REDEMPTION through his blood..." (1:14). "Redemmed by the blood of the Lamb" — we sing about it and a blessing indeed it is.

4. Reconciled — "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he RECONCILED" (1:21). Friends of God again! Sin separated, but no longer.

5. Peace — "And let the PEACE of God rule in your hearts..." (3:15). Because of redemption and reconciliation peace abounds, praise the Lord!

6. Prayer — "Continue in PRAYER, and watch in the same with thanksgiving" (4:2). Prayer is the privilege of saints. Tell God everything!

7. Comfort — "Tychicus... Whom I have sent unto you for the same purpose, that he might know your estate, and COMFORT your hearts" (4:7,8). Comfort comes from God through his word and his people.

8. Grace — "Grace be with you" (4:18). Thank God for grace, because it has made possible all the rest.

Next time you become depressed, feel down and out, sorry for yourself, problem pressured, turn to the Colossian letter and "be ye thankful." — Obion, Tenn. 38240.

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### A Minute For The Master



BARRY H. CUNNINGHAM

Man is more than flesh and blood. Unlike the little dog Rover, who, when dead is "dead all over," man has a soul that will never die.

In fact the physical body is only a temporary home for the soul. When our body becomes weary and is laid to rest our souls will live on.

Just think! There is a part of you that will never die! Will Never Die!! Your everlasting soul!!

Jesus said, "And fear not them which kill the body but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell" (Matt. 10:28).

Friend, what are you doing to insure that heaven will be the eternal home of your soul? Obey God. Prepare now! — P.O. Box 652, Elizabethtown, Ky. 42701.





# WORDS OF TRUTH

(USPS 691-760)

"I am not mad, most noble Festus; but speak forth the Words of Truth and soberness."

— Acts 26:25

VOLUME 16

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## Religious Unity

(Part 2)

Number five, there is one body, thus, the unity of organization (Ephesians 4:4). Other passages of scripture relate the same truth. "For as the body is one, and hath many members, and all the members of the body, being many, are one body; so also is Christ." (I Corinthians 12:12,20). It is in the spiritual body of Christ that all people can be united: "...and might reconcile them both in one body unto God through the cross..." (Ephesians 2:16). All these scriptures state that there is one body. In fact, there are as many bodies as there are Gods, Lords, Holy Spirits and faiths. The context of Ephesians 4:4-6 declares that there is but one God, one Lord, one Holy Spirit, one faith, and one body. What is the one body of Christ? Let us permit the Bible to answer that question. The apostle Paul wrote in Ephesians 1:22,23 that God gave Christ to be "head over all things to the church, which is his body, the fulness of him that filleth all in all." In Colossians 1:18 we read: "And he is the head of the body, the church..." These two verses clearly teach that the body and the church are one and the same thing. Now reread Ephesians 4:4 to learn how many bodies (churches) are mentioned in God's scheme of redemption.



that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned" (Mark 16:16). "And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins..." (Acts 2:38). This baptism places one in Christ Jesus where there is salvation (Galatians 3:26,27; II Timothy 2:10). Also, when one is scripturally baptized, he becomes a member of the one body, the church of the Lord (I Corinthians 12:13; Acts 2:47).

Finally, there is the unity of desire in God's platform for religious unity, that is, the one hope

(Ephesians 4:4). Paul teaches that we are saved by hope (Romans 8:24,25). There are two elements in the meaning of the word hope. They are desire and expectation. Surely, all persons in their right thinking desire to go to heaven when this life is over; however, there are many who do not really expect to be saved eternally simply because they have not obeyed the gospel of Jesus Christ. Heaven is a prepared place for a prepared people (John 14:1-6; Hebrews 5:8,9).

Let us all "endeavor to keep the unity of the Spirit in the bond of peace" (Ephesians 4:3). — 809 Perry Store Road, Opp., Ala. 36467.

## Immodest Equals Immoral

PHILLIP GRAY

"Mini clothes are symbolic of those girls who do not want to wait until dark to seduce a man into bed," says Mary Quaint, dress designer and "mother of the miniskirt," in NEWSWEEK a few years ago. In this brazenly frank remark, Ms. Quaint evidences the real motive in designing and wearing such skimpy attire: to allure members of the opposite sex through sheer physical attraction. Fortunately, the miniskirt style, or fashion, is currently lying dormant (at least in these parts), but some year soon might be revived with the coming of spring and warm weather. Well, maybe it is out — to stay out — but the problem is, it is being replaced with equally alluring, and thus equally immodest, styles every year!

God condemns the wearing of immodest clothing. Paul wrote, "I also want women to dress modestly, with decency and propriety..." (I Tim. 2:9,NIV). It is sad that so many otherwise decent and morally upright women (and men), who frown upon the illicit lives of those in our society who live by virtual "barnyard morals," will nevertheless commit as great an offense against morality by wearing clothes that are nothing less than lascivious. "Lasciviousness" (the noun form) is defined as, "lewd, lustful, obscene, or salacious" talk or behavior. "Salacious" means, "arousing or

appealing to sexual desire or imagination." Hence, any manner of dress that would tend to cause a member of the opposite sex to be unlawfully aroused or excited sexually is lascivious dress. "They which do such things shall not inherit the kingdom of God" (Gal. 5:21).

Are you guilty of wearing such immodest clothing? When in doubt, why not make the effort to move in the opposite direction from the "borderline" dividing modesty from immodesty? Why not ask your family and friends to advise you honestly as to whether your dress is adequate or not? Observe how worldly people generally react to one style in comparison to another (but, don't you be the live experiment to find out their reaction). Usually, the world itself is a sufficient indicator for determining modest styles.

Remember, David, a "man after God's own heart," was still "human" enough to succumb to the temptation of the flesh when he beheld the beautiful Bathsheba bathing in public view (II Sam. 11:2). To be sure, David did wrong, but perhaps the whole shameful affair could have been avoided if only Bathsheba had been a little more careful about how she presented herself before others. — Route 1, Paris, Tenn. 38242.

Number six, there is the unity of practice in the one baptism (Ephesians 4:5). Since the Holy Spirit in this verse has taught that there is one baptism, we can know assuredly that there are not many baptisms. This one baptism is one that can be administered by man's hands. Jesus commanded: "Go ye therefore and teach all nations baptizing them..." (Matthew 28:19,20). This baptism, as the Greek word *baptizo* signifies, is a burial or an immersion in water (Romans 6:4; Colossians 2:12; John 3:23; Acts 8:36-39; 10:47). This one Bible baptism, preceded by faith and repentance is for the remission of sins: "He



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— Acts 26:25

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## What Is Man?

W. C. QUILLEN

In both the Old Testament and the New, inspired writers express great concern for man — his origin, his duty, and his destiny. Scientists, historians, religionists, theologians, philosophers, and mankind in general in every age of the world have grappled with this important problem.

Some men are concerned only with man's physical make-up, and can see nothing beyond or above this. They see nothing but his animal nature. They vow and affirm that man is wholly animal, descended from animals, and dies as an animal. It is not too surprising, in view of the propagation of this theory in many educational circles, that so many in modern society live like animals.

But the Bible is concerned with the whole of man—body, soul and spirit. God is interested in the physical welfare, the moral behavior and the spiritual condition of man. It is possible for man to keep his body, soul, and spirit with such diligence before God as to render him happy in this world and blessed for eternity (I Thess. 5:23). Or one can defy the natural, moral and spiritual laws of God and reduce his life to the levels of animals, bring upon himself immeasurable misery and shame, and be cast into an eternal hell at last.

From a pessimistic point of view, man is chaos and confusion, a subject of contradiction; a self-proclaimed judge, a perverter of justice; a trusted guardian of truth, yet a bundle of uncertainties and inconsistencies; both the glory and the scandal of God's creation; a creature loving and hating, living and dying.

Such is a partial picture of man in his fallen state and in his alienation from God.

But we are interested in man as God made him and as he would have him be. From a Biblical point of view, man is "fearfully and wonderfully made" (Psa. 139:14). This is true of his body. No machine, or robot is so marvelous and delicate as the human body with all its members of different size, shape and function. It is so "fearfully and wonderfully made" that no doctor can duplicate it, and no scientist

Continued on page 3



FROM

## THE EDITOR

# Why Preachers Get Fired

By reading some articles and listening to what some are saying one might get the impression that it is next to impossible for a preacher to find a congregation in which he can work and preach the whole truth plainly and forcefully without getting fired. I, for one, do not believe such is the case. I do realize that there are some congregations that "will not endure sound doctrine" (II Timothy 4:3); no doubt these have been the source of much heartache for many preachers and their families.

It has long been my belief, reached by observation and experience, that preachers lose their jobs, not so much by what they preach as by how they preach it. The truth is to be preached in love (Ephesians 4:15). Certainly there are those, like Herod and his brother Philip's wife (Matthew 14:3ff), who hate the truth regardless of the way it is presented. But some preachers who think they have been fired for preaching the truth have, in fact, been fired because of an ungodly attitude. Preachers need to be keenly aware of the fact that it is much easier for most people to accept reproof and rebuke from one who loves them than from one who does not. The preacher who makes sure his hearers know of his love for them will generally find them more appreciative of his strong preaching.

It is a fact, however, that some preachers have lost their jobs because they were true to their charge in proclaiming the truth. When pet sins of those in "high places" are condemned by the preacher it can be an embarrassing matter. It is either give up the sin or get rid of the preacher; the latter so often is chosen.

Sometimes an eldership will assure the preacher that it expects him to preach all the truth on every subject. He is told he will have the full backing of the eldership. The elders think they are telling him the truth; they really intend to stand behind him. But when the whole truth is preached, and when certain of the congregation become offended and begin complaining to the elders, the elders may decide it is time for the preacher to move on to another work. Those who would sacrifice the faithful preacher and his family to appease the disgruntled in a congregation will certainly answer for it in the judgment.

Some preachers have been fired because they refused to yield to the whims and fancies of some good brother or sister. For example, a preacher recently told me his work with a certain congregation was terminated, and the only reason the brethren gave him was that he had never gone hunting with Mr. So-and-so. I have heard on other occasions of preachers who were expected to stop by every so often and have coffee with certain ones. Some people expect the preacher to be an ornament at all public functions, an errand boy, or a social secretary for the congregation.

Certainly preachers need to show they are interested in people. By becoming acquainted with people the preacher can gain their confidence and open many doors. Unfortunately the average preacher cannot "do the work of an evangelist" (II



Timothy 4:5) very effectively and still have time for the various other things some expect of him. What many brethren do not realize is that there are not enough hours in the week for the average preacher effectively to prepare and present his sermons and Bible class lessons, his radio sermons, his funeral sermons, write his bulletin-articles, attend the business meetings, counsel, visit the hospitals, etc. To place unnecessary pressure upon him by requiring him to be all of these other things is a hindrance to the church. (It is 3:30 in the afternoon on Wednesday as I write this part of the article. I quickly counted up the hours I have already spent on the job this week, and it amounts to around thirty-three hours, not counting the three hours of the church gatherings on Sunday. I realize many preachers do not have to spend as many hours in their work as I do, but this should serve to illustrate a fact that most people do not realize about their preachers.)

Some preachers have been fired because of envy and jealousy on the part of an elder or some other influential brother. An eldership seeking the services of a preacher will go to great lengths to get what they believe is the right man for the job. They want him to do his job well and be loved and appreciated by the people of the church and community. Unfortunately when he turns out to be exactly what they wanted, he becomes the object of envy and jealousy. One or more of the elders actually feel threatened by his rapport with the people — something they themselves have never had. Their littleness in this respect causes them to dislike the preacher. Sooner or later he must move on to other fields. Of course, this sometimes works in the opposite direction as well. A preacher might be envious of the popularity of an elder or some other church member. What we all must remember is that "we are labourers together with God" (I Corinthians 3:9).

Some preachers have lost their jobs simply because they did not work at them. When a congregation hires a preacher to work "full-time" with it, it has a right to expect him to do just that. It is fairly easy for some preachers to do what they absolutely have to do in just a few hours a week. Since they are not required to "punch a clock" they feel free to go fishing, play golf, or engage in some activity to supplement their income the rest of the time. Such practice on the part of the preacher is not honorable. If he will not straighten up, he should be fired. He may offer as an excuse the fact that the brethren just do not pay enough to insist that he spend all that much time in his work. But if he agreed to work full time with the church for a certain salary, he should do just that.

Sometimes a preacher is fired because things are not going well with the congregation. It may or may not be his fault that the attendance is not what it should be, the contribution is down, very few are being converted, some are bickering and fussing, etc. But the only thing some know to do in an effort to correct the situation is to fire the preacher. They seem to think such an action will solve all their problems. How sadly mistaken they are. Congregations whose problems down through the years have centered around certain of its members will not solve their problems by changing preachers every few years. It is a sin on the part of the congregation for the preacher and his family to have to suffer the consequences of ungodliness on the part of others in the congregation.

In our next article we will discuss some of the reasons why preachers choose to move.

# Rahab: Her Faith And Works

AVIS CORLEY PORTER

Joshua sent two men to spy out secretly the land of Canaan. They lodged in Jericho, in Rahab, the harlot's house. The King heard of it and sent word for her to bring the men to him. But she hid them with stalks of flax upon her roof.

She came up unto them and said, "I know that the Lord hath given you the land, and

that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. For we have heard how the Lord dried up the water of the Red Sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that were on the other side of Jordan, Sihon and Og, whom ye utterly destroyed. And as soon as

we heard these things, our hearts did melt because of you: for the Lord your God, he is God in heaven above, and in earth beneath" (Joshua 2:9-11).

She begged them to repay her kindness by sparing her and her family's lives. When they overtook the city of Jericho they did indeed save the lives of all in the house with the scarlet line in the window (Joshua 2:18, 6:21-24).

When James was showing the importance of works as well as faith he used Rahab as an example. He said, "Likewise also was not Rahab the harlot justified by works, when she had received the messengers and had sent them out another way?" (James 2:25). And she is also included in the great list of those cited for their faith in Hebrews 11! "By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace" (Hebrews 11:3).

According to Matthew's account of the genealogy of Christ, Rahab obviously married into God's chosen people. She became the wife of Salmon and the mother of Boaz, both of whom stand in the direct line of our Lord's ancestry. It may surprise some to learn that her son Boaz married Ruth.

Thus, she was Ruth's second mother-in-law! Naomi was her first; Naomi's son, Ruth's husband, had died (Ruth 1:3-5).

Rahab was the ancestress of Kings. Three outstanding ones were: King David, King Solomon, and KING JESUS! (Matthew 1:5-6, 1:16, Ruth 4:21-22, I Timothy 6:15.)

Rahab was a harlot, a sinner of the worst sorts. But she rose from degradation to the heights I have mentioned. Dear friend, though you too are a sinner, you may rise from your sins in the watery grave of baptism. Even though you may have wasted your life up to this point it will not prevent you from doing great things for God today and tomorrow!

## The Church And Tolerance

A closed prejudiced mind has no room for toleration of differing thoughts. Communism and Islamic religions are the most intolerant religious forces internationally. There are other forces in our society who are unforbearing toward their fellow man.

On the other hand, one may be void of conviction because he refuses to draw conclusions, when he has investigated the facts. The failure to draw conclusions is kindred in thought to the agnostic, who says I do not know.

Most religious people hold to a public posture that is different to their private convictions. Publicly they proclaim "as long as one is honest and sincere, he will go to heaven." Privately they proclaim their faith to be superior to their neighbors' faith. This is in keeping with what is taught in many pulpits. It is a hypocritical approach. Tolerance demands neither hypocrisy nor compromise. Compromise is the act of agreeing to disagree and calling it unity. It is fine to compromise in matters of opinion, but we cannot afford to compromise in matters of faith. John wrote, "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God; he that abideth in the teaching, the same hath both the Father and the son" (II John 9). Teaching is doctrine. To compromise spiritual truth is to lose the approval of God.

Tolerance is "the disposition to tolerate beliefs, practices, or habits differing from ones own." TOLERATE is "to suffer to be, or to be done, without prohibition or hindrance; to allow or permit by not preventing." TOLERANT is "inclined to tolerate; forbearing" (Webster).

THE BIBLE GIVES EXAMPLES OF HOLDING TO TRUTH WITHOUT COERCING OR DESTROYING THE LIVES OF OTHERS. Christ was tolerant, but he did not tolerate profaning of the temple (John 2:13-15). Christ condemned and did not endorse false teachers and their false doctrines (Matt. 15:9; 23:1-39). Our Lord claimed there is only one way to heaven and he built only one church (John 14:6; Matt. 7:13). The apostles offered salvation in Christ and his gospel plus nothing else (Acts 4:11-12; Gal. 1:6-9; Phil. 1:17, John 17:17; Jude 3).

HOW INTOLERANT SHOULD A CHRISTIAN BE? Enough to believe the truth regardless what it costs (II Thess. 2:8-14; John 8:32). Enough to believe and obey the gospel (Mk. 16:15-16; I Peter 4:17; 1:22-23; Rom. 6:17). Enough to be a faithful Christian regardless of the multitudes who might hinder (Ex. 23:2). He must be willing to be independent. The Christian must be intolerant enough to dare to do right, in spite of persecution (II Tim. 3:12; Lk. 6:26; John 16:2; Matt. 10:28). Obedience to the Lord



W. EDWIN KEARLEY

requires enough intolerance to obey, even when kin and relatives seek to hinder (Lk. 14:26; Matt. 10:35-37). When opposition arises, enough intolerance is demanded to teach the truth and earnestly contend for it (Phil. 1:17; II Tim. 4:2; Eph. 6:17).

WHERE MUST THE CHURCH PRACTICE TOLERANCE? The Christian must love his enemies and do good to them (Matt. 5:38-43; Rom. 12:16-21). Striving to be at peace with all men so long as we can believe and obey the truth is tolerance (Rom. 12:18; Heb. 12:14; Rom. 14:19). We must be tolerant enough to practice the "Golden Rule" (Matt. 7:12). Righteous people will manifest enough tolerance not to use force in trying to get others to do right (John 18:36; Matt. 26:52; II Cor. 10:4-5). Truth does not want or need the support of lies (Eph. 4:16; Rom. 3:8). Tolerance results in patience toward all mankind (I Thess. 5:14; Eph. 4:1-2). The granting of liberty and freedom by civil government must be supported by the church (Rom. 13:1-7; I Pet. 2:13-20).

Christians must love the truth and contend for it. While contending for the truth, one must give others time and opportunity to learn and obey the truth of their own free will and independent thinking. — Rt. 4 Buena Vista, Georgia 31803.

## Daring The Devil

Older folks used to warn us younger boys, "Don't dare the devil." By this they meant, do not do things foolish that invite serious repercussions. If one was smart he heeded the exhortation. Those not so smart went right ahead and usually found themselves in hot water. A similar warning is appropriate for elders and congregations today.

From over the land we hear reports of congregations' being divided over their campus evangelism programs. This is not an isolated phenomena but one that has been repeated again and again in widely scattered places. A sufficient number of splits have occurred to indicate a certain pattern of evidence as to origin and cause. The root of the problem is a campus worker trained in the methods of the "Crossroads" evangelistic program. The symptoms are lack of respect for the local eldership and oppressive regulation and regimentation of young converts. The results seem frequently to end in the group leader and his young

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JOHN WADDEY

## What Is Man?

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dares dissect it with the hope of putting it all together again and making it function as before.

But then consider "the spirit of life" that God placed in man's body to make him a complete man! With this man is a conscious, living entity, with power of speech, sight, smell, touch and taste; with the ability to think, feel, reason, believe, decide and make choice; and then to speak, act and behave accordingly.

In this respect, man is made in God's own image and after his likeness. This image, marred by sin and lost in transgression of God's law, may be regained in Christ.—P.O. Box 212, Lawrenceburg, TN 38464

### Tract On Mormonism Sought

One of our readers is trying to locate a copy of an out-of-print tract entitled MORMANISM EXAMINED, by Larry Jonas. If any of our readers has a copy of this tract, we would appreciate receiving it. If you do not want to part with it on a permanent basis, if you will send it to us, we will make a copy of it for the reader who requested it.



# Flee From Idolatry

Idolatry is the interposition of any object between man and God. For such objects there must be a real fascination on the part of man, else we could not account for the numerous warnings against the sin of idolatry in both the Old and New Testaments. It is improbable that we are tempted with the same objects that turned Israel's heart so often from Jehovah. But there is a great danger of other forms of it. We will cease



R. W. GRAY

to view the problem as belonging exclusively to the past, to less enlightened cultures, when we remember the various "things" that may become to us an idol.

To the list of things the Lord's people must avoid Paul adds, "and covetousness, which is idolatry" (Col. 3:5b). How up-to-date this admonition. That wealth is made an idol by millions in our society we cannot doubt. All seemingly hasten to be rich. Nothing is greatly esteemed that does not lend itself to greater opulence. Few imbibe the spirit that says, "Godliness with contentment is great gain." Who among us having food and raiment is therewith content? Do we not need, more than any who have gone before us, to remember that "the love of money is the root of all kinds of evil?" (I Tim. 6:10 asv). We need to know that those who covet wealth often err from the faith, and pierce themselves through with many sorrows. O how we need to be reminded that they who would be rich "fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition" (I Tim. 6:9). Such dangers exist in every age, but it must be especially guarded against in our time, when Mammon has become the most potent of all the spirits of evil, and men are bowing before, not an image of gold, but gold itself.

Men may become so wrapped up in themselves that a form of idolatry is practiced in gratifying their selfish desires. One's own happiness, rights, quiet, comfort and peace may become so infinitely preferred as to block out any would-be intrusion of thoughts of God, his glory, and his claim upon them. It is still the case that the smallest package possible is a man all wrapped up in himself. Those so selfish are idolaters of a very gross type. Paul warned, "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think..." (Rom. 12:3a). Self glorying, or the glorification of any man or institution above Jehovah himself, is a form of idolatry. "And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye may learn in us not to think of men above that which is written, that no one of you be puffed up for one against another" (I Cor. 4:6).

We live in an age of great wickedness. Men of the world idolize women possessed of some transient beauty, and will not hesitate to sacrifice their manhood, their character, or even their families to win their attention. No price is too high, they feel, to "enjoy" the pleasures and company of the wretched creatures. How sad that so poor an idol as a weak wanton has stepped between the soul and God, yet with all such there is little hope of genuine repentance and return of the soul to its Maker (II Pet. 2:14). So caught up in the spirit of this age are some members of the church that the soap opera that magnifies the pleasures of sin, glorifies the so-called lover's rendezvous, and places a premium upon prostitution, is the highlight of their day. To place such filth above the things of the Spirit, to squander time gazing upon

them, whether in lust or curiosity, is to practice sinful idolatry.

It is possible to become so engrossed in one's form of entertainment or amusement as to cut God out. No time is left for serious duties, for teaching the lost, comforting the afflicted, visiting the orphans and widows; time is consumed in pursuit of our favorite game, show, entertainer, or matinee idol. We must be reminded that we will give account to a jealous God, who demands that his people worship him and not make it their highest aim to amuse themselves.

Albert Barnes wrote, "The idol, Fashion, has as many votaries in modern Europe as ever the Dea Syra had in Western Asia, or Iris in Egypt; and her votaries pass through life as real idolaters as the worshippers of the ancient goddesses, albeit unconscious ones." If

Mr. Barnes lived in modern America he would find the same devotees to the goddess of Fashion as characterized another generation in Europe. If Fashion directs, they will do it, at whatever the cost in money, in the sacrifice of decency and modesty. All must bow before Fashion. It is unthinkable for her devotees to deny any of her demands. "Speak, Fashion, thy servants will obey — lead, and we will follow."

An almost endless list could be added to the "things" that stand today between men and their God. We live in an age of idolatry as surely as any who have lived before us. The warning of inspiration to "flee from idolatry" is as pertinent today as it was when the Bible was written (I Cor. 10:14). — P.O. Box 90236, East Point, Ga. 30344.

## Daring The Devil

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followers' separating themselves from the eldership and congregation to begin their own church. This is usually rationalized by blaming the elders and older brethren for "lack of commitment." Since scores of these "trained workers" are already in the field and as many more are in training, we can expect to see the problems multiply.

Elders, don't dare the devil. To employ a man from this background to direct your youth or campus work is to invite problems and possible division in your own flock. Surely there are good men with sound training and a commitment to the unity of the faith who can be secured. It may be a fact that a "Gainesville man" might generate more excitement, more activity and even more baptisms than some other. If however it ends in a torn and splintered church with young folks alienated from their own families, and their elders, what will you have profited?

If you already have such a man at work in your midst be aware of what is happening. I do not say fire him, but you owe it to God and the church to take positive steps to prevent a future problem.

a. Immediately inform yourselves about the problems others have experienced lest you be caught unaware.

b. Discuss the problem with your workers before difficulties arise.

c. Lay down guidelines by which the campus ministry and youth work will function.

d. Let it be known that no rebellion or separation will be tolerated. Also remind the young folks them-

selves of their liberty in Christ which no man has the right to infringe upon (Gal. 5:2).

e. Know what is happening in your youth programs. Elders need to attend and participate. This will help you to monitor what is going on. That is what oversight means (I Pet. 5:2). In addition there is great value in your getting to know the young brothers and sisters first hand. It enhances communication and mutual confidence. It is hard to be turned against someone you know and love.

f. Whatever you do, do not allow those preachers to be invited in to speak to your group who have been shown to be guilty of divisive conduct in other places, or who promote programs and schemes harmful to individuals and churches. Paul warns us to reject such (Tit. 3:10); yet how many times do elders invite them in and then pay for it with a factious split. This same word of warning would be appropriate for those who choose the speakers for soul-winning workshops and school lectureships.

Brethren please don't dare the devil to come in and do mischief to the church of our Lord. The unity of his body is precious to him. (John 17:20-23). May we never encourage those who would destroy the unity of the Spirit in the bond of peace (Eph. 4:3). If our God hates those who sow discord among brethren (Prov. 6:16-19) we should not bid them godspeed! — Route 22, Beaver Ridge Road, Knoxville, Tenn. 37921.

## A Minute For The Master



BARRY H. CUNNINGHAM

There are 9 million chronic alcoholics in America. Only heart disease and cancer effect the medical health of America more than alcohol abuse.

It has been reported that automobile accidents would automatically decrease by at least 50 percent if we could keep drunk drivers off the road. The high fatality rate during New Years' Day, the 4th of July, and other celebration days testifies to the truthfulness of this fact.

"Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise" (Prov. 20:1).

Friend, drunkenness hurts a man physically and it ruins a man spiritually. It causes automobile accidents, breaks up families, and ruins lives. Let's refrain from this anti-social activity. — P.O. Box 652, Elizabethtown, Ky. 42701.